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NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—Captain Cuttle.

VOLUME FIFTH.

January — June, 1852.

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OUR FIFTH VOLUME.

Although We cannot commence our Fifth Volume, and the First of our enlarged Series, without some reference to so important an event in the history of "NOTES AND QUERIES," our address shall be as "brief as the posey of a ring." We heartily and earnestly express our thanks to all our friends, whether Contributors or Readers, for the favour they have shown us, and the encouragement and support which have rendered the enlargement of our paper necessary. We entered upon our course with the support of many distinguished friends, whose varied acquirements stamped an immediate value on "NOTES AND QUERIES," and gave it a character which raised it to its present position among the periodicals of the country. The present number bears witness for us, that whilst we have retained our old friends, which we acknowledge with pride and thankfulness, we have added to the number many new ones. We have striven, and shall ever continue to strive, to unite them together into one goodly band, feeling assured that by that union we bring into the pages of "NOTES AND QUERIES" the learning, kindliness, aptitude, and diversity of talent and subject, which are necessary to ensure its usefulness, and therefore its success. To all our Friends and Contributors, both old and new, we offer in their several degrees the tribute of our grateful thanks, and our heartiest wishes that we may pass together MANY HAPPY NEW YEARS!

Notes.

STOPS, WHEN FIRST INTRODUCED.

In casually looking into a little work entitled *The Tablet of Memory*, I found an entry which informed me that "stops in literature were introduced in 1520: the colon, 1580; semicolon, 1599."

Upon what authority the dates here quoted may have been supposed to rest, I have no notion.

The comma, beyond question I believe, has been derived from the short oblique line which, both in manuscripts and in early printed books, is continually seen to divide portions of sentences.

The colon is of very old date, derived from the κωλον of the Greeks, the part of a period. In printing, we find it in the Mazarine Bible soon after 1450; and in the block books, believed to be of still earlier date.

Herbert, in his edition of Ames's *Typographical Antiquities*, p. 512., notices the first semicolon he had met with in an edition of Myles Coverdale's New Testament, printed in 1538 by Richard Grafton. It was in the Dedication, and, he says, a solitary instance in the book. The only

semicolon he subsequently met with, was in a book printed by Thomas Marshe in 1568, on Chess. Ibid. p. 358.

Herbert says, both seem to have been used accidentally.

Puttenham, in his *Arte of English Poesie*, 4to., 1589, in his chapter of "Cesure," says: —

"The ancient reformers of language invented these names of pauses, one of lesse leasure than another, and such several intermissions of sound, to serve (besides easement to the breath) for a treble distinction of sentences or parts of speach, as they happened to be more or lesse perfect in sense. The shortest pause, or intermission, they called *comma*, as who would say a piece of a speech cut off. The second they called *colon*, not a piece, but as it were a member, for his larger length, because it occupied twice as much time as the comma. The third they called *periodus*, for a complement or full pause, and as a resting place and perfection of so much former speech as had been uttered, and from whence they needed not to passe any further, unless it were to renew more matter to enlarge the tale."

The "three pauses, comma, colon, and periode," with the interrogative point, appear to have been all which were known to Puttenham.

Puttenham's *Arte of Poesie* has been already mentioned as printed in 1589. In the Countess of Pembroke's *Arcadia*, printed by W. Ponsonby in the very next year, 1590, the semicolon may be seen in the first page.

A book printed at Edinburgh in 1594 has not the semicolon; the use of it had not, apparently, arrived in Scotland.

That an earlier use of the semicolon had been made upon the Continent is probable. It occurs in the *Sermone di Beato Leone Papa*, 4to., Flor. 1485, the last point in the book.

The interrogative point, or note of interrogation, probably derived from the Greek, occurs frequently in Wilson's *Arte of Rhetorique*, 4to. 1553.

Some reader of your "NOTES AND QUERIES," better informed than myself, may possibly throw further light upon the English adoption of stops in literature. HENRY ELLIS.

PREACHING FROM TEXTS IN CORNWALL.

Your correspondents have already pointed out the very early prevalence of this usage, but the inquiry has brought to my recollection an instance which incidentally affords some curious information respecting the several languages formerly current in the western parts of this island. It was lately published, among numerous other extracts, from the registers of the see of Exeter, in the valuable *Monasticon Diœcesis Exoniensis* of Dr. Oliver, pp. 11, 12.

In 1336, Grandison, then Bishop of Exeter, made a visitation of his diocese. At the western extremity of it, is situate the deanery or collegiate church of St. Burian, which has always claimed to be exempt from episcopal visitation, or at least from ordinary jurisdiction. It is probable that, on one occasion of this disputed exemption, the parishioners of this remote district at the Land's End had given offence to the Bishop or his functionaries.

In company with the Lords Mortimer, D'Awney, and Bloyhon (probably an ancestor of your correspondent BLOWEN), and a large staff of archdeacons, chancellors, canons, chaplains, and familiars, the Bishop visited the church of St. Burian, and obtained from the parishioners a solemn promise of future obedience to his spiritual authority. The promise was made by the greater parishioners in English and French, and by the rest in Cornish, which the rector of St. Just (a parish which has lately obtained some celebrity by the Gorham controversy) interpreted to his lordship. Having absolved them, he then preached a long sermon on the text, "*Eratis sicut oves errantes conversi ad pastorem episcopum animarum vestrarum*," which the rector of St. Just then interpreted in Cornish.

It is not stated in the record what language was used by the Bishop in his sermon; but if he preached, as one of his successors, Bishop Lacy, is known to have done, in the language of his text, the business of explanation must have been rather troublesome. As he is said to have "successively" preached this sermon there, — "*successivè ibidem publicè prædicavit supra sumpto themate*," — it is possible that he had to repeat his sermon in more languages than one. It is at all events certain, that *three* languages at least were employed, and that the Bishop did not understand Cornish, nor the Cornish men the Bishop. The names of the "major parishioners," that is, of the gentlemen of the district, are appended to the document, and are all (except perhaps one) genuine Cornish families, including the Boscawens and Vyvyans of the present day. They gave in their adhesion to the Bishop in English and French, and must therefore have understood one or both of those languages. Of the Bishop's chaplains, only one has a Cornish name; and the interpreter and rector of the adjacent parish of St. Just, Henry Marseley, was also probably not a Cornubian.

I may mention that the penitent parishioners very prudently reserved the king's rights. As the king claimed the deanery of St. Burian as a royal peculiar exempt from ordinary jurisdiction, and eventually made good his claim, it is plain that neither the promises of the parishioners nor the polyglot sermon of the Bishop, could have had any lasting effect. The patronage was soon after conferred on the Black Prince, and through him transmitted to the present Duke of Cornwall, by whose spontaneous act this obnoxious exemption from episcopal control was wholly and for ever

renounced within the last two years. The successor of Grandison may now, therefore, visit the churches of the deanery, excommunicate the ministers and parishioners, and interrogate presentees, without let or hindrance; and, since the language of Cornwall died with old Dolly Pentreath, his lordship will not require the hermeneutic services either of the present or the *late incumbent* of St. Just. E. SMIRKE.

ON THE EXPRESSION "RICHLY DESERVED."

I was a few days ago induced to consider whence the common expression "richly deserved" could be derived. It is used by Addison and his contemporaries, but I have not been able to find it in writers of an earlier period. Possibly the reading of some of your contributors may supply instances of its occurrence which may prove more precisely its origin and history.

The phrase, in its literal sense, is anomalous and unmeaning. We may properly say that a reward or punishment has been "fully deserved;" or, by a common mode of exaggeration, we may say that a thing has been "abundantly deserved:" but "richly deserved" seems a false figure of speech, and presents to the mind an obvious incongruity of ideas. Dr. Johnson cites a passage from Addison, in which chastisement is said to have been "richly deserved," and says that it is used ironically to signify "truly" or "abundantly."

Of the meaning of the expression — now by usage become trivial — there can, of course, be no doubt; but how came so inappropriate a thought as *wealth* to be applied to desert? The inaptitude of the expression suggests the presumption that it is a corruption of some more correct phrase; and I venture to throw out a conjecture, for confirmation or refutation by the more extensive reading of some of your philological contributors, that it is corrupted through the medium of oral pronunciation from "righteously deserved."

In one of the prayers of the Litany, in our Book of Common Prayer, is the expression, "Turn from us all those evils which we most righteously have deserved." "Righteously" is itself a barbarous corruption of an excellent English word, "rightwisely," which is used by Bishop Fisher and other old writers. Our ancient kings were said to be "rightwise" kings of England, and to hold their prerogatives and titles "rightwisely;" and in the Liturgies of Edward VI. the word "rightwisely" is found, instead of "righteously," in the prayer of the Litany above-mentioned. Now "rightwisely deserved" is an expression as strictly logical and correct, as "richly deserved" is the contrary; and as "righteously" is clearly a corruption of "rightwisely," may not "richly," when applied to desert, be corrupted immediately from "righteously," and ultimately from "rightwisely?"

D. JARDINE.

THE CAXTON COFFER.

If I were to print the explanation which follows without also producing evidence that it had escaped the notice of those to whose works all students in early English bibliography have recourse, it would seem like advancing a claim to discovery on very slight grounds. I must therefore quote Ames, Herbert, and Dibdin.

"*The history of Lombardy*, translated from the Latin [by William Caxton], is mentioned by Pitts." — J. AMES, 1749.

"I take this *History of Lombardy* to be no other than 'the gestis of the Lombardes and of Machomet wyth other cronycles,' added to the life of St. Pelagyen in the *Golden legend*, and printed separately for the use of the commonality [sic], who could not purchase so large a folio."—W. HERBERT, 1785; T. F. DIBDIN, 1810.

Both Bale and Pits ascribe to Caxton the translation of a work entitled *Historia Lumbardica*. Ames, as we have seen, states the fact with regard to Pits, but had met with no such work; Herbert, by way of explanation, assumes the existence of a publication of which no one had before heard; and Dibdin, who had far superior means of information, repeats the observations of Herbert without the addition of one word expressive of assent or dissent. May we not infer their inability to solve the problem?

The conjecture of Herbert is very plausible. One fact, however, is worth a score of conjectures; and the fact, in this case, is that in the earlier editions of the Latin legend the title is *Legenda sanctorum sive historia Longobardica*. Jacques de Voragine, the author of the work in question, was a Lombard by birth, and archbishop of Genoa. Now *Lombardi* and *Longobardi* were synonymous terms —as we see in Du Fresne; and so were their derivatives. With this explanation, it must be admitted that the *Historia Lumbardica* of Bale and Pits is no other than the *Golden legend!* BOLTON CORNEY.

Since my last communication, I have ascertained that "Caxton" in Cambridgeshire was also designated "Causton."

In the *Abbrev. Rot. Origin.*, 41 E. 3., Rot. 42., we have —

"Cantabr Johēs Freville dat viginti marcas p̄ lic̄ feoffandi Johēm de Carleton et Johēm de Selvle de man'io de *Causton*," &c.

And in *Cal. Inq.*, p. m., 4 R. 2., No. 23., we have—

"Elena uxor Johēs Frevill Chr̄. *Caxton* maner 3ª pars—Cantabr."

We have, then, in Cambridgeshire "Causton" and "Caxton" used indifferently for the same manor. There need be no difficulty, therefore, in identifying the name of "Caxton" with "Causton" manor in Hadlow.

We have advanced, then, one step further in our investigation, and the case at present stands thus: Caxton says of himself that he was born in

the Weald of Kent. Fuller, as cited by Mr. Bolton Corney, says, "William Caxton was born in that town [sc. Caxton]."

In the Weald of Kent is a manor called Causton (to which we may now add) alias Caxton, which manor was owned in the middle of the fourteenth century by a family of the same name (from whom it had passed a century later), and held of the honour of Clare, the lords of which honour, in the fifteenth century, were that ducal and royal house, by which William Caxton was warmly patronised.

From these data we will hope that some of your correspondents may deduce materials for satisfactorily fixing the place of Caxton's birth. Is there upon record any note of armorial bearings, or of any badge used by Caxton? Should there be, and we find such to be at all connected with the bearings of the lords of Causton, it will be additional evidence in our favour. Lambert B. Larking.

In the body of St. Alphege Church, Canterbury, is the following monumental inscription:

"Pray for the sawlys of John Caxton and of Jone
And Isabel that to this church great good hath done
In making new in the chancell
Of Dexkys and Setys aswell
An Antiphon the which did bye
With a table of the martyrdome of St. Alphye
Forthing much which did pay
And departed out of this life of October the 12 day
And Isabel his second wiff
Passed to blisse where is no strife
The xij^{t} day to tell the trowth
Of the same moneth as our Lord knoweth
In the yeare of our Lord God a thousand fower
hundred fowerscore and five."

What relation (if any) was the above to the typographer? They must have been co-existent, and the "Note" may perhaps be a step in the right direction for arriving at the true "stock" of the *Caxton Coffer*. Franciscus.

ADMONITION TO THE PARLIAMENT.

I never had the good fortune to see a copy of the book called *An Admonition to the Parliament*, but I find a full description of it in Herbert's *Ames*, iii. 1631, under the date of 1572, from which I gather that it had been printed four times anterior to that year. It was written by two puritanical divines, Field and Wilcox, and contained such an attack upon the bishops, that they did their utmost to suppress it; but Whitgift, nevertheless, gave it additional notoriety by publishing an answer to it, which came out originally in 1571, and was reprinted in 1572 and 1573 (Herbert's *Ames*, ii. 934.). I have not Strype at hand to see what he says about the *Admonition*, and the reply to it; but some time ago I met with a letter among the Lansdown MSS. (No. 27.) which relates to the *Admonition*, and shows that Thomas Woodcock, a well known stationer, had been confined in Newgate by the Bishop of London (Aylmer) for selling it. It is dated 9th Dec. 1578, and is subscribed by five of the most distinguished and respectable printers and publishers of that day, soliciting Lord Burghley (to whom it is addressed) to interfere on behalf of the poor prisoner. It runs precisely in the following form:

"Our humble duties unto your good L. premised. May it please the same to be advertised, that one Thomas Woodcock, an honest young man, and one of our Company, hathe bin imprisoned in Newgate by the L. Bishopp of London theis six dayes, for sellinge of certaine bookes called the *Admonition to the Parliament*. Dyvers of the poore mans frendes have bin earnest suitors unto the Bishopp of London for his libertie: his L. aunswere unto them is, that he neither can nor will do any thinge without your L. consent, signified by your letters or warrant. It may therfore please your honor, in consideration of the premisses and our humble request, either to direct your L. warrant for his enlargment, or els to signifie your pleasure unto the L. Bishopp of London to take order herein accordingly, the said poore man first puttinge in sufficient bond to appeare at all tymes when he shalbe called, and readdy to aunswere to any matters whatsoever shalbe objected against him. Thus prayinge, accordinge to our duties, for your good L. long and prosperous health with encrease of honor, we commyt the same for this tyme to the protection of the Almightie. At London, 9° Decemb. 1578.

"Your L. most humble at Command the Mr. and Wardens with others of the Company of Stationers,

"Rycharde Tottyll, John Haryson,
George Bysshop, Willm. Seres,
John Daye."

From the above we may perhaps conclude, that an edition of the *Admonition to Parliament* had been printed not long before the date of Thomas Woodcock's imprisonment for selling it; but I do not find that any historian or bibliographer mentions such an edition. Excepting in the letter of the five stationers, Tottyll, Bysshop, Haryson, Seres, and Daye, there seems to be no authority for connecting Woodcock with the publication, and his confinement did not take place until Dec. 6, 1578; whereas Neal, in his *History of the Puritans*, as cited by Herbert, informs us that Field and Wilcox, on presenting the *Admonition* to the House of Commons in 1572, were immediately committed to Newgate.

Unless there were two puritanical ministers of the name of Field, he, who was imprisoned with Wilcox, was the John Field, who, I apprehend, was the father of Nathaniel Field, the actor in Shak-

speare's plays, and of Theophilus Field, who (in spite of his father's hostility to the church and bishops, and in spite of his brother's devotion to the stage,) was afterwards Bishop of Llandaff from 1619 to 1627, Bishop of St. David's from 1627 to 1635, and Bishop of Hereford from 1635 to 1636, when he died. J. PAYNE COLLIER.

FOLK LORE.

New Year's Rain — Saxon Spell. — I have just read a good-natured notice * in *The Athenæum* of December 6th, in which your contemporary suggests that communications on the subject of *Folk Lore* should be addressed to you. The perusal of it has reminded me of two Queries upon the subject, which I had originally intended to address to the editor of that paper, as they refer to articles which appeared in his own pages. On his hint, however, I will transfer them to your columns; and avail myself of the opportunity of thanking the editor of *The Athenæum* for having for so long a period and so effectually directed the attention of the readers of that influential journal to a subject of great interest to many, and of considerable historical value. The first relates to a song sung by the children in South Wales on New Year's morning, when carrying a jug full of water newly drawn from the well. It is given in *The Athenæum*, No. 1058., for the 5th Feb., 1848, and there several references will be found to cognate superstitions. My object is to ask if the song is known elsewhere; and if so, whether with any such varieties of readings as would clear some of the obscurities of the present version: —

"Here we bring new water
From the well so clear,
For to worship God with
This happy New Year.
Sing levez dew, sing levez dew,
The water and the wine;
The seven bright gold wires
And the bugles they do shine.

"Sing reign of Fair Maid
With gold upon her toe,—
Open you the West Door,
And let the Old Year go.
Sing reign of Fair Maid,
With gold upon her chin,
Open you the East Door,
And let the New Year in."

The second is from *The Athenæum's* very able review of Mr. Kemble's *Saxons in England*, — a work of learning and genius not yet nearly so well known as it deserves. The reviewer says:

"In one of the Saxon spells, which Mr. Kemble has inserted in his appendix, we at once recognized a rhyme which we have heard an old woman in our childhood use — and in which many Saxon words, unintelligible to her, were probably retained."

If my communication should meet the eye of the gentleman who wrote this, I hope he will let the readers of "NOTES AND QUERIES" become acquainted with the rhyme in question. For it is obvious that among them will be found many who agree with him that "a very curious and useful compilation might be made of the various spells in use in different parts of England, classed according to their localities,— more especially if the collectors would give them verbatim," and who would therefore be willing to assist towards its formation. A FOLK-LORIST.

Fishermen's Superstitions. — A friend recently informed me that at Preston Pans the two following superstitious observances exist among the fishermen of that place. If, on their way to their boats, they meet a pig, they at once turn back and defer their embarkation. The event is an omen that bodes ill for their fishery.

It is a favourite custom to set sail on the Sunday for the fishing grounds. A clergyman of the town is said to pray against their sabbath-breaking; and to prevent any injury accruing from his prayers, the fishermen make a small image of rags, and burn it on the top of their chimneys. U.

THE AUTHOR OF HUDIBRAS AT LUDLOW CASTLE.

So little is known of Butler, — his life, as his biographers have given it to us, is made up of so very few anecdotes and dates, — that I have thought any Note which contained a fact about him, would be an acceptable addition to "N. & Q." (I shall value your space, you see, in future contributions). The following entries are copied from Lord Carbery's Account of the Expense incurred in making Ludlow Castle habitable after Clarendon's "Great Rebellion" (query, Civil War); and the entries are valuable as specifying the period of Butler's services as steward of Ludlow Castle, and the nature of the services performed by the great wit: —

"For sundry supplyes of furniture paid for by Mr. Samuell Butler, late Steward, from January, 1661, to January, 1662, ix^{li}. ij^{s}. v^{d}., and more by him paid to sundry Brasiers, Pewterers, and Coopers, vj^{li}. vij^{s}. iij^{d}. In both - - - xv^{li}. ix^{s}. viij^{d}.

"For sundry other supplyes of furniture paid for by Mr. Edward Lloyd

* We should not be doing justice either to our own feelings or to the kindness and liberality of our able and most influential contemporary, if we did not take this opportunity of acknowledging not only his kindness upon the present occasion, but also the encouragement which *The Athenæum* has taken every opportunity of affording to "NOTES AND QUERIES." — ED. N. & Q.

the succeeding Steward, from January, 1662, to January, 1667 -	clx^{li}. xiiij^{s}. x^{d}.
" For several Bottles, Corkes, and Glasses, bought by Mr. Butler, late Steward, from January, 1661, to January, 1662, vj^{li}. xiij^{s}. j^{d}., and for two Saddles and furniture for the Caterer and Slaughterman, xxvj^{s}. viij^{d}. In both - - - -	vij^{li}. xix^{s}. ix^{d}."

I was at Ludlow Castle last autumn, and thought (of course) of *Comus* and *Hudibras*. I bought at the same time the three parts of my friend Mr. Wright's excellent *History of Ludlow Castle*, and paid in advance for the concluding part. Pray let me ask Mr. Wright (through "N. & Q.") by what time (I am a hungry antiquary) we may hope the concluding part will be published? I will gladly show Mr. Wright Lord Carbery's Account. PETER CUNNINGHAM.

DR. FRANKLIN'S TRACT ON LIBERTY AND NECESSITY.

In Dr. Franklin's *Autobiography*, he mentions as his first work a pamphlet printed in London in 1725 on Liberty and Necessity, Pleasure and Pain. It was written by him when he was eighteen years of age, and partly in answer to Wollaston's *Religion of Nature*. The object was to prove, from the attributes of God, his infinite wisdom, goodness, and power, that nothing could possibly be wrong in the world; and that vice and virtue were empty distinctions, no such things existing. He printed, he says, only a hundred copies, of which he gave a few to his friends; and afterwards disliking the piece, as conceiving it might have an ill tendency, he burnt the rest except one copy. This tract, most curious as the first publication of this extraordinary man, seems to have eluded hitherto every search. In Jared Sparks's elaborate edition of Dr. Franklin's Works in 10 vols., it is of course not to be found. In a note (vol. viii., p. 405.), the editor observes, "No copy of this tract is now known to be in existence." Nor do I find that any writer on the subject of Franklin, or the history of metaphysics, or moral philosophy, appears to have seen it. Sir Jas. Mackintosh was long in search of it, but was compelled ultimately to give it up in despair.

I am happy to inform those who may take an interest in Dr. Franklin's first performance—and what is there in literary history more attractive than to compare the earliest works of great men with their maturer efforts?—that I fortunately possess a copy of this tract. It is bound up in a volume of tracts, and came from the library of the Rev. S. Harper. The title is, "*A Dissertation on Liberty and Necessity, Pleasure and Pain, in a Letter to a Friend:*

'Whatever is, is in its causes just,
Since all things are by fate; but purblind man
Sees but a part o' th' chain, the nearest link,
His eyes not carrying to the equal beam,
That poises all above.'— DRYD."

It is addressed to Mr. J(ames) R(alph), and commences: "Sir, I have here, according to your request, given you my present thoughts on the general state of things in the universe;" and concludes, "Truth will be truth, though it sometimes proves mortifying and distasteful." The pamphlet contains sixteen very closely printed pages in octavo; and the author proceeds by laying down his propositions, and then enlarging upon them, so as to form, in his opinion, a regular chain of consequences. It displays, as might be anticipated, considerable acuteness, though the reasonings, as he admits in his *Autobiography*, were such as to his maturer intellect appeared inconclusive. He subsequently wrote another pamphlet, in which he took the other side of the question; but it was never published, and I suppose is not now in existence. JAS. CROSSLEY.

EARLY FLEMISH ILLUSTRATIONS OF EARLY ENGLISH LITERATURE.

The commencement of a new volume of "NOTES AND QUERIES" affords a favourable opportunity for "tapping" (to use an expressive phrase of Horace Walpole's) a subject, on which it is reasonable to suppose much light may be thrown by some of your learned correspondents. I allude to the connection which formerly subsisted between the literature of England, and that of the Low Countries. Fortunate, indeed, would it be if any communication to "NOTES AND QUERIES" might be the means of drawing some illustration from one qualified beyond all others to treat every branch of this most interesting subject. Those of your readers who had the pleasure of hearing the admirable speech of a distinguished diplomatist at the Centenary Dinner of the Society of Antiquaries, will probably understand to whom I refer.

Reserving for a future occasion some observations on the manner in which our English antiquaries have hitherto overlooked the materials illustrative of our popular literature, our popular superstitions, our early drama, our legends, and our traditions, which may be had for the gathering, from the popular literature, the popular superstitions, the early drama, the legends and traditions of the Low Countries — those Low Countries from which Chaucer married his wife— those Low Countries from which Caxton brought us his printing-press, and its long train of blessings— those Low Countries, in which, as I believe, and hope one day to prove, Shakspeare himself added to his vast stores of knowledge — I shall for the present content myself with one example, and

that shall be a seasonable one, namely, of the similarity between the old Flemish carols, and those with which, at this happy season, the nights were whilom blest here in Old England.

Hoffman von Fallersleben, in the second part of his *Horæ Belgicæ*, that great storehouse of materials for illustrating the early literature of the Netherlands (and which second part, by the bye, was separately published under the title of *Holländische Volkslieder*), after showing that the sacred songs of the Low Countries are, like our own, separable into Christmas carols, Easter hymns, songs in praise of the Virgin, and songs of Christian doctrine, proceeds to characterise the former in terms in which one might well describe many of those which were formerly most popular in our country. "The carols," he remarks, "are especially deserving of our attention. In them is most clearly shown the child-like religious spirit of the olden times, when men were not content merely to relate in the simple ballad form the story of Our Saviour's birth as recorded in Holy Scripture, but sought, by the introduction of little touches drawn from social and country life, to make that story more attractive and more instructive, and so to bring it home more directly to the hearts of their pious hearers." How truly applicable these remarks are to many of our own carols, must be obvious to all who know Mr. Sandys' valuable *Collection;* and the following instances, which Hoffman adduces in support of his views, will, I trust, satisfy your readers that I am right in maintaining the great resemblance between the carols of Old Flanders and those of Old England.

"Many of the descriptions in these carols," he remarks, "bear a strong resemblance to some of the Bible pictures of the old masters;" and he gives, as an instance, the following simple picture of the Infant Jesus in the bath:

"'The mother she made the child a bath,
How lovely then therein it sate;
The childling so platched with its hand
That the water out of the beaker sprang.'*

"But sometimes these religious poetical feelings impress themselves so deeply in their subject, that the descriptions verge closely upon the ludicrous:

"'Mary did not herself prepare
With cradle-clothes to her hand there,
In which her dear child to wind.
Soon as Joseph this did find,
His hosen from his legs he drew,
Which to this day at Aix they show,
And with them those holy clothes did make
In which God first man's form did take.'

"It is true that we look upon these descriptions with modern eyes, not taking into consideration that our manners and customs, that our general views, in short, are not at all times in unison with those of the fifteenth century. But even if we are always right in these and similar cases, still we cannot deny that there often lies in these old poems what we, notwithstanding we are in the possession of the most exquisite skill, cannot at all reach, — an infinite *naïveté*, a touching simplicity. Especially rich in this respect are the songs which describe the flight of the Holy Family into Egypt:

"'Joseph he did leap and run,
Until an ass's foal he won,
Whereon he set the maiden mild,
And with her that most blessed child.'

"The whole idyllic life which they led in that country is told to us in a few unpretending traits:

"'Joseph he led the ass,
The bridle held he;
What found they by the way,
But a date tree?
Oh! ass's foal thou must stand still,
To gather dates it is our will,
So weary are we.
The date tree bowed to the earth,
To Mary's knee;
Mary would fill her lap
From the date tree.
Joseph was an old man,
And wearied was he;
Mary, let the date tree bide,
We have yet forty miles to ride,
And late it will be.
Let us pray this blessed child
Grant us mercie.'

"Nay, these simple songs even inform us how the Holy Family laboured for their subsistence in this 'strange countree:'

"'Mary, that maiden dear,
Well could she spin;
Joseph as a carpenter,
Could his bread win.
When Joseph was grown old,
That no longer work he could,
The thread he wound,
And Jesus to rich and poor
Carried it round.'"

William J. Thoms

* The version is, of course, as nearly literal as possible.

Minor Notes.

Family Likenesses. — I believe that a likeness always exists in members of the same family, though it may *not always* be seen, and, even then, not by *everybody*. I have seen at times a striking likeness in a pretty face to that of a plain one in the same family.

In one of the *Edinburgh Journals* (Chambers') a stranger is said to have remarked the likeness

to the portraits of Sir William Wallace of a passer-by, and was then informed by his companion that he was a *descendant*.

I am witness of a strong likeness in a young man, born in 1832, to the portrait of his great-great-uncle, born in 1736,—which carries back the inherited likeness to the latter's father, who was born in 1707, and married 1730. It is no mere fancy of my own, but has been noticed by several on seeing the portrait. A. C.

Bloomerism in the Sixteenth Century. — Happening to pitch upon the following extract, I forward it to you in the belief that it may, at the present time, have an interest for some of your readers:—

"I have met with some of these trulles in London so disguised that it hath passed my skille to discerne whether they were men or women." — Hollinshed, *Description of England.*

X. X. X.

Inscriptions at Much Wenlock and on Statue of Queen Anne at Windsor.—Carved in a beam over the town hall of Much Wenlock, in Shropshire, stands (or perhaps stood, for the building was very old thirty years since) the following curious verses:

"Hic locus odit, amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, jura, bonos."

I am not aware if they have appeared previously in your publication; but they are worthy of preservation, I think, if for nothing else, for the oddity of linking one line with another.

There is also a couple of lines on the town hall, Windsor, underneath a miserable statue of Queen Anne:

"Arte tuâ, sculptor, non est imitabilis Anna,
Annæ vis similem sculpere? sculpe Deam."

The unintentional satire conveyed in the first line is very appropriate, as the statue is a thing of wood, and forcibly reminds one of the *charming* statue of George IV. formerly at King's Cross.

PROCURATOR.

Queries.

THE AGE OF TREES.—THE GREAT ELM AT HAMPSTEAD.

The question of the age of trees, introduced to your notice by your very able correspondent L. (Vol. iv., p. 401.), and touched upon by several others, is a subject of peculiar interest, and yet I scarcely know any ancient memorials which have been so much neglected by antiquarian inquirers. How seldom has any systematic attempt been made to collect the existing historical evidence relating to them, and of the few weak efforts which have been put forth in that direction, how insignificant have been the results! Such evidence exists in a great variety of quarters, and if your correspondents could be persuaded to adopt L.'s suggestion, and take up the matter in a really serious spirit, the nature of your publication, and the wide extent of your circulation, render your pages singularly well adapted for doing really effective service in a cause which is equally interesting to the naturalist and the antiquary. What is wanted is, that antiquarian students should bring forward the facts respecting historical trees which are to be found in ancient evidences of all kinds, and that local knowledge should be applied to the identification of such trees wherever it is possible. If this were done — done, that is, thoroughly and carefully — I cannot doubt that an antiquity would be satisfactorily established in reference to many trees and clumps of trees still existing throughout the kingdom, which it would now be thought supremely wild and fanciful even to imagine. I would not go the length of anticipating that we might establish the identity of some grove in which druidical mysteries have been celebrated, or (to adopt the words of Sir Walter Scott) of some "broad-headed, short-stemmed, wide-branched" monarchs of the forest, "which had witnessed the march of the Roman soldiery;" I should almost despair even of identifying the thorns on Ash Down (a place itself named from some celebrated tree), around which the battle raged between Alfred and the Danes: but every one at all acquainted with ancient documents knows how frequently they contain allusions to celebrated trees; and it is perfectly possible that trees which sheltered King John in his continual wild, impulsive, Arab-like flights from place to place, or under which the Edwards halted in their marches to Scotland or Wales, may yet be pointed out. I have no doubt that Evelyn saw evidence that the Tortworth Great Chesnut was a boundary tree in the days of King Stephen; and if such evidence is not now forthcoming, I by no means despair of its re-discovery, if any one will set himself seriously to search for it. We learn in Pepys*, that in his time, in the forest of Dean, there were still standing the old "Vorbid" or "forbid" trees of the time of Edward III.; that is (I presume), the trees which were left standing as marks or boundaries when there was a great felling of timber in the reign of Edward III. Perhaps some of your correspondents can tell us whether there are any such trees known in the forest of Dean now.

The recurrence of the mention of celebrated trees in early charters, is far more frequent than any one who has not examined the subject would suppose. There was no kind of "mark" or "bound" more common amongst ancient people, or more frequently mentioned in their written evidences, than large or celebrated trees. Any one may satisfy himself upon this point by a

* Pepys's Diary, ii. 18.

simple reference to Mr. Kemble's invaluable *Codex Diplomaticus*. I have just taken down the third volume of that work, and, dipping into it at random, at p. 448. I find the following, in the enumeration of the bounds of some lands at Brokenborough, in Wilts: —

"From thence to the mark which is called the Apple-Thorn, and from the same apple-bearing tree, by the public street, to Woubourne, and along the same water by a straight course to Geresbourne, and along the same stream in a straight course to Ordwoldes wood, which is now called Bradene, and through the same wood for about three miles to the boundary mark, which is called holehoke" [Holy Oak].

Here are intimations which must have been recognizable in the spot for centuries afterwards.

At p. 343. of the same volume, we read of "Kentwines Tree" at Shipford, and "Adulfes Tree" and "Hysemannes Thorn" at Mickleton. At p. 336. is mention of "the single thorn" by Ellenford, and the "Kolan Tree" and "Huredes Tree," near the same place. At p. 328. we read of "the Hundred Tree" at Winchendon. At p. 174. of "Dunemannes Tree" at Bladen.

In vol. v. at p. 297. we have a remarkable description of boundaries at Blewbury, in Berkshire, in which we read, if I interpret correctly: —

"From Hawkthorn [now Hackthorn] to the Long Thorn on the Ikenild way; thence to the Third Thorn at Wirhangran; thence to the Fourth Thorn which stands forward on Wrangan Hill; thence to the Fifth Thorn; thence to the Olive Tree; thence west along the bye road to the Thorn" — and so forth.

In the same description we read of several "Treowstealls," which mean, I suppose, clumps of trees, and amongst them of "Athelstanes Treowsteal."

In vol. vi. at p. 8. we read of "Frigedæges Tree," at Ginge, in Berkshire; at p. 60., of "Wiggerdes Tree," at Plush, in Dorsetshire; and innumerable other instances may be found throughout the book. These have occurred to me on just opening the volumes here and there, and are adduced merely to explain to persons unacquainted with the *Codex Diplomaticus*, the nature of the information upon this subject which it contains; and there are many other books from which similar facts may be derived.

The examples I have given exhibit the various parts which conspicuous trees were made to play in ancient times. The Holy Oak and Frigedæges Tree had, no doubt, been consecrated to superstition; the Hundred Tree marked a place for the general assembly of the people of a district; the trees distinguished by the prefixed names of individuals, indicated that they stood on the properties of private owners, — on lands, that is, which the owners had "called after their own names." The memory of many historical trees is probably preserved to the present day in the names of the fields in which they stood. How many Mickle Thorn coppices, and Broad Oak pastures, and Long Tree meadows, and Old Yew pieces are scattered over the country. How many hundreds, and other larger divisions of counties, are named after ancient trees. How many of the old Saxon names of our towns and hamlets indicate that they grew up around a well-known oak, or ash, of thorn, or yew; in like manner as, in later periods, when strength rather than law was the ruler, the people crowded together their hovels under the protective shadow of the castle of some powerful chieftain, or within the privileged precincts of some consecrated fane.

Having thus indicated, or rather enforced, a subject which I think well deserves the attention of your correspondents all over the world, allow me to conclude with a Query relating to a celebrated tree, of a comparatively modern date, which once existed in the neighbourhood of the metropolis.

THE GREAT ELM AT HAMPSTEAD. — Where did it stand? What was its ultimate fate? When and how was it compelled to yield to the great leveller? It is delineated in a very scarce engraving by Hollar, which bears the date of 1653, and which is found on a poetical commemorative broadside, printed in that year. This tree, although then in full leaf, or so represented in Hollar's engraving, was entirely hollow. A staircase of forty-two steps had been contrived within its stem, by means of which visitors ascended to a turret erected on the top, which was capacious enough to give seats to six persons, and to contain twenty persons in the whole. The stem of the tree was twenty-eight feet in compass on the ground, and the ascent to the turret was thirty-three feet. The tree must have stood on some of the highest ground at Hampstead, for it is said that six neighbouring counties could be seen from the top of it. The Thames is mentioned as visible from it, with its shipping; and the following lines indicate the wide expanse which it commanded. The lines were written just at the time when Cromwell was about to assume the Protectorate.

"Those stately structures where the court
Had late their mansions, when our kings would sport;
Of whom deprived they mourn, and, desolate,
Like widows, look on their forlorn estate:
'Tis not smooth Richmond's streams, nor Acton's mill,
Nor Windsor Castle, nor yet Shooter's Hill,
Nor groves, nor plains, which further off do stand,
Like landscapes portray'd by some happy hand:
But a swift view, which most delightful shows,
And doth them all, and all at once, disclose."*

* These lines are by Robert Codrington, respecting whom a reference may be made to Wood's *Athenæ*, iii. 699. Bliss's ed.

Such was the entire command of the country which this tree enjoyed, that it is said that

"Only Harrow on the Hill plays Rex,
And will have none more high in Middlesex."

"Essex Broad Oak" [where did that stand?] from which more than twenty miles could be seen, is poetically declared to have been "but a twig" in comparison with his relative at Hampstead; to find whose equal it is stated that

"You must as far as unto Bordeaux go."

There are other things worth remembering in connexion with this wonder of Hampstead: but I have occupied already more than enough of your space, and will only express my hope that some one will tell us where the Hampstead tree stood, and what was its fate; and what is known about the Essex Broad Oak; and what also about the Bordeaux compeer of the tree monarch of Hampstead. JOHN BRUCE.

Minor Queries.

"*Inveni portum*" — "*For they, 'twas they.*" — You will much oblige me by permitting me to ask, through the medium of your entertaining publication, from whence the two following quotations were cited:

"Inveni portum. — Spes et fortuna valete:
Sat me lusistis; ludite nunc alios."

"For *they*, 'twas *they*, unsheath'd the ruthless blade,
And Heav'n shall ask the havock it has made."

The first will be found in *Gil Blas*, livre 10ième, chapitre 10ième; and the second is used by the renegade Paul Jones in his mock-heroic epistle to the Countess of Selkirk, in extenuation of his having plundered the family seat in Scotland of the plate, on the 23rd April, 1778.

I should not trouble you, but I have asked many, of extensive reading and retentive memories, for solution of these Queries ineffectually. AMICUS.

Matthew Walker. — Can any of your correspondents, learned in naval antiquities and biographies, give any account of Matthew Walker, whose knot (described and figured in Darcy Lever's *Sheet Anchor*) is known by his name all over the world; and truly said to be "a handsome knot for the end of a Lanyard?" REGEDONUM.

Aleclenegate. — The east gate of the town of Bury St. Edmund's, which was always under the exclusive control of the abbot, is sometimes mentioned as "the Aleclenegate." What is the origin of the word? BURIENSIS.

Smothering Hydrophobic Patients. — I can recollect, when I was a boy, to have been much surprised and horrified with the accounts that old people gave me, that it was the practice in decided cases of *rabies canina* to suffocate the unfortunate patient between feather beds. The disease being so suddenly and so invariably fatal, where it appeared unequivocally to attack the sufferer, might dispose the world to ascribe the death to what surely may be termed foul play; but perhaps some of your readers may be able to state where mention is made of such treatment, or what could give rise to such an opinion in the public mind. INDAGATOR.

Philip Twisden, Bishop of Raphoe. — In Haydn's *Book of Dignities*, p. 475., there is the following note on the name of this prelate: —

"Sir James Ware, or, more properly, the subsequent editors of his works, narrate some very extraordinary circumstances that rendered the close of the life of this prelate very remarkable and unfortunate; but we feel unwilling to transcribe them, though there seems to be no doubt of their truth."

As Sir James Ware died in 1666, and the latest edition of his work on the Bishops of Ireland (by Walter Harris) was published in 1736, it is impossible that either he, or his subsequent editors, could have recorded anything of the last days of a prelate who died Nov. 2, 1752.

Mr. Haydn, however, speaks as if he had actually before him the mysterious narrative which he has gone so far out of his way to allude to, and which for some equally mysterious reason he was "unwilling to transcribe," although he thought it necessary to call attention to it, and to express his inclination to believe in its truth.

If this should meet his eye, would Mr. Haydn have the kindness to say where he found the story in question, as it is certainly not in Ware? I know of two stories, one of which is probably that to which Mr. Haydn has called the attention of his readers; but I have never seen them stated with such clearness, or on such authority, as would lead me to the conclusion that "there seemed no doubt of their truth." JAMES H. TODD.

Trinity College, Dublin.

"*Sir Edward Seaward's Narrative*," *edited by Miss Jane Porter.* — I am in possession of a copy of the above work, presented to my father by the late amiable authoress, Miss Porter. It is, as you are no doubt aware, a journal of adventure in the Carribean Sea and its islands, between 1733 and 1749; but on the publication of the first edition its authenticity was questioned, and a suggestion made by some of the critics that the editor was also the author. This, Miss Porter assured me was not the fact, and that the work is a genuine diary, placed in her hands for publication by the family, still existing, of the original writer. The name I think she intimated was not *Seaward*, but she expressed some hesitation to detail the circumstances of its coming into her possession. She makes, in a preface to the second edition, an assu-

rance to the same effect as to the genuineness of the Narrative, and says the author died *at his seat in Gloucestershire in the year* 1774.

Can any of your readers throw further light on this story, or inform who the hero of the Narrative really was? W. W. E. T.

Warwick Square, Belgravia.

Clerical Members of Parliament. — In a note in p. 4. of *The Lexington Papers*, recently published, mention is made of a Mr. Robert Sutton, who, after having taken deacon's orders, and having accompanied his relative, Lord Lexington, to Vienna, in the joint capacity of chaplain and secretary, was, on his recall in 1697, appointed resident minister at the Imperial Court; was subsequently sent as envoy extraordinary to the Ottoman Porte; in 1720, succeeded Lord Stair as British minister at Paris; in 1721, was elected M. P. for Notts; and in 1725, was created Knight of the Bath. The editor adds this remark:

"It is well known that holy orders were not at that time considered any disqualification for civil employments, but I do not recollect any other instance of a clerical Knight of the Bath."

Do you, Mr. Editor, or any of your readers, recollect any other instance since the Reformation, of a *clerical member of parliament*, before the celebrated one of Horne Tooke? Were any such instances quoted in the debates on the bill for excluding clergymen from Parliament? CLERICUS.

Allens of Rossull. — Can any of you correspondents furnish me with the arms borne by the Allens of Rossull and Redivales, Lancashire? Of this family was the celebrated Cardinal Allen. Also the arms borne by the Pendleburys, another Lancashire family? J. C.

Number of the Children of Israel. — In Exod. xii. 37. it is stated that the numbers of the children of Israel constituting the Exodus was "600,000 men," "besides children." No specific mention is made of *women:* it will be diminishing the difficulty if the 600,000 are considered the aggregate of the adults of both sexes. It is said that the time the Israelites remained in Egypt was 430 years (Ex. xii. 40.). The number who were located in Egypt was seventy (Gen. xlvi. 27.). I wish to ascertain from some competent statician what, under the most favourable circumstances, would be the increase of seventy people in 430 years? I am aware that Professor Lee, in his invaluable translation of the Book of Job, is of opinion that 215 years is the time the Israelites actually remained in Egypt; and the remainder must be considered the previous time they were in Canaan. If the Professor's calculation be adopted, the statician could easily show the difference at 215 and 430 years. ÆGROTUS.

Computatio Eccles. Anglic.—In Bishop Burnet's "Hist. of the Reform.," vol. ii. of first folio edition, London, 1679, *Coll. of Records*, b. ii. p. 100. No. XL. is "An instrument of the speech of the Archbishop of Canterbury (Chicheley) made to the House of Commons about it," scilicet, Statute of Provisors. It begins as follows: —

"Die Veneris, penultimo mensis Januarii, A.D. *secundum cursum et computationem Ecclesiæ Anglicanæ* millesimo quadringentesimo *decimo septimo,* indictione sexta, pontificatus. . . . . Martini Papæ quinti anno undecimo."

Now as Martin V. was chosen Pope by the Council of Constance, November 11, 1417, his eleventh year would extend over January, 1428, and the sixth indiction answers to the same year, which would, however, be styled 1427 in ecclesiastical documents till March 25. Can the Computatio Eccles. Anglic. mean anything more than a reference to the distinction between the ecclesiastical and historical times of commencing the year? If it does not, decimo septimo must be an error for vicesimo septimo, made in transferring the numeral letters into words. Has this error been corrected in subsequent editions of Burnet? H. W.

Martinique. — Will any of your correspondents, acquainted with the history of the French islands, inform me why was the island of Martinique so called? English writers style the island *Martinico*, but none have gone so far as to give the derivation or meaning of the word. W. J. C.

St. Lucia.

Objective and Subjective. — Will some of your intelligent readers deign to enlighten a merely physical ignoramus as to the precise meaning (always supposing there *be* a meaning) of the oft-recurring words "objective" and "subjective" ("omjective" and "sumjective," according to Mr. Carlyle) in the Highgate "talk," supposed by sundry transcendental sages of our day to be the expression of an almost inspired wisdom. *Is* this exoteric jargon *translateable* into intelligible English? or is it not (as Chalmers called it, speaking *Scottice*) "all buff?" Most assuredly he who really understands it (not *affects* to understand it) need not, as Southey used to say, be afraid of cracking peach-stones. X.

Quarter Waggoner. — The master of a ship of war has the charge of navigating her from port to port, under the direction of the captain; and he is moreover charged to make what improvements he can in the charts. Now the masters were sometimes rather slack in the latter department, in which case they procured certificates from their captains to the Navy Board, stating that they had seen nothing but what was already in the general "Quarter Waggoner."

Can any of your correspondents describe this Quarter Waggoner? And, as the master keeps the official *log*-book, can you kindly tell me how that recondite volume came to be so designated?

W. H. Smyth.

Sir Roger Wilcock. — Can any of your antiquarian readers favour me with the armorial ensigns of Sir Roger Wilcock, knight, whose daughter and heiress, Agnes, was wife to Sir Richard Turberville, of Coyty Castle, in Glamorganshire, and by him mother of two sons, Sir Payn, afterwards Lord of Coyty, and Wilcock Turberville, who by his wife Maud, heiress of Tythegstone, in the same county, was ancestor of the Turbervilles of that place, and of Penlline Castle.

The lineage of this ancient and knightly family of Turberville is not given correctly in Burke's *Dictionary of the Landed Gentry* for the year 1847. The marriage of Christopher Turberville of Penlline (sheriff for Glamorgan in 1549 and 1568) with Agnes Gwyn*, heiress of Ryderwen in the county of Caermarthen, and widow of Henry Vaughan, Esq., is altogether omitted in Burke, and for the correctness of which see Lewis Dwnn's *Heraldic Visitation into Wales and its Marches*, vol. ii. (near the commencement) title "Ryderwen;" and in vol. i. of the same work, p. 140., title "Ystradcorwg," Catherine, the issue of that marriage, and one of the daughters and coheiresses of Christopher Turberville, is mentioned as the wife of David Lloyd of that place, in the parish of Llanllawddog, co. Caermarthen, sheriff in 1590 and 1601. In further corroboration of this, we find that the Lloyds of Glanguelly and Ystradcorwg, descendants of the said marriage, ever afterwards quartered the arms of Turberville, viz. "chequy or and gu. a fesse ermine," with their own paternal shield. It is not improbable that the marriage of Christopher Turberville with the aforementioned Agnes, *kinswoman of the Rices*, may have had some influence in allaying the deadly animosity which had previously existed between the rival houses of Dynevor and Penlline.

Again, in vol. iv. of Burke's *History of the Commoners* for the year 1838, Jenkyn Turberville of Tythegstone, fourth in descent from Wilcock Turberville, is stated to have wedded Florence, daughter of Watkyn ab Rasser Vaughan, and to have had issue by her two sons, Richard*, who continued the line at Tythegstone, and Jenkyn, father of the said Christopher, of Penlline Castle, Glamorgan. By reference to Lewis Dwnn's work, edited by the late talented and much lamented antiquary, Sir Samuel Rush Meyrick, article "Vaughan of Bretwardine, co. Hereford, and Pembrey Court, Caermarthenshire," we find that Jenkyn Turberville married Denis, daughter of Watkyn ab Sir Roger Vaughan, knight, with the following remark in Welsh: "Ag ni bu dim plant o Derbil iddi ag wedi guraig Morgan ab Jenkyn gur Tre Dineg;" that is to say, "She had no children by Turberville, and she afterwards became the wife of Morgan ab Jenkyn," — I presume, of Tredegar, in Monmouthshire. Is it not, therefore, likely that he married twice; that his first wife was Cecil Herbert, and the mother of his two sons?

A correct lineage of the Turbervilles, with the ensigns they were entitled to quarter, down to Christopher Turberville's co-heiress Catherine, the wife of David Lloyd, would greatly oblige

W. G. T. T.

Caermarthen.

Ruffles, when worn. — At what time did the fashion of wearing ruffles come in? and when did it go out?

Many persons living at the present time remember their being generally worn in respectable, and occasionally in what may be called minor life.

The clergy did not wear them.

So general was their use in the early part of the reign of George III., that the Rev. William Cole, of Milton, in the account of his Journey to France, in 1765, says he was taken for an English clergyman because he did not wear them, and in consequence addressed "M. l'Abbé."

Dr. John Ash. — I should feel exceedingly obliged by information respecting the birth-place and early history of Dr. John Ash, formerly an eminent physician practising in Birmingham, and the founder of the General Hospital in that town. He was a graduate of Trinity College, Oxford; his doctor's degree was taken in 1764. He died at Brompton, Knightsbridge, in 1798. Every available source has been searched in vain for information on this subject. It is required for literary purposes.

F. Russell.

* According to Lewis Dwnn, this Agnes Gwyn was daughter and coheiress (by Margaret his wife, daughter of Sir Rhys ab Thomas, K.G.) of Henry ab John of Ryderwen, son and heir (by Mabli, or Eva, his wife, daughter and coheiress of Henry ab Guilym, of Curt Henri and Llanlais, in the vale of Llangathen, Caermarthenshire) of John ab Henry (otherwise Penry), kinsman to the aforesaid Sir Rhys ab Thomas, and a branch of the Penrys of Llanelli, derived from a common origin with the ancient and noble house of Dynevor.

Minor Queries Answered.

Mutabilitie of France. — Upon the books at Stationers' Hall, Lib. C., under the year 1597, 20th April, Thomas Creed entered *A Treatise of the Mutabilitie of Fraunce from the yeare of our*

* This gentleman had an ode addressed to him by the celebrated Welsh bard, Lewis of Glyn Cothi. — Vide Burke's work.

Lorde 1460 *untill the yeare of our Lorde* 1595. Can any of your readers say in what library a copy of this treatise can be found? INDAGATOR.

[A copy is in the Bodleian library. The full title is, "The Mutable and Wavering Estate of France, from 1460 to 1595; together with an Account of the Great Battles of the French Nation both at Home and Abroad. 4to. Lond. Tho. Creede, 1597."]

Caldoriana Societas.—A copy of the Latin Bible of Junius and Tremellius, now in my possession, has on the title:

"Sancti Gervasii, 1607.
"Sumptibus Caldorianæ Societatis."

Will you kindly inform me who constituted this body, and why they were so called? QUIDAM.

[Cotton, in his *Typographical Gazetteer*, has given the following notices of this body:—

"Caldoriana Societas, qu. at Basle or Geneva? An edition of Calepine's *Lexicon*, fol. 1609, bears for imprint *Sumptibus Caldorianæ Societatis.*" "An edition of the controversies between Pope Paul V. and the Venetians, bears for imprint, 'In Villa Sanvincentiana apud Paulum Marcellum, sumptibus Caldorianæ Societatis, anno 1607,' but is by no means of Spanish workmanship. I rather judge that the whole of the tracts connected with this business, which profess to have been printed at various places, as Augsburg, Saumur, Rome, Venice, &c., have their origin in the Low Countries, and proceeded from the presses of Antwerp, Rotterdam, or the Hague."]

Millers of Meath.—The millers of the county of Meath, in Ireland, keep St. Martin's day as a holiday. Why? Ω.

[Because of the honour paid to St. Martin in the Western Church, whose festival had an octave. Formerly it was denominated Martinalia, and was held with as much festivity as the Vinalia of the Romans. Among old ecclesiastical writers, it usually obtained the title of the Second Bacchanal:

"Altera Martinus dein Bacchanalia præbet;
Quem colit anseribus populus multoque Lyæo."
Thomas Naogeorgus, *De Regno Pont.*

Thus translated by Barnabie Googe:

"To belly cheare yet once again doth Martin more encline,
Whom all the people worshippeth with rosted geese and wine."]

Kissing under the Mistletoe.—What is the origin of kissing under the mistletoe? AN M. D.

[Why Roger claims the privilege to kiss Margery under the mistletoe at Christmas, appears to have baffled our antiquaries. Brand states, that this druidic plant never entered our sacred edifices but by mistake, and consequently assigns it a place in the kitchen, where, says he, "it was hung up in great state, with its white berries; and whatever female chanced to stand under it, the young man present either had a right, or claimed one, of saluting her, and of plucking off a berry at each kiss." Nares, however, makes it rather ominous for the fair sex not to be saluted under the famed *Viscum album.* He says, "The custom longest preserved was the hanging up of a bush of mistletoe in the kitchen, or servants' hall, with the charm attached to it, that the maid who was not kissed under it at Christmas, would not be married in that year."]

Trinity Chapel, Knightsbridge.—Was Trinity Chapel, Knightsbridge, which has been rebuilt several times, ever parochial? Can I be referred to any memoir of the Rev. —— Gamble, Chaplain to H. R. H. the Duke of York, who in the early part of the present century was minister of it? H. G. D.

[The chapel, dedicated to the Holy Trinity, belonged originally to an ancient hospital, or lazar-house, under the patronage of the abbot and convent of Westminster. It was rebuilt in 1629, at the cost of the inhabitants, by a license from Dr. Laud, then Bishop of London, as a chapel of ease to St. Martin's-in-the-Fields, within the precincts of which parish it was situated; but the site was subsequently assigned to the parish of St. George, Hanover Square, and at present forms a part of that of Kensington. The Rev. J. Gamble was minister of this chapel in 1794–5; in 1796 he was appointed chaplain of the forces, and in 1799 rector of Alphamstone, and also of Bradwell-juxta-Mare, in Essex. In 1805 he was married to Miss Lathom of Madras, by whom he had a son. His death took place at Knightsbridge, July 27, 1811.]

"*Please the Pigs.*"—Whence have we this very *free* translation of Deo Volente? PORCUS.

[This colloquial phrase is generally supposed to be a corruption of "Please the *Pyx*," a vessel in which the Host is kept. By an easy metonymy, the vessel is substituted for the Host itself, in the same manner as when we speak, in parliamentary language, of "the sense of the *House*,"—we refer not to the bricks and stones, but to the opinion of its honourable members.]

Meaning of Barnacles.—Can any of your readers throw any light on the term "barnacles," which is constantly used for "spectacles"? I need not say that the word in the singular number is the name of a shell-fish. PISCATOR.

[Phillips, in his *World of Words*, tells us that "among farriers, *barnacles*, *horse-twitchers*, or *brakes*, are tools put on the nostrils of horses when they will not stand still to be shoed," &c.; and the figure of the *barnacle* borne in heraldry (not barnacle goose, which is a distinct bearing), as engraved in Parker's *Glossary of Heraldry*, sufficiently shows why the term has been transferred to spectacles, which it must be remembered were formerly only kept on by the manner in which they clipped the nose.]

The Game of Curling.—As an enthusiastic lover of curling, I have been trying for some time past to discover any traces of the origin of the game, and the earliest mention made of it; but, I am sorry to say, without success.

I should therefore feel much obliged to any of

your correspondents who could inform me concerning the origin of this game, and also any works which may treat of it. "JOHN FROST."

Paisley.

[Appended to Dr. Brewster's account of curling, quoted in the *Encyclopædia Metropolitana*, vol. xvii. p. 469., occurs the following historical notice of this winter amusement: — "Curling is a comparatively modern amusement in Scotland, and does not appear to have been introduced till the beginning of the sixteenth century, when it probably was brought over by the emigrant Flemings. It was originally known under the name of *kuting*, which perhaps is a corruption of the Teutonic *kleuyten, kallvyten*, rendered by Kilian in his *Dictionary, ludere massis sive globulis glaciatis, certare discis in æquore glaciatâ*. In Canada it has become a favourite amusement, on account of the great length of the winters."]

Replies.

SAINT IRENE AND THE ISLAND OF SANTORIN.

(Vol. iv., p. 475.)

Your correspondent Σ asks for information about St. Irene or St. Erini, from whom he thinks the Island of Santorin in the Grecian Archipelago acquired its name; and in reply, you have referred him to Smith's *Dictionary of Greek and Roman Biography*, for particulars of the canonized Empress Irene.

But Σ is, I suspect, mistaken in supposing Santorin to be indebted either to saint or empress for its present appellation; although he errs in company with Tournefort and a succession of later geographical etymologists, who in this instance have trusted too much to their *ear* as an authority. Another correspondent in the same number, F. W. S. (p. 470.), has directed attention to a peculiarity in the formation of the modern names of places in Greece, the theory of which will guide Σ to the real derivation of the word Santorin. F. W. S. states truly that many of the recent names have been constructed by prefixing the preposition εἰς to the ancient one; thus ATHENS, εἰς τὰς Ἀθήνας, became *Satines*, and Cos, εἰς τὴν Κῶν, *Stanco*. Lord Byron has explained this origin of the alteration in one of the notes to *Childe Harold*, I think; but I apprehend that the barbarism is to be charged less upon the modern Greeks themselves, than upon the European races, Sclavonians, Normans, and Venetians, and later still the Turks, who seized upon their country on the dismemberment of the Lower Empire. The Greeks themselves no doubt continued to spell their proper names correctly; but their invaders, ignorant of their orthography, and even of their letters, were forced to write the names of places in characters of their own, and guided solely by the sound. *Negropont*, the modern name of Eubœa, is a notable instance of this. In the desolation which followed the Roman conquest, Eubœa, as described by Pausanias and Dion, had become almost deserted, and, on its partial revival under the Eastern Empire, the old name of Eubœa was abandoned, and the whole island took the name of Euripus, from a new town built on the shore of that remarkable strait. This, pronounced by the Greeks, Evripos, the Venetians, on their arrival in the thirteenth century, first changed into Egripo and *Negripo*, and next into Negro-*ponte*, after they had built a bridge across the Euripus. This last name, the island retains to the present time. Another familiar example is the modern name of Byzantium, *Stamboul*, by which both Greeks and Turks now speak of Constantinople. The Romans called their capital par excellence "the city" (in which, by the way, we ourselves imitate them when speaking of London). Among the ancient Jews, in like manner, to "go to the city," ὑπάγετε εἰς τὴν πόλιν, meant to go to Jerusalem (Matt. xxvi. 18., xxviii. 11.; Mark, xiv. 13.; Luke, xxii. 10.; John, iv. 18.; Acts, ix. 16.). The Greeks of the Lower Empire followed the example in speaking of Constantinople; and the Turks, on their conquest in the fifteenth century, adopting the provincialism, wrote εἰς τὴν πόλιν, *Istampoli*, and thence followed Istambol and Stamboul. The same theory will explain the modern word Santorin, about which your correspondent Σ requests information. The ancient name was *Thera*, and by this the island is described both by Herodotus and Strabo, and later still by Pliny. *Thera*, submitted to the usual process, became, from εἰς τὴν Θήραν, *Stantheran*, *Santeran*, and finally *Santorin*. In the latter form it almost invited a saintly pedigree, and accordingly "Richard," a Jesuit, whose work I have seen, but cannot now consult, wrote, about two centuries ago, his *Relation de l'Isle de St. Erini*, in which, for the glory of the Church, he explains that the island obtained its name, not from the Empress Irene, but from a Saint Erine, whom he describes as the daughter of a Macedonian prefect, and from whom he says it was called Νῆσος τῆς Ἁγίας Εἰρήνης. I incline, however, to etymology rather than hagiology for the real derivation.

J. EMERSON TENNENT.

THE OLD COUNTESS OF DESMOND — WHO WAS SHE? NO. II.

(Vol. iv., pp. 305. 426.)

My "NOTES AND QUERIES" coming to me monthly, I am as yet in ignorance whether any of your numerous correspondents have answered my inquiry (Vol. iv., p. 306.): "Whether the portraits of 'the old Countess of Desmond,' at Knowle, Bedgebury, or Penshurst, correspond with my

description of that in the possession of the Knight of Kerry?" I have since met a painter of eminence, who assures me that Horace Walpole's criticism is correct, and that the portraits commonly known as those of the Countess are really the likeness of "Rembrandt's mother." If they be identified with that I have described, the idea that we possess a "counterfeit presentment" of this ancient lady, must, I fear, be given up as a delusion.

But the lady herself remains a "great fact," and a physiological curiosity; and there is yet a subject for inquiry respecting her. We may identify her on the herald's tree, if not on the painter's board or canvas. *Who was she?* In attempting to discuss this question, I must not take a merit which does not belong to me in any thing. I may say I am but following out the original research of an accurate and accomplished antiquary, Mr. Samthell of Cork, of whose curious *Olla Podrida* (privately printed) I possess, by his favour, a copy, which contains a paper on this subject originally read before "The Cork Cuvierian Society." This paper, together with some MSS. notes of Sir William Betham, Ulster king-at-arms, furnish my text-book; and I have little more to do than correct some mistakes, which appear to me so obvious, that I think they must arise from slips of the pen, or *slops* of that most teasing confounder of dates and figures, *the printer*,—who can so often, by merely dipping into a wrong cell of type, set us wrong by a century or two in a calculation.

All authorities are agreed in fixing on "Margret O'Bryen, wife of James, 9th Earl of Desmond," as the long-lived individual in question. Sir Walter Raleigh, by calling her "The old Countess of Desmond, of *Inchiquin*," determines the fact of her being of the O'Bryen race,—Inchiquin being the feudal territory of the O'Bryens. There was more than one intermarriage between the Desmond earls and the O'Bryen family; but none of them include all the conditions for identifying the "old Countess," except that I have specified.

We now come to *dates:* and here it is that I have the presumption to question the conclusions of the two eminent antiquaries on whose researches I am remarking.

"James Fitzgerald, ninth Earl of Desmond, was murdered by John Montagh Fitzgerald, of Clenglish, A.D. 1467, ætat 29," says one of my authorities. "The old Countess bore the title only for a few months, for she became dowager on the murder of her husband in 1467 (*not* 1487)," adds my second authority. These are formidable *dicta*, coming from such sources; and if I venture to question them, it is only under pressure of such circumstances and authorities, as at least demand a hearing.

I think both these gentlemen confound the *murder* of James, the ninth Earl of Desmond, with the *execution* of his father, Thomas, the eighth Earl, who, according to all annals and authorities, was beheaded at Drogheda in the year 1467. Of this fact there can be no question. Ware gives it in his *Annals*, stating that "John Tiptoft, Earl of Worcester, called a parliament at Drogheda, and passed a certain enactment, in virtue of which "the great Earl of Desmond was beheaded, 15th of February, 1467." We find the very act itself (in the *Cotton MSS. Titus*, B. xi. 373.) headed and running as follows:—"VII. Edw. Quarti" (1467). "Pur diverses causes, horribles treisons et felonies prepensez, et faitez per *Thomas* Count de Desmond, et Thomas Count de Kildar," &c. &c.

We now proceed with *Ware* to the date 1487, and he writes thus:—"On the 7th of December, James Fitz-Thomas, a Geraldine, and Earl of Desmond, who, for almost twenty-*eight* (?) years flourished in wealth and power, was suddenly and cruelly murdered by his servants in his house at Rathkeale in the county of Limerick." "This James dying without issue, at least issue male, his brother Morrish succeeded him; by whom, *John Mantagh*, the chief contriver of that murder, was soon after taken and slain." Here is a distinct statement from an annalist which may be contradicted by facts, but cannot be misunderstood as to meaning.

The more I look at Mr. Samthell's account, the more I am disposed to consider the date he gives as a slip of the pen, or the result of that kind of confusion into which the most accurate mind will sometimes fall, from *too long* and *intense* consideration of the same point. I say this, because his own statements furnish at every step matter to confute his own conclusions: thus, he says, "Supposing the old Countess to have been *eighteen* at her husband's death (and the Irish marry young), she would have been 140 years old in 1589." This calculation plainly *assumes* the death to have taken place in 1467; but in a passage further on he says, "It will be remembered, that Thomas, *eighth* Earl of Desmond, *father to Margret O'Bryen's husband*, was Lord Deputy of Ireland for the Duke of Clarence, brother to Edw. IV., from 1462 to 1467!" And again, giving some brief notices of the earls from "A Pedigree of Sir William Betham's," he sets down, "8th earl, Thomas, beheaded A.D. 1467; 9th earl, James (son of Thomas), murdered A.D. 1467;"—overlooking the fact, which would have been in itself *memorable*, that he makes the beheading of the father, and the murder of the son, to have taken place in the same year! Although I cannot ascertain whence Mr. Pelham took the dates which he has given in his print, I have no hesitation in adopting them, as agreeing best with all the probable circumstances of the case; he places Margret O'Bryen's birth in 1464, her death *somewhere* from 1620 to 1626; this would sufficiently tally with the

opinion, that she was left a young widow at her husband's death in 1487, and agree with Sir Walter Raleigh's statement, that she "was living in 1589," and "*many years afterwards.*" Lord Bacon's express words are, "*Certainly they report that within these few years* the Countess of Desmond lived to an hundred and forty years of age." These words occur in his *History of Life and Death*, published in 1623, and add to the probability that the old lady was either lately dead, or that possibly, in the little intercourse between London and remote parts of the empire at that period, she might be *even then* alive, without his knowledge.

I submit these speculations to correction; and in venturing to dispute the conclusions of the authorities I have named, I feel myself somewhat in the position of a dwarf, who, climbing on the shoulder of a giant, should assume the airs of a tall man; but for the encouragement and assistance of the gentlemen I have named, I should probably never have known how even to state a genealogical or antiquarian question. I shall conclude by committing myself to your printer's mercy, trusting that he will be too magnanimous to take notice of my remarks on the "slip-slop" printing of figures, which will sometimes occur in the best offices; if he should misprint my figures, all my facts will fall to the ground. A. B. R.

Belmont.

In the Birch Collections at the British Museum there is a transcript of a Table-Book of Robert Sydney, second Earl of Leicester, made by Birch (*Add. MSS.* 4161.), the following extract from which, P. C. S. S. believes will not be unacceptable to the readers of "NOTES AND QUERIES:"

"The olde Countess of Desmond was a marryed woman in Edward IV.'s time, of England, and lived till towards the end of Queen Elizabeth, soe as she needes must be 140 yeares old: shee had a newe sett of teeth not long before her death, and might have lived much longer, had shee not mett with a kind of violent death; for she must needes climb a nutt-tree to gather nutts, soe falling downe, shee hurt her thigh, which brought a fever, and that fever brought death. This my cosen Walter Fitzwilliam told me. This olde lady, Mr. Harnet told me, came to petition the Queen, and landing at Bristol, shee came on foote to London, being then soe olde that her doughter was decrepit, and not able to come with her, but was brought in a little cart, their poverty not allowing them better provision of meanes. As I remember, Sir Walter Rowleigh, in some part of his *History*, speakes of her, and says that he saw her in England, anno 1589. Her death was as strange and remarkable as her long life was, — having seene the deaths of so many descended from her; and both her own and her husband's house ruined in the rebellion and wars."

P. C. S. S.

COLLAR OF SS.

(Vol. ii., p. 140.; Vol. iv., pp. 147. 236. 456.)

In my communication to you in August, 1850, and inserted as above, I stated that I was uncertain whether the collar of SS. was worn by the Chief Baron of the Exchequer previously to the reign of George I., as I had no portrait of that functionary of an earlier date.

I have since found, and I ought to have sent you the fact before, that the Chief Baron, as well as the two Chief Justices, was decorated with this collar in the reign of Queen Elizabeth. In the church of St. Stephen's, near Canterbury, is the monument of Sir Roger Manwood, who died Lord Chief Baron on December 14, 1592, on which his bust appears in full judicial robes (coloured proper), over which he wears the collar in its modern form. EDWARD FOSS.

Was the collar of SS. worn by persons under a vow to make a pilgrimage to the Holy Land, or to join a crusade, the S. being the initial letter of Sépulcre, or SS. for Saint Sépulcre? The appearance of the above-mentioned collar on the effigy of a person in the habit of a pilgrim in the church of Ashby-de-la-Zouch (see "NOTES AND QUERIES," Vol. iv., p. 345.), so strongly confirms the idea, that I beg leave to offer it to the consideration of any readers of the "NOTES AND QUERIES" who may be interested in the question. E. J. M.

Replies to Minor Queries.

Tregonwell Frampton (Vol. iv., p. 474.).—Noble mentions two engravings of this gentleman in the *Continuation to Granger*, vol. ii. p. 387., from a portrait by J. Wootton; the oldest, by J. Faber, describes him as "Royal Studkeeper at Newmarket;" the other, dated 1791, by J. Jones, styles him "the Father of the Turf;" and his death in 1728, æt. eighty-six, is recorded on a monument in the parish church of All Saints, Newmarket, as well as the circumstance of his having been keeper of the running horses to King William III. and his three royal successors.

Frampton, according to Noble, who quotes from some other author, was a thorough good groom only, yet would have made a good minister of state had he been trained to it, and no one in his day was so well acquainted with the pedigrees of race-horses. I am not aware of there being any reference to Tregonwell Frampton in the *Rambler*, but he has frequently been denounced as the author of an unparalleled act of barbarity to a race-horse, which is detailed in the *Adventurer*, No. 37., as delicately as such a subject would permit. In justice to the accused I must say, that I always considered the story as physically impossible; and had this not been the case, it cannot be credited

that the author of so great an enormity could have been continued in the service of the Crown. Still the essayist, who wrote nearly a century ago, thus closes his recital: —

"When I had heard this horrid narrative, *which indeed I remembered to be true*, I turned about in honest confusion, and blushed that I was a man."

I hope some of your correspondents may be able to clear Frampton from the dreadful imputation. B.

Longueville MSS. (Vol. iii., p. 449.).—This collection (of 187 volumes) is better known by the name of the *Yelverton MSS.*, from having belonged to Sir Christopher Yelverton, Bart., who died in 1654, and whose son Henry (by Susan, Baroness Grey of Ruthin) was created Viscount Longueville in 1690. From him (who died in 1704) these MSS. descended to his grandson, Henry, third Earl of Sussex, who deceased in 1799 without male issue. In April, 1781, this collection of MSS. (then stated to consist of 179 volumes, and eight wanting to complete the series) was offered for purchase to the trustees of the British Museum for 3000 guineas, and declined. The loss of these eight volumes is accounted for by a note of Gough (written in 1788), in Nichols' *Literary Anecdotes*, vol. iii. p. 622., by which it appears, that in 1784 the collection was submitted to sale by public auction; but "*after the sale of a few lots*, the sale was stopped." Gough adds, "They were all given by Lord Sussex to Lord Calthorpe, whose mother was of that family [Barbara, eldest daughter of Henry, Viscount Longueville], and at his death had not been opened, nor perhaps since." These MSS. are now, I believe, in the possession of the present Lord Calthorpe. F. MADDEN.

Cooper's Miniature of Cromwell (Vol. iv., p. 368.).—The miniature of Oliver Cromwell, inquired for by LORD BRAYBROOKE, I think was shown to me at a party in London, about five or six years since, by Mr. Macgregor, M. P.,—at least I suppose it to be the same, though I had forgotten the name of the painter; but Mr. Macgregor prized it very highly, as being the only original miniature of Cromwell, and I think he said it was the one that had belonged to Sir Joshua Reynolds. This slight recollection of having seen it, is almost too vague to be worth alluding to, but as no one appears to have replied to the inquiry, it may lead to connecting the true history to the miniature, and thereby enhance its value. R. N.

Pope and Flatman (Vol. iv., p. 505.).—Your readers will probably be tired of the subject, still MR. BREEN may like to know that the resembling passages in the two copies in question, are quoted with the names of the authors in the sixty-third number of *The Adventurer*, dated *June* 12, 1753, and Pope is directly accused of *having copied from one of the vilest Pindaric writers, in the time of Charles II.*

The same paper, and a subsequent one, No. 95., contain some excellent remarks upon the allegation of resemblance between authors, and the charge of plagiarism so frequently raised upon it, but not always to be allowed with equal readiness.

In conclusion, let me express a wish, that the essays which I have pointed out could be perused by some of your correspondents, because I am convinced that we should in future have fewer discussions on parallel passages, which seldom possess much real interest, and frequently have a tendency to injure the fair fame of our most gifted writers, by calling in question their literary honesty without establishing the charge brought against them. B.

Voltaire (Vol. iv., p. 457.).—Your correspondent J. R. is quite correct as to the name "Voltaire" being an anagram of "Arouet L. J." The fact, however, was first made public by M. Lepan in the *Détails Préliminaires sur les Biographies de Voltaire*, prefixed to his *Vie Politique, Littéraire et Morale de Voltaire*, many years before the communications to the *Gentleman's Magazine* and the *Dublin Review*, referred to by your correspondent.

Your correspondent states that "Voltaire *was a little partial* to his paternal name," * and oddly enough gives two extracts from his letters to L'Abbé Moussinot, which prove the very contrary. Those extracts are *also* to be found in M. Lepan's work, who has adduced them to show "son *mépris* pour son nom de famille." *Vie de Voltaire*, p. 11. edit. 1817. JAMES CORNISH.

Tudur Aled (Vol. iv., p. 384.).—Your correspondent A STUDENT will find *nine* poems by Tudur Aled, including the famous description of the Horse, in a 4to. collection of ancient Kymric poetry, published at Amwythig, in 1773, by Rhys Jones. It is entitled *Gorchestion Beirdd Cymrit.* Should A STUDENT wish to extend his acquaintance with this old bard, he will find other poems of his among the Welsh MSS. in the British Museum, in vols. 14,866. *et seq.* T. S.

Latin Verse on Franklin (Vol. iv., p. 443.).—The verse "Eripuit cœlo," &c., seems to be a parody of the following line of Manilius (*Astronom.* I. 105.): —

"Eripuitque Jovi fulmen, viresque tonanti."

I am unable, however, to say who adapted these words to Franklin's career. Was it Condorcet?

R. D. H.

The inscription —

"Eripuit cœlo fulmen, sceptrumque tyrannis"

under Franklin's portrait, was written by Mirabeau. JAMES CORNISH.

* This was a misprint for "so *little partial*." — ED.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When Mr. Wilkin, in the year 1836, gave to the world an edition of the works of his illustrious townsman, Sir Thomas Browne, the critics were unanimous in their praise both of the undertaking and of the manner in which the editor had executed his task. It was felt that the writings of so great a man — of one on whose style Johnson is supposed to have formed his own — and whose *Religio Medici* he eulogized for "the novelty of the paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse allusions, the subtlety of disquisition, and the strength of language" to be found in it, ought to be made better known; and Mr. Wilkin's endeavour to make them so was lauded as it deserved. That attempt, however, was but feeble compared with the one now making by Mr. Bohn, who has undertaken to reproduce Mr. Wilkin's excellent edition of *The Works of Sir Thomas Browne* in his *Antiquarian Library*. The first volume, containing Four Books of his *Enquiries into Common and Vulgar Errors*, has been issued; and, we need scarcely add, forms one which is not surpassed for learning, interest, or instruction, by any other in the very cheap and useful series to which it belongs.

One of the most popular branches of botanical study at the present day is that of our British Ferns, from the very obvious causes — that they are objects of exquisite elegance — not very numerous, nor difficult to be procured — and, lastly, which may well account for their popularity with the dwellers in towns, who yet love to "babble of green fields" and be reminded of them — they are for the most part easily cultivated, and of all others are perhaps best adapted to parlour or window culture. Who then can doubt that, in preparing *A Popular History of the British Ferns and the allied Plants, comprising the Club-Mosses, Pepperworts, and Horse Tails* (with its fifty admirable coloured representations of the most interesting species), Mr. Moore has done good service to the numerous fern growers already existing, and much to promote the further study of this highly interesting division of the vegetable world. Messrs. Reeve and Benham deserve great credit for the way in which they have seconded Mr. Moore's efforts, by the admirable manner in which the book has been got up.

Books Received.— *The Traveller's Library*, Part 13., containing two more of Mr. Macaulay's brilliant Essays, namely, those *On the Life and Writings of Addison, and on Horace Walpole.* — *Travels in Tartary, Thibet, and China during the Years* 1844, '45, *and* '46, by M. Huc: *translated from the French*, by W. Hazlitt. Vol. I. — *Pictures of Travels in the South of France*, by Alexandre Dumas. These are two new volumes of the *National Illustrated Library*, and very interesting ones. The value of M. Huc's Travels in China may be judged of from the fact, that Sir John Davis having received some notes of them, considered them so interesting that he thought it right to embody them in a despatch to Lord Palmerston. — *The Mother's Legacie to her Unborne Childe.* By Elizabeth Joceline. *Reprinted fram the Edition of* 1625, *with a Biographical and Historical Introduction.* We may content ourselves with acknowledging the receipt of this handsome reprint, by the Messrs. Blackwood, as it forms the subject of a communication from the correspondent who first drew attention to this interesting volume in N. & Q., which we hope to print next week. — *Archæologia Cambrensis for January*, 1852. This is an excellent number; and if this record of the antiquities of Wales and its Marches does not meet with the support not only of the antiquaries, but also of the gentry of the principality, it will be a national reproach to them.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

A Sermon preached at Fulham in 1810 by the Rev. John Owen of Paglesham, on the death of Mrs. Prowse, Wicken Park, Northamptonshire (Hatchard).

Füsslein, Joh. Conrad, Beytrage zur Erläuterung der Kirchen-Reformations-Geschichte des Schweitzerlandes. 5 Vols. Zurich, 1741.

Concordia Discors. By Grascome.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Among other improvements which we have made in N. & Q., *in compliance with the suggestions of many correspondents, is doing away with the rules round our pages, so as to afford more room to our friends who indulge in* Marginalia. *Having thus sacrificed to their wishes our own views, which were in favour of these old-fashioned typographical ornaments, We must be permitted once more to remind our correspondents that* brevity *in their communications is a merit which we shall never overlook; and that by compressing their articles within as small a compass as possible, they will enable us not only to give such communications more ready insertion, but also to increase the interest of every number of* N. & Q. *by treating in it of a greater variety of topics.*

Full price will be given for clean copies of No. 19. *upon application to our Publisher.*

C. W. N. B., *who writes respecting* "Supporters borne by Baronets," *is referred to our* 3rd Vol. p. 224.

Alpha (Oxford), *is referred to our* 1st Vol. p. 476. *for information respecting the letters* M. *and* N. *in certain of the services of the Church.*

W. H. K. *We plead guilty to having "nodded" on the occasion referred to. It is due to the number of ladies who patronize us, that such an oversight should not occur again — and it shall not.*

If P. H. (q. 364. p. 502. *of* No. 113.) *will give his name and address, the Editor thinks that he can obtain for him some information on the subject of his inquiry.*

Jarltzberg. *We have not the opportunity of using the type in question.*

Replies Received. — *John Holywood the Mathematician — Barrister — Tripos — Papers of Perjury — Passage in Goldsmith — Dido and Æneas — "England expects every Man," &c. — Dial Mottoes — Age of Trees — Racked by Pain, &c. — Moravian Hymns — Cockney — Meaning of Hernshaw — Ducks and Drakes — Death of Pitt, and other Replies from Este — Crosses and Crucifixes — Sinaitic Inscriptions — Robin Redbreast — Nightingale and Thorn — Singing of Swans — Bishop Trelawney — Lines on the Bible — Hobbes' Leviathan — Derivation of London — Collar of SS.*

Among other interesting communications, which, in spite of our enlarged size, we have been compelled to postpone for want of space, are Mr. Crossley *on Cibber and Johnson's* Lives of the Poets — *some fresh particulars respecting General Wolfe* — Mr. Chadwick, "*Right of Search of Parish Registers*" — Mr. Ross, *on the Duke's saying, "There is no mistake"* — Dr. Todd, *on Wady Mokatteb — Index Expurgatorius — "Boiling to Death"* — *and many other interesting articles which are in type.*

Copies of our Prospectus, *according to the suggestion of* T. E. H., *will be forwarded to any correspondent willing to assist us by circulating them.*

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The Magazine for January, 1852, which is the first number of a new volume, contains the following articles: — 1. Olympia Morata. 2. John Jewel, sometime Bishop of Salisbury. 3. Ulrich von Hutten, Pirkheimer, and Sickingen. 4. Bristol High Cross, as restored, *with an Engraving.* 5. Dr. Chalmers as a Professor. 6. Christian Iconography and Legendary Art, by J. G. Waller: Symbols of the Saints; The Angel. 7. Wanderings of an Antiquary, by Thomas Wright, F.S.A.; The Roman Iron District of the Forest of Dean, *with Engravings.* 8. Original Letter of General Wolfe on Military Studies. 9. Pilgrimages of Sir Richard Torkington and William Wey to the Holy Land. 10. Correspondence of Sylvanus Urban: The Early Life of Marat in England — The Apprehension and Detention of James II. in 1688 — Bastards distinguished in English History — The Skeleton found at Little Wilbraham — The Roman Antiquities of Britain — Ladies wearing the Order of the Garter. With Notes of the Month, Reviews of recent Publications, full Reports of the Proceedings of the Society of Antiquaries, the Archæological Institute, the Society of Antiquaries of Scotland, the Numismatic Society, &c. &c., and Historical Chronicle. The Obituary contains Memoirs of the late King of Hanover, Marshal Soult, Sir Horace Seymour, Lord Mackenzie, Hon. J. E. D. Bethune, Colin A. Mackenzie, Esq., Hugh Reveley, Esq., Michael Jones, Esq., F.S.A., Rev. Spencer Madan, Rev. Lancelot Sharpe, M.A., Rev. William Gorsuch Rowland, Rev. N. G. Woodrooffe, Mr. Jones the Comedian, Mr. John Buckler, F.S.A., &c. &c. Price 2*s.* 6*d.*

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CIBBER'S LIVES OF THE POETS.

It is rather extraordinary that none of Dr. Johnson's biographers appear to have been aware that the prospectus of Cibber's *Lives* was furnished by Johnson. In Mr. Croker's last edition of *Boswell* there is a long note (see Edit. 1848, p. 818.) on the claim of Theophilus Cibber to the authorship of the *Lives*, or a participation in it: but though he remarks that the plan on which these *Lives* are written is substantially the same as that which Johnson long after adopted in his own work, his attention does not seem to have been directed to the prospectus of Cibber's *Lives*. As, however, this prospectus was not adopted as a preface to the work, but merely appeared in the newspapers and periodicals of the day, it is the less surprising that it has hitherto remained unnoticed. The internal evidence is decisive; and, as it has never, that I am aware of, been reprinted, and is of great interest in connexion with Johnson's own *Lives of the Poets*, of which admirable work it may be considered to have "cast the shadows before," at the distance of nearly thirty years, I trust, though rather long, it may claim insertion in "N. & Q." It is extracted from a London newspaper of the 20th February, 1753. James Crossley.

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who have, either by their Actions or Writings, drawn the Attention of the World upon them: it is a Tribute due to the illustrious Dead; and has a Tendency to awaken, in the Minds of the Living, the laudable Principle of Emulation. As there is no Reading at once so entertaining and instructive, as that of Biography, so none ought to have the Preference to it: It yields the most striking Pictures of Life, and shews us the many Vicissitudes to which we are exposed in the Course of that important Journey. It has happened that the Lives of the Literati have been less attended to than those of Men of Action, whether in the Field or Senate; possibly because Accounts of them are more difficult to be attained, as they move in a retired Sphere, and may therefore be thought incapable of exciting so much Curiosity, or affecting the Mind with equal Force; but certain it is, that familiar Life, the Knowledge of which is of the highest Importance, might often be strikingly exhibited, were its various Scenes but sufficiently known, and properly illustrated. Of this, the most affecting Instances will be found in the Lives of the Poets, whose Indigence has so often subjected them to experience Variety of Fortune, and whose Parts and Genius have been so much concerned in furnishing Entertainment to the Public. As the Poets generally converse more at large, than other men, their Lives must naturally be productive of such Incidents as cannot but please those who deem the Study of Human Nature, and Lessons of Life, the most important.

"The Lives of the Poets have been less perfectly given to the World, than the Figure they have made in it, and the Share they have in our Admiration, naturally demand. The Dramatic Authors indeed have had some Writers who have transmitted Accounts of their works to Posterity: Of these Langbain is by far the most considerable. He was a Man of extensive Reading, and has taken a great deal of Pains to trace the Sources from which our Poets have derived their Plots; he has given a Catalogue of their Plays, and, as far as his Reading served him, very accurately: He has much improved upon Winstanley and Philips, and his Account of the Poets is certainly the best now extant. Jacob's Performance is a most contemptible one; he has given himself no Trouble to gain Intelligence, and has scarcely transcribed Langbain with Accuracy. Mrs. Cooper, Author of *The Muses Library*, has been industrious in collecting the Works and some Memoirs of the Poets who preceded Spenser: But her Plan did not admit of enlarging, and she has furnished but little Intelligence concerning them.

"The general Error into which Langbain, Mrs. Cooper, and all the other Biographers have fallen, is this: They have considered the Poets merely as such, without tracing their Connexions in civil Life, the various Circumstances they have been in, their Patronage, their Employments, and in short, the Figure they made as Members of the Community; which Omission has rendered their Accounts less interesting; and while they have shewn us the Poet, they have quite neglected the Man. Many of the Poets, besides their Excellency in that Profession, were held in Esteem by Men in Power, and filled civil Employments with Honour and Reputation; various Particulars of their Lives are to be found in the Annals of the Age in which they lived, and which were connected with those of their Patron.

"But these Particulars lie scattered in a Variety of Books, and the collecting them together and properly arranging them, is as yet unattempted, and is no easy task to accomplish. This however, we have endeavoured to do, and if we are able to execute our Plan, their Lives will prove entertaining, and many Articles of Intelligence, omitted by others, will be brought to Light. Another Advantage we imagine our Plan has over those who have gone before us in the same Attempt is, that we have not confined ourselves to Dramatic Writers only, but have taken in all who have had any Name as Poets, of whatsoever Class; and have besides given some Account of their other Writings: So that if they had any Excellence independant of Poetry, it will appear in full View to the Reader. We have likewise considered the Poets, not as they rise Alphabetically, but Chronologically, from Chaucer, the Morning Star of English Poetry, to the present Times: And we promise in the Course of this work, to make short Quotations by Way of Specimen from every Author, so that the Readers will be able to discern the Progress of Poetry from its Origin in Chaucer to its Consummation in Dryden. He will discover the gradual Improvements made in Versification, its Rise and Fall; and in a Word, the compleat History of Poetry will appear before him. In the Reign of Queen Elizabeth for Instance, Numbers and Harmony were carried to a great Perfection by the Earl of Surry, Spenser, and Fairfax; in the Reign of James and Charles the First, they grew harsher; at the Restoration, when Taste and Politeness began again to revive, Waller restored them to the Smoothness they had lost: Dryden reached the highest Excellence of Numbers, and compleated the Power of Poetry.

"In the Course of this Work we shall be particular in quoting Authorities for every Fact advanced, as it is fit the Reader should not be left at an Uncertainty; and where we find judicious Criticisms on the Works of our Authors, we shall take care to insert them, and shall seldom give our Opinion in the Decision of what Degree of Merit is due to them. We may venture, however, in order to enliven the Narration as much as possible, sometimes to throw in a Reflection, and in Facts that are disputed, to sum up the Evidence on both Sides. But though the Poets were often involved in Parties, and engaged in the vicissitudes of State, we shall endeavour to illustrate their Conduct, without any satirical Remarks, or favourable Colouring; never detracting from the Merit of one, or raising the Reputation of another, on Account of political Principles."

JOB: HEBREW אִיּוֹב: ARABIC أيوب: CUNEIFORM "AIUB."

"This celebrated Patriarch has been represented by some sacred writers as imaginary, and his book as a fictitious dramatic composition." — *Dr. Hales: See* D'Oyly and Mant's *Bible.*

But Hales goes on to prove from the sacred writings that Job was a *real* character, and that

his history is entitled to credit. That such a person as Job *was* a real character, and that he lived about the time asserted of him, I am about to give a very remarkable proof, quite independent of Scripture testimony.

In Kæmpfer's *Amœnitates Exoticæ*, there is a plate describing two processions, one after the other: of the first but little mention is made; of the second, the place from which the procession set out is not mentioned, but the place of its final destination is Persepolis. It is separated, in Kæmpfer, from the interpretation thereof, by a few leaves; but as I have not his *Exoticæ* by me, I cannot give an exact reference as to pages; it will, however, be easily found, since the inscription contains twenty-four lines, and the plate, I think, precedes it It is called "Inscriptio Persepolitana," and is evidently among the *most ancient* of Cuneiform inscriptions. As neither the inscription, nor the word I am about to point out, could probably be inserted in the "N. & Q," I must be content to describe the word in the clearest manner possible.

The lines, if I mistake not, measure about $5\frac{3}{4}$ inches in length, and at about $1\frac{1}{4}$ inches from the beginning of the *second* line (beginning at the left hand, and measuring towards the right) is a word compounded of four letters (five wedges), and reading *a i u b*. Take a wedge and form them thus,—*sharp* point to the *right*, near the top of the group, is *a;* sharp point *downwards* is *i;* sharp point to the left is *u;* the two under wedges *joined*, viz. sharp point to the blunt part of the second, is *b*.

It is remarkable that the Hebrew, Arabic, and Persian-Cuneiform should have precisely the same letters for the name of Job. It may lead to some conclusion with which I shall not meddle. See again D'Oyly and Mant, and the comment of Bishop Sanderson on ch. i. v. 3., "and not improbably he was a *king*."

Refer again to the plate, and behold him in *two* places, *i.e.* in both processions, *crowned*. And now examine the word following *Aiub;* it is compounded of four letters, *easily* distinguishable. The first is a T, scil. the Coptic ☩, the mystic cross, as may be shown in the Chinese language; the second is *a*, compounded of the horizontal wedge and the following perpendicular one; the third, or perpendicular line, is *i;* and the last two, one under the other, is *j*, or the Persian 𐎹 or 𐎺, *j;* making altogether 𐎶𐎹𐎺 *taij, being crowned*. These two words, therefore, represent the patriarch as being a king, "Aiub taij," "Job crowned."

T. R. BROWNE.

Southwick, near Oundle.

A NEW ZEALAND LEGEND.

The following legend was related to me by a gentleman when discoursing upon the customs of the New Zealanders. It is their account of the origin of their land, and illustrates the absurdities which they believe.

"Old Morm (Query, rightly spelt) was a great fisherman, and being at one time in want of fish-hooks, he quietly killed his two sons, and took their jaw bones for hooks. As a requital to them for the loss of their lives, he made the right eye of his eldest son the morning star, and the right eye of his youngest son the evening star. One day he was sitting on a rock fishing with one of the jaw-bones, when he hooked something extraordinarily heavy,—whales were nothing to *him*. However, this resisted all his endeavours, and at length he was obliged to resort to other means to land this monster. He caught a dove, and tying the line to its leg, he filled it with his spirit, and commanded it to fly upwards. It did so, and without the least difficulty raised New Zealand! Old Morm looked at this prodigy with wonder, but thinking it very pretty he stepped ashore, where he saw men and fire. The first thing he did was to burn his fingers, and then to cool them he jumped into the sea; when the sulphur which arose from him was so great, that the Sulphur Island was formed. After this things went on smoothly, till the New Zealanders began to get refractory, and so offended the sun, that his majesty refused to shine. So old Morm got up one day early and chased after the sun, but it was not till after three days' hard hunting he managed to catch him. A good deal of parleying then took place, and at last the sun consented to shine for half the day only. Old Morm, to remedy this evil, immediately made the moon, and tied it by a string to the sun, so that when one went down it pulled the other up."

I did not hear on what authority this was given, but I dare say some of your learned correspondents may have met with it, and will be kind enough to give it, and say whether this fable was believed by *all* the tribes of New Zealand. UNICORN.

Minor Notes.

A Dutch Commentary on Pope.—

> "As what a Dutchman plumps into the lakes,
> One circle first, and then a second makes."
>
> *Dunciad*, b. ii. 400.

"It may be asked," says Bilderdyk in a note to his imitation of the *Essay on Man**, "why the little stone is thrown into the water by a Dutchman in particular. The reason is, that the Dutch sailors, when lying idle

* De Mensch. Pope's *Essay on Man* gevolgd door Mr. W. Bilderdyk. Amsterd. 1808.

in the Thames, often amuse themselves in calm weather by throwing little stones along the surface of the water, so as to make ducks and drakes, as it is called. This practice the English look at with great astonishment, and wonder at a use of the hands so different from that which they make of their own in boxing."

Bilderdyk speaks contemptuously of Pope: yet it may be surmised, from the above commentary, that he was but ill qualified to criticise him, otherwise he would not have supposed that "plump" could have the remotest allusion to the light skimming amusement of "ducks and drakes;" not to mention that he would have suspected that it was no "steentje" that plumped into the lakes.

Satirical Verses on the Chancellor Clarendon's Downfall.—In MS. Add. 4968., British Museum, a duodecimo volume containing a collection of arms and achievements tricked by a painter-stainer in the reign of Charles II., at fol. 62°. is the following poem "On the Chancellor's Downfall," which, if not already printed, may be worth preserving: —

Pride, lust, ambitions, and the kingdom's hate,
The Nation's broker, ruin of the State;
Dunkirke's sad loss, divider of the fleet,
Tangier's compounder for a barren sheet;
The Shrub of Gentry married to the Crowne,
And 's daughter to the heir, is tumbled downe.
The grand contemner of the Nobles lies
Groveling in dust, as a just sacrifice,
T'appease the injured King, abused Nation,—
Who could beleeve this suddaine alteration!
God is revenged to, for stones he tooke
From aged Paules to build a house forth' Rooke.
Goe on, great Prince, thy People doe rejoyce,
Meethinks I heare the Nation's totall voyce
Applauding this day's action to bee such,
As rosting Rump, or beating of the Dutch.
More cormorants of State as well as hee,
Wee shortly hope in the same plight to see.
Looke now upon thy withered Cavaliers,
Who for reward hath nothing had but teres.
Thankes to this Wiltshire hogge, son of y^e^ spittle,
Had they beene lookt on, hee had had but little.
Breake up the coffers of this hording theefe,
There monies will be found for there reliefe.
I've said enough of lynsey woolsey hide,
His sacriledge, ambition, lust, and pride.

μ.

Execution of Charles I.—In a letter which is preserved in the State Paper Office, addressed to Secretary Bennet, by Lord Ormonde and the Council of Ireland, and dated the 29th of April, 1663, their Lordships request the Secretary to move his Majesty that "Henry Porter, then known as Martial General Porter, standing charged as being the person by whose hand the head of our late Sovereign King Charles the First, of blessed memory, was cutt off, and now two years imprisoned in Dublin, should be brought to trial in England." J. F. F.

Dublin.

Born within the Sound of Bow Bell.—In his edition of Stow's *Survey of London*, Mr. Thoms appends the subjoined note to the account which is given of Bow Church and its bells:—

"From the absence of every allusion on the part of Stow to the common definition of a cockney, *a person born within the sound of Bow Bells*, the saying would appear to be of somewhat more recent date."

Stow's work was first published in 1598, and the author died in 1605. Fuller, author of the *Worthies of England*, was born in 1608: and it would seem that during his lifetime the definition of a cockney was well-known; for thus does Fuller speak:

"[He was born within the sound of *Bow Bell.*] This is the periphrasis of a Londoner at large, born within the suburbs thereof; the sound of this bell exceeding the extent of the Lord Mayor's mace."

Can any correspondent of "N. & Q." refer me to an earlier writer than Fuller for the same definition? Alfred Gatty.

Queries.

ARE OUR LISTS OF ENGLISH SOVEREIGNS COMPLETE?

It must have often occurred to students of English history that the current and usual lists of English sovereigns somewhat arbitrarily reject all mention of some who, though for short periods, have enjoyed the regal position and power in this country. There will at once occur to every reader the names (first) of the Empress Maud, who, in a charter, dated Oxford in 1141, styled herself "Matilda Imperatrix, Henrici regis filia, et Anglorum, Domina;" (secondly) the young King Henry, the crowned son of Henry II.; and (thirdly) Lady Jane Grey, who, in a few public and private documents, is cited as "Jane, Queen of England, Domina Jana, Dei Gratia Angliæ, Franciæ et Hiberniæ Regina," &c.

I am desirous now of calling the attention of your historical readers to the second case, my attention to the subject having been specially directed thereto by recently consulting the *Chronicon Petroburgense* (edited for the Camden Society by Mr. Stapleton), in which occur various notices of Henry, the crowned son of Henry II., as Henry *III.* I beg to quote these passages. Under the year MCLXIX. the chronicler records that—

"Hic fecit Henricus Rex coronare filium suum ab archiepiscopo Eborum."

Sir Harris Nicholas, in his *Chronology of History*, states that he was crowned on Sunday the

14th June, 1170. Benedictus Albus Roger, of Wendover (*Flowers of History*), says that "A.D. 1170, on the 13th of July," the king's eldest son was crowned by Roger, Archbishop of York.

His wife Marguerite, of France, was also afterwards crowned in England, in consequence of her father's complaint that she had not been included in the former coronation of her husband, Henry the younger (Rex Henricus junior), as he was commonly styled in this country; *li reys Josves* in the Norman language, and *lo reis Joves* in the dialect of the southern provinces of France. He himself afterwards assumed the title of *Henry III.* regarding his father as virtually dead, owing to the fond, but thoughtless, assertion of his indulgent sire, at the period of the son's coronation, that "from that day forward the royalty ceased to belong to him," — "se regem non esse protestari." (*Vit. B. Thomæ*, lib. ii. cap. 31.)

The *Chronicon Petroburgense*, again, under the year 1183, records the death of the younger king in these words, "Obiit Henricus tertius rex, filius Henrici regis;" and afterwards notices the monarch usually styled Henry *III.* as "Henricus rex iiii^{tus}.," Henry *IV.* Sir Harris Nicholas says, that Henry the younger is also "called by chroniclers Henry *III.*"

It is a curious point, because such a distinction must often surely have been made in the days of the jointly reigning Henrys, and immediately after that time. The father and son certainly seemed to have been regarded as for years jointly reigning. For example, Roger of Wendover records that, in 1175, William of Scotland declared himself the liegeman of Henry, for the kingdom of Scotland and all his dominions, and did homage and allegiance to him as his especial lord, "*and to Henry the king's son*, saving his faith to his father." In the following year both went through England, "promising justice to every one, both clergy and laity, which promise they afterwards fully performed." (Roger of Wendover.) Surely, then, for distinction sake, if not as a matter of right and custom, the younger Henry should have been always styled Henry III.; and if so, while he (not to mention the Empress Maud and Queen Jane) shall remain excluded, therefore, may I not again with some show of reason ask, are our lists of English sovereigns complete? J. J. S.

The Cloisters, Temple.

Minor Queries.

Marriage Tithe in Wales. — Has *Tithe of Marriage Goods* (called in Welsh "Degwm Priodas") been ever demanded or paid in *recent times?* This appears to have often been the custom since the act of parliament (about 1549) declaring such tithe to be illegal: but will the *custom* of three centuries (if such a *custom* has anywhere continued) confer a right to this peculiar tithe, in spite of the act of parliament? What was the nature of this tithe? and was it paid by either party in case of widowhood? H. H. H. V.

"*Preached in a Pulpit rather than a Tub.*" — The following couplet is all that I remember of a poem which was the subject of a violent newspaper controversy, I think about 1818. Can any one tell me where to find the rest?

> "Preached in a pulpit rather than a tub,
> And gave no guinea to the Bible club."

H. B. C.

U. U. C.

Lord Wharton's Bibles.—In some parishes there are given away, as a reward for learning, certain Psalms and Prayers, Bibles bearing the inscription "The gift of Philip Lord Wharton." How are these Bibles to be obtained for any particular parish?

SYLVA, M.A.

Reed Family.—In *A Perfect Diurnall of some Passages in Parliament and the dayly Proceedings of the Army under his Excellency the Lord Fairfax, April* 20, 1649, No. 298., mention is made of one *Lieut.-Col. John Reed*, governor, under Fairfax, of the town and county of Poole, the first town making a public "demonstration of adhesion to the present Parliament sitting at Westminster." A note by Sir James Mackintosh, to whom this volume belonged, leads me to inquire whether any of your readers can afford information as to the subsequent career of this *John Reed*, and whether he can be identified by any local history as connected with either the Dorset or Devon families of that name. F. S. A.

Paternoster Row.

Slavery in Scotland.—In the Scottish Antiquarian Society's Museum in Edinburgh there is a brass collar with the following inscription:

> "Alexander Stewart, found guilty of death for theft, at Perth, December 5, 1701 — gifted by the Justiciaries as a perpetual servant to Sir John Areskine of Aloa."

When was this custom done away with?

E. F. L.

Leslie, Bishop of Down.—Can any of your correspondents give any information as to the father of Henry Leslie, some time Bishop of Down and Connor, and who was promoted at the Restoration to the bishopric of Meath, where he died?

E. F. L.

Chaplains to the Forces. — When was this appointment first made? and where is any list of the successive chaplains to be found? G.

John of Horsill. — Could either of your correspondents favour me with an account of this worthy? Tradition states he held the manors of

Ribbesford and Highlington, near Bewdley (Worcestershire), about the twelfth century. Several legends, approaching very near to facts, are extant in this neighbourhood concerning him; one of the best authenticated is as follows:

Hunting one day near the Severn, he started a fine buck, which took the direction of the river; fearing to lose it, he discharged an arrow, which, piercing it through, continued its flight, and struck a salmon, which had (as is customary with such fish in shallow streams) leaped from the surface of the water, with so much force as to transfix it. This being thought a very extraordinary shot (as indeed it was), a stone carving representing it was fixed over the west door of Ribbesford Church, then in course of erection. A description of this carving is, I believe, in Nash's *History of Worcestershire*, but without any mention of the legend The carving merely shows a rude human figure with a bow, and a salmon transfixed with an arrow before it. A few facts concerning this "John of Horsill" would be hailed with much pleasure by your well wisher, H. Corville Warde.

Kidderminster.

St. Crispin's Day.—In the parishes of Cuckfield and Hurst-a-point in Sussex, it is still the custom to observe St. Crispin's day, and it is kept with much rejoicing. The boys go round asking for money in the name of St. Crispin, bonfires are lighted, and it passes off very much in the same way as the fifth of November does. It appears, from an inscription on a monument to one of the ancient family of Bunell in the parish church of Cuckfield, that a Sir John Bunell attended Henry V. to France in the year 1415, with one ship, twenty men-at-arms, and forty archers; and it is probable that the observance of this day in that neighbourhood is connected with that fact. If so, though the names of—

> "Harry the king, Bedford, and Exeter,
> Warwick and Talbot, Salisbury and Gloster,"

have ceased to be "familiar as household words" in the mouths of the people, yet it is a curious proof for what length of time a usage may be transmitted, though the origin of it may be lost.

If any of your correspondents can inform me whether St. Crispin's Day is observed in their neighbourhood, and, if so, whether such cases can be connected, as in the present instance, with some old warrior of Agincourt, they will much oblige R. W. B.

Poniatowski Gems.—When were these gems sold in London, and where can I get particulars of the prices, purchasers' names, &c., and any critical remarks upon them that may have appeared on the time of the sale? A. O. O. D.

Why Cold Pudding settles one's Love?—At a Christmas party, recently, the question occurred, "Whence the origin of the supposed attribute of cold plum pudding of settling one's love?" No one present being able to give a satisfactory solution, it was agreed that I should take your opinion on the subject. I therefore ask, How old is the saying? and to what part of England or Great Britain may it be traced?

An "F. S. A." who loves Pudding.

Minor Queries Answered.

Poem by Camden.—Where is the Latin poem by Camden, *De Connubio Thamæ et Isis*, to be found?

Camden (in *Britannia, sive Regnorum Angliæ Chorographica Descriptio*, folio, London, 1607) quotes very largely from this poem, of which he is the reputed author, viz., page 215, 19 lines; page 272–3, 64 lines; page 302, 12 lines.

Dr. Kippis, *Biographia Britannica*, article "Camden," in vol. iii., assigns the poem to Camden; and Dr. Robert Watt, *Bibliotheca Britannica*, speaks of it under *Isis*, and refers to a translation of it by Basil Kennet, the brother of White Kennet, Bishop of Peterborough.

These authorities induce me to think either the Latin poem, or the translation, must be in existence, though, I regret to say, I cannot find either. Quæro.

[A query relating to this poem has already appeared, see "N. & Q." Vol. ii., p. 392. Having investigated it, we are inclined to think, that only those portions of it which appear in the *Britannia* have been published. Mr. Salmon, in his *Hertfordshire*, p. 3., speaking of the word *Tamesis* being a compound of the two rivers Tame and Isis, says, "Of this Mr. Camden was so assured, that he hath left us an elegant poem upon the marriage of these two streams *in his Britannia*." As to Dr. Basil Kennet's translation, it is clear from Bishop Gibson's Preface, p. xiv., that he only translated what has been given in this work. The Bishop says, "The verses which occur in Mr. Camden's text were translated by Mr. Kennet, of Corpus Christi College in Oxford."]

Marches of Wales and Lords Marchers.—Can any of your correspondents define briefly the *Marches* of Wales, what localities were comprehended within the *Marches*, the meaning of the word, as also the term Lords Marchers? Is there any work in which the explanation sought can be found? G.

[Consult Camden's *Britannia*, by Gibson, vol. i. p. 470., vol. ii. p. 199.; Warrington's *History of Wales*, vol. i. pp. 369—384.; and *Penny Cyclopædia*, art. *Marches*.]

Replies.

MORAVIAN HYMNS.

(Vol. iv., p. 502.)

I offer P. H. the best information I have. It is scanty, but as a few years ago there was much

competition for Moravian hymn-books, probably some fortunate possessor of an *editio princeps* may be induced to tell us more about them.

Of the editions which I have seen, the later is always *tamer* than its predecessors. I have one entitled *A Collection of Hymns, consisting chiefly of Translations from the German. Part 3. The Second Edition. London: printed for James Hutton, Bookseller in Fetter Lane, over against West Harding Street*, MDCCXLIX. After the manner of German hymn-books, though in verse, it is printed as prose. I have never seen Part I. or II.; and though a book which had reached a second edition only a century ago cannot, under ordinary circumstances, be scarce, several booksellers and book-fanciers, who have seen mine, declare that they think it unique. It is probable that ridicule and misconstruction induced the heads of the congregation to make great alterations and omissions in fresh editions, and to recommend the destruction of the old, as a means of avoiding scandal. Very good reason they had for so doing, as the meaning of spiritual love is often so corporeally expressed as to make Tabitha's dream, in the *New Bath Guide*, fall far short of the intensity of the serious work. I cannot find the "chicken blessed," as cited by Anstey, but have no doubt that it is genuine, as well as those in the *Oxford Magazine*. At page 86. of my copy is a different version of that given by P. H. It is called the "Single Sister's Hymn." Tune: "How is my heart," &c.

"To you ye Jesu's Wounds! We pay A Thousand thankful tears this day, That you have us presented With many happy Virgin-Rows, Who without nunnery, are close to Jesu's heart cemented. This is a bliss which is sure To secure Virgin-carriage, In the state itself of marriage."

It is obvious that this is an amended version. I believe these hymns were translated by persons not very familiar with the English language. The versification is occasionally good and harmonious, but generally lame, and the language abounding with Hebraisms and Germanisms. The matter is often indescribably puerile; and, though composed *bonâ fide*, would look profane and licentious in quotation.

I have another edition, "chiefly extracted from the Larger Hymn-book," London, 1769. It has bad English, bad verse, and puerility; but is not indelicate. H. B. C.

U. U. Club.

WADY MOKATTEB NOT MENTIONED IN NUM. XI. 26.

(Vol. iv., p. 481.)

MR. MARGOLIOUTH, in his communication on this subject, has not dealt fairly with the text which he quotes. It is as follows:

"But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other was Medad; and the Spirit rested upon them, and they were of them that were written, *but they went not out unto the tabernacle: and they prophesied in the camp.*"

The concluding clause, which I have printed in italics, has been omitted by MR. MARGOLIOUTH, although it is plainly an essential part of the passage, and necessary to the complete statement of the facts narrated.

MR. MARGOLIOUTH would translate the passage thus: "And the Spirit rested upon them, and they were in *The Cethubrin* (*i.e.* in Wady Mokatteb), but they went not out unto the tabernacle: and they prophesied in the camp."

He does not, however, explain how Eldad and Medad were in Wady Mokatteb, more than Moses and the rest of the seventy. The camp itself was in Wady Mokatteb, according to MR. MARGOLIOUTH's hypothesis, and therefore there is no opposition between Eldad and Medad being there, and yet remaining in the camp. But assuredly some opposition is evidently intended between Eldad and Medad being בכתובים amongst them that were written, and the clause (omitted by MR. MARGOLIOUTH) "but they went not out unto the tabernacle."

The authorized English version is in accordance with all the ancient versions, the Chaldee paraphrase, and the commentators, Jewish as well as Christian. And I think it gives also the common sense view of the passage.

Moses had complained of the great burden which rested upon him. "I am not able (he says) to bear all this people alone, because it is too heavy for me." He was directed, therefore, to choose seventy men of the elders of Israel; and God promised him "I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone."

Accordingly Moses brought out the seventy chosen elders, and stationed them round the tabernacle, and they there received the spirit of prophecy in some visible manner, so as to make their divine commission publicly known among the people; but two of them, named Eldad and Medad (the text goes on to say) remained in the camp, and nevertheless they also received the spirit of prophecy, for they were of them that were written בכתובים (*i.e.* they were of the number of the seventy whom Moses had selected), although they went not out to the tabernacle with the others: "καὶ οὗτοι ἦσαν ἐκ τῶν καταγεγραμμένων, nam et ipsi descripti fuerant," are the versions of the LXX. and Latin Vulgate. And this is evidently the meaning of the passage; for if Eldad and Medad had not been of the chosen seventy, they would have had no right to go out with the

others to the tabernacle, and the remark of the historian, "that they remained in the camp *and went not out unto the tabernacle*," would have been without point or meaning. Mr. Margoliouth, therefore, was quite right to omit these words, as they completely overturn his hypothesis.

Why these two elders remained in the camp is not expressly stated in the inspired narrative. Raschi says, —

מאותן שנבחרו אמרו אין אנו כדאי לגדולה הזה:

"They were of those who were chosen, but they said, we are not sufficient for this great thing."

He goes on to tell us that Moses being perplexed how to choose seventy elders out of the twelve tribes, without giving offence to some one tribe by choosing a smaller number out of it, selected six out of each tribe, which made seventy-two, and determined by lot the two who were to be omitted. Raschi does not say (as Lightfoot, and after him, Bishop Patrick, seem to have imagined) that the two rejected elders were Eldad and Medad, for this would be inconsistent with the words just quoted, where he ascribes their remaining behind to their humility and sense of insufficiency for so great a work; and I need scarcely say that the text of the Scripture gives no authority for the story of the seventy-two chosen, and the two rejected by lot. But even this story sufficiently proves that the ancient Jewish commentators understood the words והמה כתובים as they are rendered by our English translators.

Mr. Margoliouth's conjecture, therefore, is totally without foundation; it is not supported by any authority, and is even inconsistent with the plain words of the text. I should be sorry to see "N. & Q." made the vehicle of such rash and unsound criticisms, and therefore I send you this refutation of it.

With respect to Wady Mokatteb, it would be very desirable to have the singular inscriptions there extant carefully copied by competent scholars. Hitherto we have been forced to content ourselves with the drawings sent home by chance travellers; would it not be possible to organize a caravan of competent persons, having some knowledge of oriental tongues and alphabets, to explore these interesting valleys, and bring home correct transcripts of their inscriptions? Many noblemen and gentlemen spend annually on travelling and yachting much more money than would be necessary to organize such an expedition as I am suggesting; and if a party put their funds together, and took with them artists to make the drawings, with a couple of well qualified scholars to assist in deciphering them, I think they might spend as pleasant, and certainly a much more profitable, summer, than in ascending Mont Blanc, or drinking sack in the Rhine steam-boats. Perhaps, also, the improvements in the daguerreotype and talbotype processes might be made available for securing absolute accuracy in the fac-similes of the inscriptions. James H. Todd.

Trinity Coll. Dublin.

In reference to these celebrated inscriptions, a remarkable statement occurs in the *Journal Asiatique* for 1836, tom. ii. p. 182., of which I annex a translation: —

"M. Frœhn has discovered in an Arabian author, Ibn-abi-Yakoub-el-Nedim, who wrote in 987, a passage stating that at that period the Russians already possessed the art of writing. This author has even preserved a specimen of Russian writing of the tenth century, which, he says, he received from an ambassador sent to Russia by one of the Princes of the Caucasus. These characters do not resemble the Greek alphabet, or the runes of the Scandinavian races. It would appear, therefore, that the first germ of civilisation in Russia preceded the establishment of Rurik and the Varangi in this country, instead of having been introduced by them. A circumstance of peculiar interest is, that these ancient Russian letters, so different from any other alphabet, have the greatest analogy with those inscriptions, yet unexplained, sculptured on the rocks of the desert between Suez and Mount Sinai, and noticed there in the sixth century of our æra. The analogy existing between these inscriptions placed on the confines of Africa and Asia, and others found in Siberia, had already been demonstrated by Tychsen. M. Frœhn is about to publish this interesting discovery."

Query, what ground is there for the above assertions, and what has been since published in support of such a statement? μ.

BOILING TO DEATH AS A PUNISHMENT.

(Vol. ii., p. 519.)

L. H. K. gives an extract from Howe's *Chronicle*, detailing the punishment of one *Richard Rose* (as also of another person) in the above manner for the crime of poisoning, and inquires if this was a peculiar mode of punishing of *cooks*. No reply to this having yet appeared, and the subject being only incidentally mentioned at Vol. iii., p. 153., I venture to submit to you the following Notes I have made upon it.

The crime of poisoning was always considered as most detestable, "because it can, of all others, be the least prevented either by manhood or forethought." Nevertheless, prior to the statute of 22 Hen. VIII. c. 9. there was no peculiarity in the mode of punishment. The occurrence to which Howe refers, appears to have excited considerable attention, probably on account of the supposition that the life of the bishop was aimed at; so much so, that the extraordinary step was taken of passing an Act of Parliament, *retrospective* in its enactments as against the culprit (who is variously

described as *Rose*, *Roose*, otherwise *Cooke*, and *Rouse*), prescribing the mode of punishment as above, and declaring the crime of poisoning to be treason for the future. The occurrence is thus related in a foot-note to Rapin, 2nd edit. vol. i. p. 792. : —

"During this Session of Parliament [1531] one *Richard Rouse*, a *cook*, on the 16th February poisoned some soop in the Bishop of Rochester's kitchen, with which seventeen persons were mortally infected; and one of the gentlemen died of it, and some poor people that were charitably fed with the remainder were also infected, one woman dying. The person was apprehended; and by Act of Parliament poisoning was declared treason, and *Rouse* was attainted and *sentenced to be boiled to death*, which was to be the punishment of poisoning for all times to come. The sentence was executed in Smithfield soon after."

This horrible punishment did not remain on the Statute Books for any very lengthened period, the above statute of Henry being repealed by statutes 1 Edw. VI. c. 12., and 1 Mary, stat. 1. c. 1., by which all *new* treasons were abolished, since which the punishment has been the same as in other cases of murder. If within the reach of any correspondent, an extract from the statute of Henry would be interesting. J. B. COLMAN.

Eye, Dec. 16. 1851.

[The Act of 22 Hen. VIII. c. 9. recites, that "nowe in the tyme of this presente parliament, that is to saye, in the xviijth daye of Februarye in the xxij. yere of his moste victorious reygn, one Richard Roose late of Rouchester in the countie of Kent, coke, otherwyse called Richard Coke, of his moste wyked and dampnable dysposicyon dyd caste a certyne venym or poyson into a vessell replenysshed with yeste or barme stondyng in the kechyn of the Reverende Father in God John Bysshopp of Rochester at his place in Lamebyth Marsshe, wyth whych yeste or barme and other thynges convenyent porrage or gruell was forthwyth made for his famylye there beyng, wherby nat only the nombre of xvij persons of his said famylie whych dyd eate of that porrage were mortally enfected and poysoned, and one of them, that is to say, Benett Curwen gentylman therof is deceassed, but also certeyne pore people which resorted to the sayde Bysshops place and were there charytably fedde wyth the remayne of the saide porrage and other vytayles, were in lyke wyse infected, and one pore woman of them, that is to saye, Alyce Tryppytt wydowe, is also thereof now deceassed: our sayde Sovereign Lorde the Kynge of hys blessed disposicion inwardly abhorryng all such abhomynable offences because that in maner no persone can lyve in suertye out of daunger of death by that meane yf practyse therof should not be exchued, hath ordeyned and enacted by auctorytie of thys presente parlyament that the sayde poysonyng be adjudged and demed as high treason. And that the sayde Richard [Rose or Roose] for the sayd murder and poysonynge of the said two persones as is aforesayde by auctoritie of this presente parlyament shall stande and be attaynted of highe treason: And by cause that detestable offence nowe newly practysed and comytted requyreth condigne punysshemente for the same; It is ordeyned and enacted by auctoritie of this present parlyament that the said Richard Roose shalbe therfore boyled to deathe withoute havynge any advauntage of his clargie. And that from hensforth every wylfull murder of any persone or persones by any whatsoever persone or persones herafter to be comytted and done by meane or waye of poysonyng shalbe reputed, demed, and juged in the lawe to be highe treason; And that all and every persone or persones which hereafter shalbe lawfully indyted appeled and attaynted or condemned of such treson for any maner poysonyng shall not be admytted to the benefyte of hys or theyre clargye, but shalbe immedyatly committed to execucion of deth by boylynge for the same.]

THE ROMAN INDEX EXPURGATORIUS OF 1607.

(Vol. iv., p. 440.)

U. U. will be extremely sorry to hear that he has not any reason for persuading himself that his copy of this Index belongs to the original edition. On account of the difference of spaces observed in the reprint, each page, though containing only the same matter that appears in the earlier impression, has been elongated to the extent required for three lines. The Ratisbon octavo is generally about an inch taller, and a third part thicker, than the Roman volume. The woodcuts are totally distinct, and are better in the authentic book; and the *beau papier*, of which Clement speaks, at once eliminates the modern pretender.

I have been able to obtain two copies of the genuine Vatican Index as well as its Serpilian rival; and with respect to what your correspondent calls "the *Bergomi*" (more properly the *Bergamo*) "edition" of 1608, I beg to assure him that there is an "undoubted" exemplar likewise producible, and that I have dispersed a thousand facsimiles of it since the year 1837.

U. U. has charged Mr. Mendham with having imagined that "Brasichellen" was a "complete" word. I happen to know very well, and many of your readers also know, that my excellent friend is not altogether such a simpleton; but he will most probably not take the trouble on this occasion to defend himself. The fact is, that the Serpilian counterfeit alone is without the full stop in the case of this word, which in the Bergamo titlepage ends at "Brasichell." The master of the sacred palace, with whom we are now concerned, is very rarely mentioned as Giovanni Maria da *Brisighella*, the designation which he rightly gives to himself in his Italian edicts; and the Latinized forms *Brasichellanus* and *Brasichellensis* easily arrive at English abridgments. In 1607, when the Vatican Expurgatory Index was first published, the Commissary-General of the Roman Inquisition was Agostino Galamini da *Brisighella*, and his

name is sometimes found recorded, unstopped, as "Augustinus Galaminius *Brasichellen.*" R. G.

HOBBES'S "LEVIATHAN."

(Vol. iv., pp. 314. 487.)

I am surprised that your correspondent H. A. B., who appears by his expressions to be an admirer of the *Leviathan*, should think the frontispiece an absurd conceit, very unworthy of its author. The design may be regarded, I think, as a very remarkable embodiment of the thought expressed in the passage where the term *Leviathan* is first used. The civil body or commonwealth, derived from the union of individuals, is represented by Hobbes as the origin of all rights and duties. And this combination of men is (*Leviathan*, p. 87.) something more than consent and concord. It is the real unity of them all in one and the same person. The multitude, so united in one person, is called a *Commonwealth.* "This is the generation," he says, "of that great *Leviathan*, or, to speak more reverently" (that is, with the reverence due to it), "of that *mortal God* to which we owe (under the *Immortal God*) our peace and defence." This "mortal God," thus constituted, may very fitly be represented by the giant image, made up of thousands of individual forms, wielding the mighty sword and the magnificent crosier, and spreading its arms, with an air of sovereignty, over castles and churches, rivers and ports, fields and villages. The emblems then represent, as H. A. B. observes, the manifestations of civil and of ecclesiastical power; and the parallelisms there exhibited appear to me to be curious: the castle, with a piece of ordnance discharged from the walls; the church, with a figure of Faith on its roof; the coronet and the mitre; the cannon, the thunderbolt of war; and the spiritual fulmination, represented by the mythological thunderbolts; the arms of Logic, Syllogism, and Dilemma, and the like; and the arms of war, pikes, and swords, and muskets; and finally, the judiciary tribunal, and the tribunal of the battle field, the *ultima ratio regum.*

The frontispiece in the edition of 1651 is a much better print than that of 1750; and in the former, I think, the resemblance to Cromwell is undeniable. In this edition the tablet at the bottom has the words, "London: *Printed for Andrew Crooke*, 1651." In the edition of 1750 there are on the tablet the words, "*Written by Thos. Hobbs*, 1651," as C. J. W. states. W. W.

MAJOR-GEN. JAMES WOLFE.

(Vol. iv., pp. 271. 322. 438. 503.)

If the following remarkable lines, described to me as having been placed many years ago under a bust of General Wolfe, in the Old Castle at Quebec, should not be well known, I think they merit a place in your pages. My friend who sent the verses could not supply the author's name, nor state whether they still remain *in situ quo*, though I have some idea that the Old Castle was burnt:

> "Let no sad tear upon his tomb be shed,
> A common tribute to the common dead,
> But let the Good, the Generous, and the Brave,
> With godlike envy, sigh for such a grave."

I may as well add, in reply to the Query in your 113th No., page 504., that my worthy friend and neighbour, Mr. Richard Birch Wolfe, the present representative of the Wolfes of North Essex, upon inquiry at the College of Arms, was unable to trace any relationship between his family and that of the General. BRAYBROOKE.

Audley End.

Mrs. Wolfe's maiden name was Henrietta Thompson; she was of a Yorkshire family, and "own sister to my sister Apthorp," says Cole, "the wife of the Reverend Dr. Apthorp, Fellow of Eton College, so that my nieces Frances and Anne Apthorp were first cousins to the General." This lady died on Wednesday, Sept. 26, 1764, at her house in Greenwich, and is described as "the relict of Col. Edward Wolfe, and mother to the late heroic General Wolfe." (*Public Advertiser*, Sept. 28, 1764.) The official letter from General Wolfe, dated Sept. 9, 1759, is in print. On Nov. 18, in that year, his body was landed from the "Royal William" at Portsmouth. Three affecting letters of the bereaved mother to William Pitt, dated Nov. 6th, 27th, 30th, are likewise published. On March 26, 1759, she had been left a widow by her husband Edward, who was in 1745 Colonel of H. M. 8th regiment of infantry, and appointed Lieutenant-General in 1747. In 1758, General James Wolfe was Colonel of H.M. 67th regiment of foot. By her will, Mrs. Wolfe devised 500*l.* to the maintenance and repairs of Bromley College (*Cambridge Chronicle*, Sat. April 27, 1765); and, her debts and legacies being first paid, bequeathed the residue of her property to poor and deserving persons, with preference to the widows and families of soldiers who had served under her gallant son. The applicants were to send in their names to Jas. Gunter, attorney, of Tooley Street, Southwark, before Jan. 1, 1766 (*Whitehall Even. Post*, Thursday, Aug. 22, 1765). The monument to Gen. Wolfe's memory, in Westerham Church, is of white marble, and set up over the south door. The inscription has been given already in Vol. iv., p. 322.; but with the omission of any mention of a black tablet beneath, inscribed "I, decus, I, nostrum." He was baptized on Jan. 11, 1727. I subjoin an obituary, and other notices of persons of his name:

625531

1764. "Wednesday, at Westminster, Dec. 28, Lady Anne Wolfe, aunt to the late General, a maiden lady."—*The Gazetteer*, Friday, Jan. 4. 1765.
1677. Oct. 14. Thomas Wolfe, D.M. Oxon, 1653.
1703. April 6. Sir John Wolfe, Knt., Ald. London.
1711. Dec. 10. Sir Joseph Wolfe, Knt., Ald. London.
1748. May 27. John Wolfe, Secretary to the Chancellor of the Duchy of Lancaster.
1755. Nov. 12. Mrs. Wolfe, of Queen's Square.
1759. Sept. 21. Jacob Wolfe, Consul at St. Petersburg.
1791. Feb. 25. Mrs. ——, wife of Lewis Wolfe, Esq., Compt. at the Stationer's Office.
1793. Dec. — Rev. Thos. Wolfe of Howick, Northumberland.
1794. Aug. 2. Mrs. ——, relict of the above, at Saffron Walden.
1795. Jan. 27. Robert Wolfe, of Cork.
—— May 18. Rev. B. Wolfe, Schoolmaster of Dillon.
—— June 25. Thomas Wolfe.

William Twenslow of Arclyd, co. Chester, born 1666, married Anne, sister of Edward Wolfe, Esq., of Hatherton.

Robert French, married Anne, daughter of Richard Wolfe, and niece of Theobald Wolfe of Baronsrath, co. Kildare.

Rev. James Jones, of Merrion Square, married Lydia, d. of Mr. Theobald Wolfe; she died in 1793.

MACKENZIE WALCOTT, M.A.

Jermyn Street.

In Vol. iv., p. 271., inquiry is made for the parentage of the mother of Gen. Wolfe. I have accidentally discovered, in turning over Burke's *Landed Gentry* (p. 1389.), that she was a Thompson. Sir Henry Thompson, who was three times married, had, by his first wife, Henry, M.P. for York, the grandfather of Jane, married to Sir Robert Lawley, by whom she was mother of Paul Beilby Thompson, late Lord Wenlock. By his third wife, Susanna Lovel, Sir Henry had a son Edward, who married a lady named Tindal, and had issue, Edward, also M.P. for York; Francis, a lieut.-colonel; Bradwarden, a captain; Mary, married to General Whetham; and "Henrietta, mar. Colonel Wolfe, and was mother of General Wolfe, killed at Quebec." N.

Will it serve your correspondent Ʒ, to state that at Inversnaid, on the borders of Loch Lomond, where Wordsworth met his immortalised "Highland Girl," there is a ruined fort, erected in 1716 to keep the clan Gregor in order, and which was taken and retaken, repaired and dismantled, but which, after the rebellion of '45, was occupied by the king's troops? There is a tradition that General James Wolfe was, for a time, stationed here. This tradition is referred to in all the Guide Books, but no precise date is given. G. W.

In the United Service Institution there is a pencil profile of General Wolfe. It was presented to that collection by the Duke of Northumberland (when Lord Prudhoe).

On the back of the sketch itself are written these words:

"This sketch belonged to Lieut.-Col. Gwillim, A.D. Camp to Genl. Wolfe when he was killed. It is supposed to have been sketched by Harvey Smith."

On the back of the frame there is a paper, with the following inscription:

"This portrait of General Wolfe, from which his bust was principally taken, was hastily sketched by Harvey Smith, one of his aid-de-camps, a very short time before that distinguished officer was killed on the plains of Abraham. It then came into the possession of Colonel Gwillim, another of the General's aid-de-camps, who died afterwards at Gibraltar; and from him to Mrs. Simcoe, the Colonel's only daughter and heiress; then to Major-General Darling (who was on General Simcoe's staff); and is now presented by him to his Grace the Duke of Northumberland.

"Alnwick, Jan. 23, 1832."

This interesting sketch hangs near the case containing the sword worn by Wolfe when he fell. L. H. J. T.

"THERE IS NO MISTAKE."

(Vol. iv., p. 471.)

It may, perhaps, have puzzled others of your readers, as for some time it did myself, to account for your correspondent F. W. J. having undertaken to prove that the Duke of Wellington did not first use "those celebrated words" *there is no mistake*, in his "reply to Mr. Huskisson." F. W. J. shows that the Duke wrote "the sentence now so well known" in 1812. No doubt he did: and it may not unreasonably be assumed that he had used it many hundred times before under similar circumstances. F. W. J. evidently confounds those words used by the Duke in their natural sense with the slang phrase which has been current for some years, and owes its origin, I believe, to a character in a farce, "and no mistake." The slang phrase is used by way of binding or confirming; as, for instance, "I will be there at two o'clock, *and no mistake*,"—the latter words being equivalent to "You may depend on it:" if, indeed, it be possible to fix a precise meaning to words so improperly applied. It is hardly necessary to say, that in both the instances referred to by your correspondent, the Duke used the words in their natural and proper sense. F. W. J. is wrong in supposing that the Duke used the phrase in his "reply to Mr. Huskisson;" it was to Lord Dudley his Grace addressed the words. Mr. Huskisson having voted against his colleagues on the question of transferring the franchise from East Retford to Birmingham, went straight from the House of Commons to his office in Downing Street, and wrote a letter to the Duke, then Prime Minister, announcing that he lost no time in afford-

ing his Grace an opportunity of placing his (Mr. Huskisson's) office in other hands, as the only means in his power of preventing the injury to the King's service which might ensue from the appearance of disunion in His Majesty's councils, &c. On receipt of Mr. Huskisson's note, the Duke wrote to that gentleman stating that he had deemed it his duty to lay his note before the King. It happened that the Duke's note reached Mr. Huskisson whilst he was engaged in conversation with Lord Dudley, to whom he had been describing his own note to the Duke, and speaking of it (strange enough) as if it had not been a tender of resignation. When Mr. Huskisson showed Lord Dudley the Duke's letter, which showed that his Grace took a different view of the matter, his Lordship, knowing what Mr. Huskisson had been telling him, naturally enough said that the Duke must be labouring under a mistake. But this incident was narrated with so much *naïveté* by Mr. Huskisson himself, that I am tempted to quote his words (spoken in the House of Commons) as they were reported in the *Times*, June 3, 1828: —

"Upon showing this (the Duke's) letter to Lord Dudley, so struck was he with the different import which the Duke of Wellington attached to the matter from that which was impressed on himself by the previous conversation, that he remarked, 'Oh, I see the Duke has entirely mistaken your meaning: I will go and see him, and set the matter right.' (A laugh.) Lord Dudley returned shortly after seeing the Duke, and said, 'I am sorry to say I have not been successful. He (the Duke) says it is no mistake; it can be no mistake; and (if Mr. Huskisson's relation of the words were not imperfectly heard, for he let his voice drop repeatedly) it shall be no mistake." (Loud laughter.)

C. Ross.

THE REV. MR. GAY.

(Vol. iv., p. 388.)

I am greatly obliged by the communication of your correspondent relative to the Gays connected with Sidney College. It was from that quarter I expected light. The passage in Paley's *Life of Law*, which is to me of considerable interest, long ago attracted my attention, although it escaped notice at the moment when I ventured to send my first inquiry. It runs as follows:

"Our Bishop always spoke of this gentleman in terms of the greatest respect. In the Bible, and in the writings of Mr. Locke, no man, he used to say, was so well versed."

Thus I find the passage quoted from Paley in Nichols' *Literary Anecdotes of the Eighteenth Century*, vol. ii. p. 66. Bishop Law also mentions him in a letter to Dr. Zach. Grey, editor of *Hudibras*: "Respects to *honest* Mr. Gay, and all friends in St. John's." The letter was written from Graystock, May 31, 1743. The full address of Dr. Grey unfortunately is not given where I find the letter, in the same vol. of Nichols, p. 535. But we may safely gather from it, that at that time "*honest* Mr. Gay" was at Cambridge, and in esteem; whether a resident, as should seem most likely from the manner of the notice, or a casual visitor, does not certainly appear. If a resident, this is not consistent with the idea of your correspondent, that he became vicar of Wilshamstead, Bedfordshire, and vacated his fellowship before 1732. I wish that the identity of the author of the Dissertation with the John Gay — first in the list of your correspondent — an identity to which my mind also inclines, could be more clearly made out. He was born, and partly educated, in Devonshire.

A private correspondent has very kindly furnished me with a few particulars relative to Nicholas Gay, the second mentioned in your correspondent's list, and father of the fourth, which Nicholas was vicar of Newton St. Cyres, near Exeter, and died, æt. seventy-five, in 1775; and to another, Richard Gay, rector of St. Leonard, near Exeter, who died in 1755. Of this Richard Gay, on a stone in the church of Frithelstock, near Torrington, it is said that —

"To great learning, he added a most exemplary life in constant faithful endeavours to support religion, to glorify God, and to do good to man. He was equalled by few, surpassed by none of the age he lived in."

To such a character, one would gladly attach the Dissertation in question, but no Richard Gay, it appears, is mentioned in the records of Sidney College. There were many Gays in Devonshire of the family of John Gay the poet.

Permit me to make another inquiry: Is there any tolerably good account in existence of the private or domestic life of the celebrated Lord North, minister and favourite of George III.? Of his political career, a pleasing sketch is given by Lord Brougham, in his *Historical Sketches of Statesmen*, and many delightful anecdotes of his incomparable temper and playful wit are known; but of his domestic history I cannot find a trace.

Edward Tagart.

Wildwood, Hampstead.

PARISH REGISTERS, RIGHT OF SEARCH.

(Vol. iv., p. 473.)

As the Query herein appears to be one which it is more the province of the lawyer to answer, I take the liberty of submitting the following for your correspondent's consideration.

The ecclesiastical mode of registration appears now to be regulated by 52 Geo. III. c. 146., which still remains in force (except with regard to marriages, which was repealed on the introduction of

the civil method) as far as regards baptisms and burials; and by the 16th section of that act, a proviso is enacted, that nothing in that act should diminish or increase the fees theretofore payable, or of right due, to any minister for the performance of the *before*-mentioned duties, &c.

The before-mentioned duties here referred to were, that they (the officiating ministers) should keep the registers of public and private baptisms, marriages, and burials in books for that purpose provided by the parish, that they should as soon after the solemnisation of the ceremony as possible enter it in the register. That such Register Books should be kept in the custody of the minister in an iron chest, which was to be kept locked, except for the purpose of making the entries as above, *or for the inspection of persons desirous to make search therein*, or to obtain copies, or for production as evidence, or for inspection as to their condition, or for the purposes of that act. That, within a stated period, the ministers should make copies (annually) of the registers, verify them, and transmit the copies to the registrar of the diocese. Now these just mentioned are the duties referred to in the act, so far as they concern our inquiry; and the fees payable have been the fee of one guinea for keeping the registers, a fee allowed by the parish for sending copies of them to the registrar of the diocese; but I do not observe any fee for any person searching, or even obtaining copies of any entry of baptism or burial, if they feel so disposed.

The civil method of registration is regulated by the 6 & 7 Will. IV. c. 86.; and by the 35th section it is enacted:

"That every rector, vicar, or curate, and every registrar, registering officer, and secretary who shall have the keeping for the time being of any Register Books of *births, deaths,* or marriages, shall at all reasonable times allow *searches* to be made of any *Register Book* in his keeping, and shall give a copy certified under his hand of any entry or entries in the same on payment of . . . . for every search extending over a period not more than one year, the sum of one shilling, and sixpence additional for every additional year; and the sum of two shillings and sixpence for every single certificate."

This will be seen to comprehend such Register Books as apply to births and deaths only, and not to those containing baptisms and burials (which latter are only in the custody of the officiating ministers); and although some doubts may arise from the words "allow searches to be made of *any Register Book* in his keeping," I am of opinion that "the Register Book" here meant "in his keeping" only applies to the description just preceding, viz. of "*births and deaths.*" I am inclined to think that no fee is payable legally to the minister *for searching* the Register Books of *baptisms or burials*, nor even for making a copy of an entry therein by any persons if they feel disposed to take a copy themselves.

In the same act, sec. 49., a provision is enacted that nothing in that act shall affect the *registration* of baptisms or burials as then by law established, or the right of any officiating minister to receive the usual fees for the *performance or registration* of any baptism, burial, or marriage: so that there is nothing even in this controlling clause last quoted, that at all affects the right of persons to search without fee the registers of baptisms or burials, or even of making copies; for that clause simply refers to the fact of registering, and the fees payable for solemnising the same, and the registration, although I am not aware that there is a fee for registering a baptism, although it was so in William III.'s reign.

By the 12th sect. of the 52 Geo. III. c. 146. (the latter part of it), I find that the copies of the registers which are transmitted by the minister annually to the registrar of the diocese, are to be arranged, and an alphabetical list of names to be made by the registrar; and such copies and list to be open to *public search* at all reasonable times upon *payment of their usual fees.* This of course does not apply to the *baptismal or burial registers* in the custody of the minister; but it is quoted that your correspondent may be in possession of the whole facts, for it is undoubtedly most important to the genealogical or archæological inquirer. If I am wrong, I shall be glad to stand corrected on the error being pointed out.

JOHN NURSE CHADWICK.

King's Lynn, Dec. 15. 1851.

Replies to Minor Queries.

Proverbs (Vol. iv., p. 239.).—A proverb has been well defined (it is said by Lord John Russell) to be "the wisdom of many, and the wit of one."

ESTE.

Infantry Firing (Vol. iv., p. 407.).—The following short paragraph on this subject may be acceptable to your correspondent H. Y. W. N. I found it among a small collection of newspaper cuttings; but I cannot give either the name or date of the paper from which it was taken.

"MUSKET BALLS.—Marshal Saxe computed that, in a battle, only one ball of eighty-five takes effect. Others, that only one in forty strikes, and no more than one in four hundred is fatal. At the battle of Tournay, in Flanders, fought on the 22nd of May, 1794, it is calculated that two hundred and thirty-six musket-shot were expended in disabling each soldier who suffered."

C. FORBES.

Temple.

Joceline's Legacy (Vol. iv., pp. 367. 410. 454.).—Having at length obtained a copy of the edition of this excellent manual, which your correspondent

J. S. (Vol. iv., p. 410.), in reply to my Query, informed me had passed through the press of Messrs. Blackwood and Sons, "with a preface or dissertation containing many particulars relating to the authoress and her relatives," my object in mentioning the subject in "N. & Q." has been satisfactorily answered. I am also obliged to J. S. (the editor, I apprehend, of this new edition) for having corrected the errors into which I had unintentionally fallen; nor will my neighbour, the Rev. C. H. Crauford, I am sure, feel less obliged.

It now appears that this new reprint is copied *verbatim et literatim* from the third impression printed at London, by John Haviland for *Hanna Barres*, 1625. My Query also has been the means of ascertaining from another correspondent, P. B. (the initials, I believe, of one of the most correcf of bibliographiers in names and dates), a notice ot what he believes to be the *first* edition printed by John Haviland for *William Barret*, 1624. But, as Blackwood's edition is dated 1625, and is called the *third* edition, is it not very probable that an earlier one appeared than even that of 1624?

Should the notice I have attracted to Mrs. Joceline's *Mother's Legacie*, and the letter accompanying it, addressed, "in the immediate prospect of death, to her truly loving and most dearly beloved husband," be the means of extending the sale and the perusal of this beautiful little pocket volume, "replete with practical wisdom and hallowed principles, that no human being who is not past feeling can read without deep emotion," I shall be truly gratified: and it will be another instance of the utility and value of "N. & Q." being the medium of bringing such books before the public eye. J. M. G.

Worcester.

Winifreda; Stevens' "Rural Felicity" (Vol. iv., p. 277.).—For a repetition of the sentiment by Stevens, vide also his "Parent:"

"A fond father's bliss is to number his race,
And exult on the bloom that just buds on their face,
With their prattle he'll dearly himself entertain,
And read in their smiles their loved mother again;
Men of pleasure be mute, this is life's lovely view,
When *we look on our young ones our youth we renew.*"
Stevens' *Songs*, Tolly's ed. 1823. p. 223.

J. B. Colman.

Eye, Nov. 17. 1851.

"Posie of other Men's Flowers" (Vol. iv., p. 58.).—A literary friend of mine has found the passage in *Montaigne*, book iii. chapter 12., about three-fourths of the way through it:

"We invest ourselves with the faculties of others, and let our own lie idle: as some one may say to me that I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them together."

Este.

Abigail (Vol. iv., p. 424.).—I have always supposed that the term "Abigail" had reference to the *handmaid*, who is described in sacred history as coming before David, and appeasing his wrath. I am far from wishing, as I am certain all your readers are, together with yourself, to tamper with holy things. With this understanding, let me therefore suggest, that other names recorded in the Bible have been used much in the same way as marking distinctive character. Witness Joseph, Solomon, Jehu, Job. C. I. R.

Legend of St. Molaisse (Vol ii., p. 79.; Vol. iii., p. 478.).—This manuscript was purchased for the British Museum, and is MS. Add. 18,205. Instead of being of the *eleventh*, it is probably of the fourteenth or fifteenth century. μ.

Collars of SS. (Vol. iv., pp. 147. 236.).—In compliance with the wish of Mr. E. Foss, that all information bearing on this subject might be sent to you, I beg to state that I have carefully examined two monuments in this neighbourhood on which this ornament appears.

The first is in Macclesfield church. In the north aisle is an altar-tomb, with the effigies of a knight in plate armour, with a collar of SS. At his feet is a ball; and under his head, which is uncovered, a helmet with crest and lambrequin. The crest is too much defaced to be made out, but in a sketch made in 1584 is figured as a stag's head. Tradition assigns this tomb to one of the family of Downes; but it is surrounded by the monumental effigies of the Savages (one being that of the hero of Bosworth), and bears the arms of Archbishop Savage, who is said to have repaired it.

The other, which is an exceedingly beautiful monument, and in excellent preservation, is in the chancel of Barthomley church. It is an embattled altar-tomb: on the sides are figures, somewhat mutilated, of knights and ladies, sculptured in bas-relief, under richly crocketted gothic canopies. The knight is in plate armour, with a coif de mailles and pointed helmet (*exactly* of the same character as the effigy of Edward the Black Prince in Canterbury Cathedral), and wears a collar of SS. most elaborately carved. It is known as the tomb of Sir Robert Fulleshurst, one of the four esquires of the gallant James Lord Audley at the battle of Poictiers, who died in 13 Rich. II. (In Bunbury church, there is an alabaster altar-tomb to Sir Hugh Calveley, the famous Captain of "Companions" at the battle of Najara, who died 1394. It is so exactly similar in every respect, with the exception of the collar of SS., to that of Sir Robert Fulleshurst, that of the sketches I have made of both you could not distinguish one from the other.)

There are also said to be effigies bearing the

collar of SS. in the churches of Cheadle, Mottram, Over Peover, and Malpas, of which I will send you some notice as soon as I have seen them.

LEWIS EVANS.

Sandbach, Cheshire.

Pronunciation of Coke (Vol. iv., p. 244.). — In confirmation of the opinion that his name was pronounced *Cook*, I beg to send you an extract from the *Life of Sir Edward Coke*, by C. W. Johnson, 1845, vol. i. p. 336.: —

"When Coke was sent to the Tower they punned against him in English. An unpublished letter of the day has this curious anecdote. The room in which he lodged in the Tower had formerly been a kitchen; on his entrance the Lord Chief Justice read upon the door, 'This room wants a *Cook*.'"

E. N. W.

Southwark.

Use of Misereres (Vol. iv., p. 307.). — The following facts may serve towards deciding the use of "miserere" chairs in old churches. In the Greek church, near London Wall, every seat is on the miserere construction. During those parts of the service (and they are very frequent) where the rubric requires a standing posture, the worshipper raises the stall to support the person, which it does in a very sufficient manner.

In the parish church of Mere, in Wiltshire, the "misereres" are furnished with hooks, to prevent their falling down again when once elevated.

RECHABITE.

Inscription on a Pair of Spectacles (Vol. iv., p. 407.). — The words are evidently all proper names except the third and fourth, *Seel. Erb.* I imagine the words to be German. *Seel.* a contraction for the genitive (sing. or plur.) of *Selig*, a German euphemism for *late* (lit. blessed, happy), and the other word a contraction for *Erbe* or *Erben*, heir or heirs. I interpret it, "Peter Conrad Wiegel, heir of the late John May." Sc.

Carmarthen.

John Lord Frescheville (Vol. iv., p. 441.). — In answer to D.'s enquiry whether there is any proof of this cavalier having been engaged in Kineton fight, he may be referred to the patent of his peerage, which refers to his having been present at the first erection of the king's standard at Nottingham, and to his "many eminent services against the rebels, as well in the first happy defeate given to the best of their cavalrye in the fight near Worcester, as at Kineton, Braynford, Marleborough, Newbery, and many other places, where he hath received severall wounds." D. is probably not aware of the very copious memoirs of this family communicated by Sir Frederick Madden (from Wolley's *Derbyshire Collections*), and by the Rev. Joseph Hunter to the *Collectanea Topographica et Genealogica*, vol. iv. 1837. N.

Nightingale and Thorn (Vol. iv., pp. 175. 242.). —

"*Edw.* Lorrain, behold the sharpness of this steel:
[*Drawing his sword.*]
Fervent desire, that sits against my heart,
Is far more thorny-pricking than this blade;
That, like the nightingale, I shall be scar'd,
As oft as I dispose myself to rest,
Until my colours be disploy'd in France:
This is my final answer, so be gone."

Edward III., a Play, thought to be writ by Shakspeare, Act I. Sc. 1.

Of the two editions of *The Raigne of King Edward the Third*, consulted by Capell before publishing the play in his *Prolusions*, the first was printed in 1596, the second in 1599.

C. FORBES.

Temple.

Godfrey Higgins's Works (Vol. iv., p. 152.). — Perhaps it may not be uninteresting to OUTIS to know that one of the works of Mr. Higgins called forth one, whose title I send:

"Animadversions on a Work entitled 'An Apology for the Life and Character of the celebrated Prophet of Arabia called Mohamed or the Illustrious, by Godfrey Higgins, Esq.;' with Annotations, by the Rev. P. Inchbald, LL.D., formerly of University College, Oxford.

"Ταύτα μὲν οὖν πρὸς τὰς βλασφημίας.

"Published at Doncaster, 1830."

H. J.

Ancient Egypt (Vol. iv., p. 152.). — This Query, although partially answered in Vol. iv., pp. 240. 302., has hitherto received no reply on the subject of the "Ritual of the Dead." Brugsch has just published the *Sai an Sinsin, sive Liber Metempsychosis*, &c., from a papyrus in the Museum at Berlin, with an interlinear Latin translation, and a *transcript* of the original in *modern* characters, in conformity with the plan which he adopted in his interpretation of the hieroglyphic portion of the Rosetta Inscription, published in the early part of the present year. S. P. H. T. will find some of the information he requires in the *former*, if not in *both* of these volumes. P. Z.

Crosses and Crucifixes (Vol. iv., pp. 422. 485.). — Your correspondent SIR J. E. TENNENT, in extracting from his volume on *Modern Greece* (vol. ii. p. 266.), has given fresh currency to a singular error. The Council of Trullo was cited by him in 1830, and is again quoted as ordering "that thenceforth fiction and allegory should cease, and *the real figure of the Saviour be depicted on the tree;*" and we are referred to *Can.* 82. *Act. Concil.* Paris, 1714, v. iii. col. 1691, 1692. But should your readers turn to the canons of that council they would be disappointed at finding nothing about the cross, and one is curious to know how an historian could have been led into so singular a mistake. Johnson (see *Clergyman's*

Vade Mecum, Part II. p. 283. third edit.) thus gives the substance of the canon:—

"82. Whereas, among the venerable pictures, the Lamb is represented as pointed at by the finger of his forerunner [John the Baptist], which is only a symbol or shadow; we, having due regard to the type, but preferring the anti-type, determine that he be for the future described more perfectly, and that the portraicture of a man be made instead of the old Lamb: that by this we may be reminded of His incarnation, life, and death."

And though I have not the precise edition at hand to which Sir J. E. Tennent refers, yet on turning to Labbé, I find that Johnson has correctly epitomized the canon in question.

"In nonnullis venerabilium imaginum picturis, agnus qui digito præcursoris monstratur, depingitur, qui ad gratiæ figuram assumptus est, verum nobis agnum per legem Christum Deum nostrum præmonstrans. Antiquas ergo figuras et umbras, ut veritatis signa et characteres ecclesiæ traditos, amplectentes, gratiam et veritatem præponimus, eum ut legis implementum suscipientes. Ut ergo quod perfectum est, vel colorum expressionibus omnium oculis subjiciatur, ejus qui tollit peccata mundi, Christi Dei nostri humana forma characterem etiam in imaginibus deinceps pro veteri agno erigi ac depingi jubemus: ut per ipsum Dei verbi humiliationis celsitudinem mente comprehendentes, ad memoriam quoque ejus in carne conversationis, ejus passionis et salutaris mortis deducamur, ejusque quæ ex eo facta est mundo redemptionis." — *Labbé, Sacros. Concil.* t. vi. p. 1177. Paris, 1671.

W. Dn.

Rotten Row (Vol. i., p. 441.; Vol. ii., p. 235.).—May I be allowed to re-open the question as to the origin of this name, by suggesting that it may arise from the woollen stuff called *rateen?* A "Rateenrowe" occurs in 1437 in Bury St. Edmund's, which was the great cloth mart of the north-eastern parts of the kingdom; and where, at the same time, were a number of rows named after trades, as "Lyndraper Row," "Mercer's Row," "Skynner Rowe," "Spycer's Rowe," &c. What is the earliest known instance of the word? Buriensis.

Borough-English (Vol. iv., pp. 133. 214. 235. 259.).—Watkins' *Copyholds* furnishes in its appendix a list of the customs of different manors, and therein specifies those which are subject to the custom of Borough-English. With regard to there being any instance on record of its being carried into effect in modern times, there must not be a mistake between the custom which now exists, and that which some authors assert was the origin of it. The custom is, that the youngest son inherits in exclusion of his eldest brothers; this is exercised, or it could not exist. But the custom to which reference has been made, as having been stated by some authors to be the origin of the existing custom of Borough-English, is not mentioned by Littleton as such. He gives a different reason, namely:

"Because the younger son, by reason of his tender age, is not so capable as the rest of his brethren to provide for himself."

And Blackstone adduces a third from the practice of the Tartars, among whom, on the authority of Father Duhalde, he states that this custom of descent to the youngest son also prevails, and gives it in these words:—

"That nation is composed totally of shepherds and herdsmen; and the elder sons, as soon as they are capable of leading a pastoral life, migrate from their father with a certain allotment of cattle, and go to seek a new habitation. The youngest son, therefore, who continues latest with the father, is naturally the heir of his house, the rest being already provided for. And thus we find that among many other northern nations, it was the custom for all the sons but one to migrate from the father, which one became his heir. So that possibly this custom, wherever it prevails, may be the remnant of that pastoral state of our British and German ancestors, which Cæsar and Tacitus describe."

T. Copeman.

Aylsham, Norfolk.

Tonge of Tonge (Vol. iv., p. 384.).—This very ancient family did not become extinct, as conjectured by your correspondent J. B. (Manchester). Jonathan Tonge of Tonge, gent., by will, dated Sept. 7, 1725, devised his estate "to be sold to the best purchaser," and appointed his brother Thomas Tonge, gent., who had a family, one of his executors. In the year following, the whole estate was purchased for 4350*l.* by Mr. John Starky of Rochdale, a successful attorney, in whose representative it is now vested. The Tonges deduced their descent from Thomas de Tonge, *probably* a natural son of Alice de Wolveley (herself the heiress of the family of Prestwich of Prestwich), living 7 Edw. II. 1314, as appears by an elaborate pedigree of the family (sustained by original evidences), in my possession, and at the service of J. B. F. R. R.

Milnrow Parsonage.

Queen Brunéhaut (Vol. iv., p. 193.).—"That monster queen Brunéhaut!" For these two centuries there have been writers, beginning with Pasquier, and apparently gathering weight and influence, who are by no means disposed to bestow that epithet upon Brunéhaut, whose executioners were monsters certainly at any rate. C. B.

"*Essex Broad Oak*" (Vol. v., p. 10.).—In "the Forest," two or three miles from Bishop Stortford, is the ruin of an old oak, from which the parish no doubt takes its name of Hatfield Broad Oak. There is a print of this tree in Arthur Young's *Survey of Essex*.

If the rural readers of "N. & Q." will observe whether the finest specimens of oaks have their

acorns growing on long or short stalks (*quercus sessiliflora* or *pedunculata*), they might throw much light on the questions, Have we two distinct English oaks? and, if so, Which makes the largest and best timber? The timber used inside old buildings, and erroneously often called chesnut, is supposed to be the sessiliflora variety of oak, placed inside because it is not so durable as the quercus pedunculata. But I have been lately informed this variety is in Sussex selected, as the best, for Portsmouth Dockyard!

In the year 1783 my grandfather first drew attention to the two varieties of English oaks, in the *Gentleman's Magazine*, p. 653. He was brother of Gilbert White of Selborne, and an equally acute observer of Nature. Loudon, in his *Arboretum*, has collected much information, but has left the question pretty much where it was seventy years since. Surely it is time we knew precisely what is the tree of which our wooden walls are made.

A. HOLT WHITE.

Brighton.

Frozen Sounds and Sir John Mandeville (Vol. iii., pp. 25. 71.). — Your correspondent M. A. LOWER says with truth, that the passage about frozen voices was not to be found in the knight's published work; but neither he nor any other of your contributors seems to have found the original of it. In the *Tatler*, No. 254., the illustrious Isaac Bickerstaff informs us that some manuscripts of Mandeville's and of Ferdinand Mendis Pinto's, not hitherto included in their published works, had come into his hands, from which he purposed making extracts from time to time; and then proceeds to give us the identical story which your correspondent J. M. G. appears to have taken for a real bit of Mandeville, in ignorance or forgetfulness of its origin: for I cannot suppose any one so dull as to take the passage in the *Tatler* in sober earnest. Steele no doubt took the story from Rabelais or Plutarch, and fathered it upon one whose name (much better known than his works) had become proverbial as that of a liar.

J. S. WARDEN.

Balica.

Separation of Sexes in Church (Vol. ii., p. 94.). — In Christ Church, Birmingham, the males are (or were) separated from the females, which gave rise to the following lines, which I quote from Allen's *Guide to Birmingham:*

"The churches and chapels we generally find,
Are the places where men unto women are join'd;
But at Christ Church, it seems, they are more cruel-hearted,
For men and their wives are brought there to be parted."

ESTE.

Deep Wells (Vol. iv., p. 492.).—Besides streams and sunk wells, there is of course another source of water arising from natural springs; and there are some on both sides of the Banstead Down, which are very considerable. The chief, probably, is the source of the River Wandle, at Carshalton, pronounced (with the same omission of the *r* which P. M. M. notices) as if it was spelt *Case-*, or *Cayshorton*.

But there is a very strong one at Merstham. These are both at the foot of the Chalk hills. P. M. M. does not mention the geological causes on which the relations between wells or springs depend. About thirty-five years ago the spring at Merstham, which feeds a considerable spring, failed, and there was a great dispute whether it was owing to excavations in the neighbourhood. An action was brought, which decided that it was not attributable to them; upon which I believe Mr. Webster and Mr. Phillips, eminent geological authorities, were examined, and which led, perhaps, to their respective accounts, in the *Geological Transactions*, of the structure of that valley. The story was, that, after having gained the cause, the proprietor of the quarries said, "I think we may let them have their water back again." Certain it is that after some time the water did return.

The Galt clay almost everywhere underlies chalk: this at Merstham is 200 feet thick, and upon the pitch and situation of it many apparently strange phenomena of wells would depend, as is noticed with regard to another clay stratum at Norton St. Philips, near Bath, in Conybeare and Phillips' *Geology*.

There are very deep wells through the London clay, and other beds below it, perhaps, at Wimbledon and at Richmond Park. The deep well at Carisbrook Castle is well known. That is in the chalk; and where, the chalk being thrown into a vertical position, it may be still farther to the bottom of it.

C. B.

Dictionary of Hackneyed Quotations (Vol. iv., p. 405.). — I am glad to find, from the communication by H. A. B., that a book of the above description is likely to appear. The want of such a book has long been felt, and its appearance will fill up a gap in literature: how it could so long have escaped the notice of publishers is a mystery. "Though lost to sight, to memory dear," the author of which H. A. B. inquires for, is, I think, not likely to be found in any author. My impression is, that it cannot be traced up to any definite source: I remember it only as a motto on a seal which was in my possession nearly thirty years ago.

MANCUNIUM.

Manchester.

Macaulay's Ballad of Naseby (Vol. iv., p. 485.). — It was reprinted by Charles Knight in the *last* (or *octavo*) series of the *Penny Magazine*, vol. ii. p. 223. With it is the companion called "The Cavalier's March to London." It will not

be very easy for authors to shake off their juvenile productions, while "N. & Q." is in existence; nor need Mr. Macaulay be ashamed of these ballads. They are spirited, and pleasant to read.

M.

Ducks and Drakes (Vol. iv., p. 502.).—An extract from Mr. Bellenden Ker's account of the origin and meaning of these words, will answer M. W. B.'s question in the affirmative.

DUCKS AND DRAKES.

"As the boys play by skimming a flat stone along the surface of the water; so as to cause it to make as many bounds or richochets as the skimmer's strength and dexterity can enforce. The superiority, in the play, is decided by the greatest number of times the stone touches and bounds upon the surface, in consequence of the way it is slung from the hand of the performer. *D'hach's aen der reyckes*, q. e. *the hazard [event] is upon the touches;* the issue of the game depends upon the number of bounds [separate touchings] made on the surface of the water. When we say, *he has made ducks and drakes of his money*, it is merely in the sense of, he has thrown it away childishly and hopelessly; and the stone is the boy's throw for a childish purpose, and sinks at the end of its career, to be lost in the water."—*Essay on the Archæology of our Popular Phrases and Nursery Rhymes*, vol. ii. p. 140.

C. Forbes.

Temple.

John Holywood, the Mathematician (Vol. iii., p. 389.).—I do not observe that any one has replied to the Query of Dr. Rimbault, as to the birth-place of *John Holywood, the Mathematician.* I presume he means *Johannes a Sacrobosco*, who died in Paris A.D. 1244, and was the author of the treatise *De Sphærâ* and other works. In Harris's *History of the County of Down:* Dublin, 1744., p. 260., a claim to the honour of his birth is made on behalf of the town of Holywood, about four miles from Belfast, where he is said to have been a brother of the order of the Franciscans, who had a friary there. Some of the sculptured stones of the building may still be seen in the walls of the ruined church which stands upon its site; and its lands form part of the estate of Lord Dufferin and Clandeboy.

J. Emerson Tennent.

London.

Objective and Subjective (Vol. v., p. 11.)—From the tone of X.'s inquiry into the meaning of this antithesis, it is tolerably plain that no answer will make *him* confess that it is intelligible; yet it was familiar in the best times of our philosophical literature, and the words, according to this, their philosophical opposition, occur in Johnson's *Dictionary.* I think it is desirable to avoid this phraseology, but the meaning of it may be made clear enough to any one who wishes to understand it. The *object* on which man employs his senses or his thoughts, are distinct enough from the man himself, the *subject* in which the senses and the thoughts exist. Several years ago an Edinburgh Reviewer complained that Germans, and Germanized Englishmen, were beginning to use *objective* and *subjective* for *external* and *internal.* This is a sort of rough approximation to the meaning of the terms. But perhaps the distinction is better illustrated by examples. We call Homer an objective, Lucan a subjective, poet, because the former tells his story about external objects and wants, interposing little which belongs to himself. Lucan, on the other hand, is perpetually introducing reflections arising from the internal character of his own mind. Objective truth is language which agrees with the facts, correctness. Subjective truth is language which agrees with the convictions of the speaker, veracity.

Perhaps X. will allow me to ask in turn, what is "a physical ignoramus," the character in which he begs some of your intelligent readers to enlighten him.

I have said above that I think this mode of expressing the antithesis better avoided; I will state why. It puts the man who thinks, and the objects about which he thinks, side by side, as if they were alike and co-ordinate. It implies the view of some one who can look at both of them; whereas, the thing to be implied is the opposition between being looked at and looking. Hence *subjective* is a bad word; a man is not, in ordinary language, the *subject* of his own senses or of his own thoughts, merely because they are in him. The antithesis would be better expressed in many cases, by the words *objective* and *mental*, or *objective* and *cogitative.* But different words would be eligible in different cases.

W. W.

Plant in Texas (Vol. iv., pp. 208. 332.).—In turning over some papers I found the following paragraph:

"Major Alvord has discovered a singular plant of the Western Prairies, said to possess the peculiarity of pointing north and south, and to which he has given the name of Silphium Laciniatum. No trace of iron has been discovered in the plant; but, as it is full of resinous matter, Major Alvord suggests that its polarity may be due to electric currents."

John C. Whistair.

Lord Say and Printing (Vol. iv., p. 344.).—In Milman's edition of *Gibbon's Autobiography*, there occurs a passage respecting his ancestor, Lord Treasurer Say, from which it appears that the great historian doubted the accuracy of Shakspeare's allusion (which he quotes). I have not the book with me, or I would refer Mr. Frazer to the page. I think Gibbon would not have rested content with a mere assertion of his opinion, if a fact so creditable to his ancestor's understanding were capable of proof.

Nicæensis.

Age of Trees (Vol. iv., pp. 401. 448.).—Since the note on the age of trees appeared, my attention has been called to a discussion of the subject in an article on Decandolle's *Vegetable Physiology*, written I believe by Prof. Henslow, in the *Foreign Quarterly Review*, vol. xi. p. 368–71. With respect to the yew near Fountains Abbey, he remarks as follows:

"In the first of these examples, we have the *testimony of history* for knowing that this tree was in existence, and must have been of considerable size, in the year 1133, *it being recorded* that the monks took shelter under it whilst they were rebuilding Fountains Abbey." — p. 369.

Query: Where is this historical testimony to be found? Nothing is said on the subject in the account of Fountains Abbey in Dugdale's *Monasticon*, vol. v. p. 286. ed. 1825.

With respect to the Shelton Oak (Vol. iv., p. 402.) the movements of Owen Glendower, at the time of the battle of Shrewsbury, are accurately detailed in the life of him inserted in Pennant's *Tours in Wales*, vol. iii. p. 355. (ed. 1810); and the account there given is inconsistent with the story of his having ascended a tree in order to count Percy's troops. It appears that at the time of the battle he was at Oswestry, at the head of 12,000 men.

Lord Campbell, in his *Lives of the Chief Justices*, describes the suicide of Sir William Hankford, Chief Justice in the reigns of Henry V. and VI., who is said to have contrived to get himself shot at night by his own keeper. Lord Campbell quotes Prince, the author of the *Worthies of Devon*, p. 362. as stating that —

"This story is authenticated by several writers, and the constant traditions of the neighbourhood; and I, myself, have been shown the rotten stump of an old oak under which he is said to have fallen, and it is called *Hankford's Oak* to this day." — See *Lives of the Chief Justices*, vol. i. c. 4. p. 140.

L.

Grimes-dyke (Vol. iv. p. 454.) — Your correspondents appear to have overlooked *Offandic*, *Wodnesdic* (so often mentioned in the Saxon charters), and *Esendike*—doubtless so named in memory of Esa, the progenitor of the kings of Bernicia — and *Gugedike*, which I suspect is an old British form for Gog's dike (Fr. *Yagiouge*), as well as *Grimanleáh* (Wood of Horrors), and *Grimanhyl*. It is true we find the *Grimsetanegemáero* in Worcestershire (*Cod. Dipl.*, No. 561.); but we also find *Wódnesbeorg* (*Id.* No. 1035.). Allow me to give you the substance of a remark of Professor H. Léo of Halle on this subject. (*Ang. Säch. Ortsnamen*, p. 5.)

"Wild, dismal places are coupled with the names of grim, fabulous creatures: thus, in Charter 957, King Eadwig presented to Odo, Archbishop of Canterbury, a territorial property at 'Hel-ig' (on the Islet of Helas). A morass is cited which is called, after the ancient mythological hero, *Grindles-mère*; a pit, *Grindles-pytt*; a small islet surrounded with water — which was to an Anglo-Saxon a "locus terribilis" — was called *Thorn-ei* (the thorn tree being of ill omen). And thus, in order to express the ordinary associations connected with neighbourhood, recourse was had rather to mythic personages, than to abstract expressions."

I would here observe that the *Ortsnamen* has been for some time in course of translation, with the Professor's sanction and assistance, with a view to its publication in England. B. WILLIAMS.

Hillingdon.

Petition respecting the Duke of Wellington (Vol. iv., pp. 233. 477.).—E. N. W. is assured that the petition for the recall of the Duke of Wellington was presented. Being too ill to travel several miles to a public library, I can only refer to works in which a reference to it will be found. In No. XIX. of the late *British and Foreign Quarterly*, published by Messrs. Taylor, Red Lion Court, Fleet Street, is an extract from the admirable letter of his Grace to Lord Liverpool on the subject; and in Colonel Gurwood's edition of the *Wellington Dispatches*, on which the article alluded to is written, and which contains much interesting matter relating to his Grace not to be found any where else, is the whole dispatch. I asked for information relative to the petition, because I had heard that it had been destroyed, and it was too droll a document to be allowed to be lost. ÆGROTUS.

Countess of Desmond (Vol. iv., pp. 305. 426.).—*Tour in Scotland*, fourth edition of Pennant's works. Mine was Dr. Latham's copy.

Description of print of Catherine, Countess of Desmond, quite correct as to face, hair, and cloak. There is no button, but over the breast it is laced. In the inside of the black hood is a damask pattern waved with flowers. C. J. W.

Woman torn to pieces by Wild Cats as a Punishment for Infanticide (Vol. iii., p. 91.). — In the *Wonders of the Universe, or Curiosities of Nature and Art*, vol. ii. p. 555, will be found the account of this affair. The culprit was named Louise Mabrée, a midwife in Paris; the corpses of no less than sixty-two infants were found in and about her house: she was sentenced to be shut up in an iron cage with sixteen wild cats, and suspended over a slow fire. When the cats became infuriated with heat and pain, they turned their rage upon her; and after thirty-five minutes of the most horrible sufferings, put an end to her existence, — the whole of the cats dying at the same time, or within two minutes after. This occurred in 1673.

J. S. WARDEN.

Balica, Oct. 1851.

"*Racked by pain, by shame confounded*" (Vol. iv., p. 7.).—These are the commencing lines of a short original poem called "The Negro's Triumph." It is to be found in the *Parent's Poetical Anthology*, edited by Mrs. Mant, p. 231. 5th edition, 1849.

T. H. Kersley, B.A.

Blessing by Hand (Vol. iii., pp. 477. 509.).—Some drawings and descriptions of the modes of blessing by the hand are to be found, in the "Dictionary of Terms of Art," published in one of the early numbers of the *Art Journal* for this year.

Este.

Verses in Latin Prose (Vol. iv., p. 382.).—A. A. D. will surely thank me, if his Note on the subject do not contain it, for the *rationale*, which Sir Thomas Brown gives, *Religio Medici*, Part ii. p. 9., of the occurrence of verses in Latin prose:

"I will not say with Plato, the soul is an harmony, but harmonical, and hath its nearest sympathy unto music: thus some, whose temper of body agrees, and humours the constitution of their souls, are born poets, though indeed all are naturally inclined unto rhythm. This made Tacitus, in the very first lines of his story, fall upon a verse (*Urbem Romam in principio regis habuere*); and Cicero, the worst of poets, but declaiming for a poet, falls, in the very first sentence, upon a perfect hexameter: *In quâ me non inficior mediocriter esse.*"

C. W. B.

Blakloanæ Hæresis (Vol. iv., pp. 193. 239. 240.).—As I was the querist concerning this work and its author, and wanted the information, I was very thankful for the satisfactory answers given. The books referred to by R. G. are not inaccessible: whether then it be needful to occupy your columns with the "particulars" required by E.A.M. (Vol. iv., p. 458.) may be a query too. The first word of the title is as above (not Blackloanæ, as your correspondents have it). E. A. M. will find that Blacklow, or Blakloe, is a soubriquet, as well as Lominus.

P. S.—On examining the book, however, I am not convinced that Peter Talbot was its "real author," though extensive use is made of what he had written; or that "Lominus" is an "imaginary divine," even if the name be a feigned one. On what ground do these assertions rest? S. W. Rix.

Beccles.

Quaker Bible (Vol. iv., pp. 87. 412.).—A Member of the Society of Friends, who writes on the subject of a *Quaker Expurgated Bible*, appears to be unaware of the existence of a work once (I believe) well known in that body. This was an epitome or compendium of the Bible by John Kendall; it contained the greater portion of the Word of God, such parts being excluded as the editor did not consider profitable. It is probably to this book that the authoress of *Quakerism* refers; I have, however, never seen her work. This mutilated Bible of John Kendall was frequently to be met with formerly in the houses of members of the Society of Friends; as I have not seen it for more than twenty years, I cannot tell what its exact date may be; it was, however, published in the days when all religious publications of the Society of Friends *were* subject to the approval of a committee. In 1830, George Witley published a list of those chapters in the Bible which were "suitable" for reading in "Friends'" families; amongst other portions he excluded (I believe) the 16th of Leviticus and Psalm xxii. In *private* he thought the whole might be read; but he says that he prepared this index because of having heard *very unsuitable* matter read aloud! This information may be new to your correspondent.

Simonides.

Wyle Cop (Vol. iv., pp. 116. 243. 509.).—E. H. D. D. is in error; the Wyle Cop at Shrewsbury is *not* an artificial bank, but a natural eminence overlooking the Severn; and I cannot agree with him in the immateriality of the meaning attached to *Wyle*. The associations connected with names are frequently of great topographical and historical value. There are many singular names of streets, &c., in Shrewsbury, which I should be glad if any of your correspondents can interpret, such as "Mardol," "Shop latch," "Bispestanes," and "Dogpole;" also the derivation of "Shut" in the sense of *passage* or entry, a synonym with the Liverpool "Wient," which seems equally uncertain.

Bολις.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

If it be true, as we are inclined to believe, that there is no one subject in the whole wide range of speculative studies, to which the well-worn saying of Hamlet, that there are more things true than are dreamt of in our philosophy, may be applied with so much propriety as Animal Magnetism,—so we are also inclined to believe that a perusal of the two volumes recently published by Mr. Colquhoun under the title of *An History of Magic, Witchcraft, and Animal Magnetism*, will tend to convince our readers that to the same subject may be applied the yet older saying, that there is nothing new under the sun. Mr. Colquhoun, who many years since published his *Isis Revelata*, has long been a diligent inquirer into the nature and origin of the different phenomena of animal magnetism; and it would appear from the work before us, he has also been a persevering reader of all the various accounts of magic, witchcraft, and other so-called popular delusions, recorded by the writers of antiquity, and the chroniclers of the middle ages; as well as of those more modern mysteries (such as

the Gustavus Adolphus Story, the Death of Ganganelli, &c.) which seem to increase in interest just in proportion as they approach to our own *more enlightened* days. As in all the extraordinary tales which he brings forward, our author sees only manifestations of well-known mesmeric phenomena, it may well be imagined that, in recording the result of these examinations and studies, he has produced two volumes which, if they do not satisfy all our requirements upon the subject, will be found of most considerable interest, not only to all who believe in Animal Magnetism, but to all who care to investigate the nature of the human mind, its organization, and the laws which govern its action.

The success which has attended the publication of Mr. Buckley's translation of *The Canons and Decrees of the Council of Trent*, and the approbation bestowed upon that work by several of the highest dignitaries of the English Church, have led him to publish *The Catechism of the Council of Trent translated into English with Notes*; and there can be little doubt, from the anxiety which now exists to learn, from sources which cannot be disputed, both the points on which we differ from Rome, and those on which we agree with Rome, that the success which followed Mr. Buckley's translation of the Decrees will be extended to his English version of the *Catechism of the Council of Trent*.

BOOKS RECEIVED.—*The Pathway of the Fawn, a Tale of the New Year*, by Mrs. T. K. Hervey. A charming and appropriate tale for a New Year's Gift, written as it is with exquisite taste and a most benevolent intent, and set off with a number of capital illustrations by G. H. Thomas. *Jubilee Edition of the Complete Works of King Alfred the Great*, Part I. This first part of what is intended to be a complete translation of the works of our great Alfred, comprises a prefatory notice of what the whole work is to contain, and a harmony of the chroniclers during the life of King Alfred, that is to say, from A.D. 849 to A.D. 901.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

CH. THILLON (DE HALLE) NOUVELLE COLLECTION DES APOCRYPHES. Leipsic, 1832.

THEOBALD'S SHAKSPEARE RESTORED, ETC. 4to. 1726.

A SERMON preached at Fulham in 1810 by the REV. JOHN OWEN of Pagleshам, on the death of Mrs. Prowse, Wicken Park, Northamptonshire (Hatchard).

FÜSSLEIN, JOH. CONRAD, BEYTRAGE ZUR ERLÄUTERUNG DER KIRCHEN-REFORMATIONS-GESCHICHTE DES SCHWEITZERLANDES. 5 Vols. Zurich, 1741.

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Notices to Correspondents.

We are unavoidably compelled to postpone until next week many special answers to correspondents.

REPLIES RECEIVED.—*Objective and Subjective — Ave Trici, &c. — Rev. John Paget — Barrister — First Paper Mill in England — Inveni Portum — Parish Registers — Wyle Cop — John Bull — Cleanliness next to Godliness — Abigail — The Serpent represented with a Human Head — Ploydes — Isabel, Queen of the Isle of Man — Caxton Memorial — St. Bene't — Ancient Custom of Interment — Ivory Medallion of Lord Byron — Perpetual Lamp — Parallel Passages — Dial Mottoes — Difficult Passages — Pasquinade — Lines on the Bible — Greek Names of Fishes — Log Book — Richly deserved — Cooper's Miniature of Cromwell — Bentley Family, and many others which are in type.*

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NOTES AND QUERIES:

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"When found, make a note of."—Captain Cuttle.

Vol. V.—No. 116.] Saturday, January 17. 1852. {With Index, Price Tenpence. Stamped Edition, 11d.

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Notes.

MECHANICAL ARRANGEMENTS OF BOOKS.

All persons who, whatever might be their motive, have followed any subject of literary research, must be aware of the extent to which their labours are facilitated or retarded by the mechanical arrangements of books, such as the goodness of paper, the legibility of type, the size of volumes, the presence or absence of tables of contents, indexes, and other means of reference. It is in the possession of these conveniences that the capabilities of typography, and its superiority over manuscript, mainly consist. I propose now to set down a few remarks on this subject, in the hope that any means, however trifling they may seem, by which literary knowledge is rendered more commodious and accessible, will not be deemed unworthy of attention by your readers.

With regard to the form of printed letters, it is difficult to conceive any improvement in modern typography, as practised in Italy, France, and England. This is equally true of Roman and Greek characters. The Greek types introduced by Porson leave nothing to be desired. The Germans still to a great extent retain the old black-letter type for native works, which was universal over all the north of Europe in the early period of printing, and is not a *national* type, as some persons seem to imagine. These letters being imitated from the manuscript characters of the fifteenth century, are essentially more indistinct than the Roman type, and have for that reason been disused by the rest of Europe, Holland and Denmark not excepted. In England this antiquated mode of printing was long retained for law-books, and, till a comparatively recent date, for the statutes. The Anglo-Saxon letters are in like manner nothing but a barbarous imitation of old manuscript characters, and have no real connexion with the Anglo-Saxon language. Their use ought to be wholly abandoned (with the exception of those which are wanting in modern English). Roman numerals, likewise, as being less clear and concise than Arabic numerals, especially for large numbers, ought to be discarded, except in cases where it is convenient to distinguish the volume from the page, and the book from the chapter. English lawyers, indeed, who in general have only occasion to cite the volume and page, invariably make their quotations with Arabic figures, by prefixing the number of the volume, and subjoining the number of the page. Thus, if it were wished to refer to the 100th page of the second volume of *Barnewall and Alderson's Reports*, they would write 2 *B. & C.* 100. Roman nu-

merals are still retained for the sections of the statutes.

Akin to the retention of antiquated forms of letters is the retention of antiquated orthography. Editors of works of the sixteenth and seventeenth centuries sometimes retain the spelling of the period, of which Evelyn's *Diary* is an example; but this practice is unpleasant to the modern reader, and sometimes, particularly in proper names, perplexes and misleads him. The modern editions of the classical writers of that period, such as Shakspeare, Bacon, Milton, Clarendon, &c., are very properly reduced to the modern standard of orthography, as is done by Italian editors with the works of Dante, Boccaccio, &c. The attempt to introduce the native orthography of foreign proper names naturalised in English, is likewise unsuccessful, and merely offends the eye of the reader, without giving any real information. Mr. Lane and other Orientalists will never succeed in banishing such forms as *vizier*, *caliph*, *cadi*, &c.; nor will even Mr. Grote's authority alter the spelling of the well-known Greek names. Names of ancient persons and places which are enshrined in the verses of Milton and other great poets, cannot be altered.

The old unmeaning practice of printing every noun substantive with a capital letter (still retained in German) has been abandoned by every English printer, except the printer of parliamentary papers for the House of Lords. Proper names used to be printed in italics; and generally, the use of italics was much greater than at present. In modern reprints, these ancient flowers of typography ought to be removed. The convenient edition of Hobbes' *Works*, for which we are indebted to Sir W. Molesworth, would be more agreeable to read if the italics were less abundant.

The use of the folio and quarto size is now generally restricted to such books as could scarcely be printed in octavo, as dictionaries and similar books of reference. The parliamentary blue book, which long resisted the progress of octavo civilization, is now beginning to shrink into a more manageable size. With regard to separate volumes, the most convenient practice is to consider them as a mere printer's division, which may vary in different editions; and to number them consecutively, without reference to their contents. The Germans have a very inconvenient practice of dividing a volume into parts, each of which is a volume in the ordinary meaning of the word; so that a work consisting of nine volumes, for example, may be divided into four volumes, one of which consists of three parts, and the other three of two parts each. The result is, that every reference must specify both the volume and the part: thus, Band II. Abtheilung III. S. 108. Frequently, too, this mode of numbering misleads the bookbinder, who (unless properly cautioned) numbers the volumes in the ordinary manner.

Volumes, as I have remarked, are merely a printer's division. Every literary composition ought, however, to have an organic division of its own. The early Greeks seem indeed to have composed both their poems and prose works as one continuous discourse. The rhapsodies of Homer and the muses of Herodotus were subsequent divisions introduced by editors and grammarians. But literary experience pointed out the commodiousness of such breaks in a long work; and the books of the *Æneid* and of the *History of Livy* were the divisions of the authors themselves. Since the invention of printing, the books of the prose works of the classical writers have been subdivided into chapters; while for the books of poems, as well as for the dramas, the verses have been numbered. The books of the Old and New Testament have likewise been portioned into chapters, and into a late typographical division of verses.

In making a division of his work, an author ought to number its parts consecutively, without reference to volumes. The novels of Walter Scott are divided into chapters, the numbering of which is dependent on the volume; so that it is impossible to quote them without referring to the edition, or to find a reference to them in any other edition than that cited. For the same reason, an author ought not to quote his own book in the text by a reference to volumes.

The division most convenient for purposes of reference is that which renders a quotation simple to note, and easy to verify. Divisions which run through an entire work (such as the chapters of Gibbon's *History*) are easy to quote, and the quotation can be easily verified when the chapter is not long. The numbering of paragraphs in one series through an entire work, as in the French codes, in Cobbett's writings, and in the state papers of the Indian government, is the simplest and most effectual division for purposes of reference. The Digest can now be referred to by book, title, and paragraph; nevertheless the Germans (who, notwithstanding their vast experience in the work of quoting, seem to have a predilection for cumbrous and antiquated methods) still adhere to the old circuitous mode of quotation, against which Gibbon long ago raised his voice (*Decl. and Fall*, c. 44. n. 1.).

Some works have been divided by their authors into chapters, but the chapters have been left unnumbered. Niebuhr's *Roman History* is in this state.

The internal division of a work by its author is not, however, merely for purposes of reference. It may likewise be a *logical* division; it may follow the distribution of the subject, and assist the reader by visibly separating its several parts. This process, however, may be carried so far as to defeat its purpose (viz. perspicuity of arrange-

ment) by the intricacy of its divisions. Here again we must recur for an example to the Germans, who sometimes make the compartments of their writings as numerous as a series of Chinese boxes all fitted into each other. First, there is the part, then the book, then the chapter, then the section, then the article, and then the paragraph, which is itself subdivided into paragraphs with Roman numerals and Arabic numerals; and these again are further subdivided into paragraphs with Roman letters, and Greek letters, and sometimes Hebrew letters. To refer to a work divided in this manner by any other means than the volume and page, is a labour of as hopeless intricacy as it is to follow the logical cascade down its successive platforms.

It is a considerable convenience where the book or chapter is marked at the head or margin of the page; and in histories, or historical memoirs, chronological notation is very convenient.

In general no book (not being a book arranged in alphabetical order, as a dictionary, encyclopedia, &c.) ought to be printed without a *table of contents*. The trouble to the author of making a table of contents is very small, and the expense to the publisher in printing it is in general imperceptible. Modern English books rarely sin in this respect; foreign books, however, both French and German, are frequently wanting in a table of contents. The invaluable collection of the fragments of Greek historians lately published in Didot's Series — a work indispensable to every critical student of ancient history—has no table of contents, referring to the pages, prefixed to each volume. The *Poetæ Scenici Græci* of Dindorf is without a table of contents; and a similar want is a serious drawback to the use of the cheap and portable edition of the Greek and Latin classics published by Tauchnitz at Leipsic.

Lastly, an *index* adds materially to the value of every work which contains numerous and miscellaneous facts. The preparation of a good index is a laborious and sometimes costly task; the printing of it, moreover, adds to the price of the book. Many of the indexes to the English law-books are models of this species of labour; the indexes to the Parliamentary Reports are likewise prepared with great care and intelligence. Even a meagre index, however, is better than no index at all; and where the publisher's means, and the demand for the book, do not admit of the preparation of a copious index of subjects, an alphabetical list of names of persons and places would often be an acceptable present to the reader of an historical or scientific work. L.

CAXTON MEMORIAL.

The inquiries addressed to me by Mr. BOLTON CORNEY in your paper of the 15th of November appear to amount to this:—Whether the whole or part of the expense of his proposed volume will be defrayed out of the fund appropriated to the Caxton Memorial? To this question, so far as my own information extends, I can only give a negative reply. The Society of Arts, in compliance with a request preferred to them by the subscribers at their last meeting, have accepted the charge of the Caxton Fund; and it is sufficient, for my present purpose, to state that negociations are now in progress between the Council and the Dean and Chapter, for liberty to erect a suitable memorial within the precincts of Westminster to the memory of William Caxton. This is as it should be; the memorial, be it what it may, statue, obelisk or fountain, or even a niche in a wall, should be substantial and enduring, calculated to remind the passing stranger that within the precincts of Westminster, William Caxton first exercised in England the art of printing. This circumstance forms one of those epochs in the history of civilisation which deserve public commemoration; and any memorial of Caxton should be placed as near as possible to the scene of his literary labours.

Mr. BOLTON CORNEY says, that I seem to regard his project with somewhat less of disfavour. Now I do not wish to be misunderstood. As a substitute for the Caxton Memorial, originally proposed at the great meeting over which the Earl of Carlisle presided, I am disposed to reject it altogether, for reasons which I have already stated in your columns. But as a literary undertaking I am willing to give it a fair consideration upon its own merits. The apothegm that a man's best monument consists in his own works, is capable of considerable modification from the nature of the works themselves. In the case before us, I believe the interest felt by the public in the works of Caxton to be too limited to justify the republication of his collected works. The proposal which Mr. CORNEY makes for a selection from those works, with a new life of the author, and a glossary, the latter proving how much they are out of date, is much more feasible than his original plan. There is a Caxton Society which has already issued several publications, and whose usefulness would be materially increased by such a publication as that suggested by Mr. CORNEY, if the Society to which he alludes (the Camden, I presume) should not be disposed to undertake it. The true object of these and similar societies is the production of books of interest and value, which are not sufficiently popular to justify a bookseller, or an individual, in incurring the pecuniary risk of their separate publication. Mr. CORNEY's literary memorial of Caxton appears to me to come under this head, and as such might be properly undertaken by any of the clubs or societies formed for the cultivation of early English literature. He might

perhaps more easily attain the object of his wishes in this manner than by that which he has hitherto pursued. When a selection is to be made from the works of any author, much will depend upon the taste and discretion of the editor. Now I gather from Mr. CORNEY's letter, that he is fully prepared to undertake that office himself; and I may be permitted to add that his scrupulous accuracy and unwearied diligence afford the best guarantee that the work will be executed in such a manner as to fully satisfy the public interest in Caxton, and to form a graceful and appropriate tribute to the illustrious father of the English press. BERIAH BOTFIELD.

Norton Hall, Jan. 3. 1852.

SETTLE'S FEMALE PRELATE, OR POPE JOAN; A TRAGEDY.

I have not seen it anywhere noticed that this play, printed under Elkanah Settle's name, with a long dedication by him to the Earl of Shaftsbury, in 1680, 4to., was certainly a mere alteration of an old play on the same subject. It is impossible for any one to read many pages of it, without seeing everywhere traces of a much more powerful hand than "poor Elkanah's," although he needed no assistance in managing the ceremony of pope-burning. Take at random the following quotation, which is much more like Middleton's or Decker's than the debased style after the Restoration:

" *Saxony.* And art thou then in earnest?
Come, prithee, speak: I was to blame to chide thee;
Be not afraid; speak but the fatal truth,
And by my hopes of heav'n I will forgive thee.
Out with it, come; now wouldst thou tell me all,
But art ashamed to own thyself a bawd:
'Las, that might be thy father's fault, not thine.
Perhaps some honest humble cottage bred thee,
And thy ambitious parents, poorly proud,
For a gay coat made thee a page at court,
And for a plume of feathers sold thy soul;
But 'tis not yet, not yet too late to save it.
Amir. Oh, my sad heart!
Sax. Come, prithee, speak; let but
A true confession plead thy penitence,
And Heaven will then forgive thee as I do.
Amir. But, Sir, can you resolve to lend an ear
To sounds so terrible, so full of fate,
As will not only act a single tragedy,
But even disjoint all Nature's harmony,
And quite untune the world? for such, such are
The notes that I must breathe.
Sax. Oh, my dear murderer,
Breathe 'em as cheerfully as the soaring lark
Wakes the gay morn. Those dear sweet airs that kill me
Are my new nuptial songs. My Angeline
Has been my first, and Death's my second bride."

Fem. Prel. p. 58.

Or the following:

" *Sax.* Carlo, she must die;
The softest heart that yon celestial fire
Could ever animate, must break and die.
We are both too wretched to outlive this day;
And I but send thee as her executioner.
Carlo. I flie to obey you, Sir.
Sax. Stay, Carlo, stay;
Why all this haste to murder so much innocence?
Yet, thou must go. And since thy tongue must kill
The brightest form th' enamoured stars can e'er
Receive, or the impoverisht world can lose,
Go, Carlo, go; but prithee wound her soul
As gently as thou canst; and when thou seest
A flowing shower from her twin-orbs of light
All drown the faded roses of her cheeks;
When thou beholdst, 'midst her distracted groans,
Her furious hand, that feeble, fair revenger,
Rend all the mangled beauties of her face,
Tear her bright locks, and their dishevell'd pride
On her pale neck, that ravisht whiteness, fall;
Guard, guard thy eyes: for, Carlo, 'tis a sight
Will strike spectators dead." — *Fem. Prel.* p. 61.

In the *Biog. Dram.* (vol. iii. p. 237.), it is stated that the same play, with the same title, was printed in 4to., 1689, except that it was there said to be written by a person of quality. The play is, however, claimed by Settle in his dedication to Lord Shaftsbury, prefixed to the edition of 1680, now before me. I do not, however, believe he had more to do with it than in adapting it, as he did *Philastes*, for representation. The only question seems to be by whom the original play was written? This I will not at present attempt to decide, though I entertain a strong opinion on the subject, but will leave it to be resolved by the critical acumen of your readers. JAS. CROSSLEY.

HISTORICAL BIBLIOGRAPHY.

(*Eustache le Noble.*)

Having been favoured by Mr. Gancia, of 73. King's Road, Brighton, with an opportunity of examining the following work, I venture to send you a notice of its contents, with some account of the author. Such books have, I conceive, their utility to historians and historical readers. We gain through them an accurate idea of party spirit, are brought into more immediate communion with the opinions of the times to which they refer, and can thus trace more closely the means by which parties worked, were consolidated, and advanced their schemes. Even from their personalities, we gain some gleams of truth. In this case, I am assured that perfect copies of the work are *very scarce*. I cannot find that any other copy has recently been offered for sale. This appeared to me an additional reason for submitting a notice of it to your readers.

LE PIERRE DE TOUCHE POLITIQUE, OU PASQUINADES. By Eustache le Noble. Rome (Paris), Octobre, 1688; Novembre, 1691. 5 vols. 12mo.

Each of the twenty-eight pieces which compose the work should have an engraved title, and a separate pagination. The place of publication is fictitious, and in general satirical. The first volume has a portrait.

The following is a collation from what is understood to form a perfect copy:

" Tome 1. Rome, chez Francophile Alétophile. Octobre, 1691.
Le Cibisme, Le Songe de Pasquin. Londres, Jean Benn, 1689.
Le Couronnement de Guillemot et de la Reine Guillemette, avec le Sermon du grand Docteur Burnet. Londres, 1689.
Le Festin de Guillemot, 1689.
La Chambre des Comptes d'Innocent XI. Rome, F. Alétophile, 1689, with portrait.

" 'These five dialogues have for interlocutors Pasquin and Marforio, under which names the dialogues are sometimes introduced, as also under the title of Pasquinades.' (Quérard, art. *Le Noble.*)

" Tome 2. Title (no engraved title), Janvier, 1690.

Janvier. La Bibliothèque du Roi Guillemot. Londres, Jean Benn, 1690.
Février. La Fable du Renard. Leyde, 1690.
Mars. La Diète d'Augsbourg. Vienne, Peter Hansgood, 1690.
Avril. La Lotterie de Pasquin. Basle, Eugene Tyrannomostix, 1690.
Mai. L'Ombre de Monmouth. Oxford, *James Good King*, 1690.
Juin. Les Medaillez. Amsterdam, Eugene Philolethe, 1690.

" Tome 3. Title.

Juillet. La Clef du Cabinet de Neufbourg. Heidelberg, Neopolo Palatino, 1690.
Août. Le Triomphe. Fleuruz, chez Valdekin Bienbattu, 1690.
Septembre. Les Ombres de Schomberg et de Lorraine. Dublin, chez Le Vieux, Belle Montaigne.
Octobre. La Lanterne de Diogène. Whitehall, chez La Veuve Guillemot, 1690.
Novembre. Les Mercures, ou la Tabatière des Etats d'Hollande. Hermstadt, chez Emeric Hospodar, 1690.
Décembre. Le Roy des Fleurs. A Bride, chez Leopol la Dupe.

" Tome 4. Title.

Janvier. Les Estrennes d'Esope ('burnt at Amsterdam, by the hand of the hangman, by order of the States-General. The dialogue had its origin, probably, in the proscription of the History of the Republic of Holland by the same author, which was seized wherever it was found.'—*Peignot.*). Bruxelles, chez Jean Gobbin, 1691.
Février. L'Ombre du Duc d'Albe, with illustration. Anvers, Antoine Maugouverne, 1691.
Mars. Le Carnaval de la Haye, with illustration. A la Haye, chez Guillaume l'Emballeur, 1691.
Avril. Le Tabouret des Electeurs, with illustration. Honslar dük, Guillemin Tabouret, 1691.
Mai. Le Reveille Matin des Alliez, with illustration. A Monts, Guillaume le Chasseur, 1691.
Juin. Les Lunettes pour les Quinze Vingts. Turin, Jean sans Terre, 1691.

" Tome 5. Title.

Juillet. Nostradamus, ou les Oracles, with illustration. A Liege, Lambert Bonnefoi, 1691.
La Fable du Baudet Extraordinaire, with illustration. A Asnières, chez Jean le Singe, 1691.
Août. L'Anneau des Giges, with illustration. A Venise, Penetrante Penetranti, 1691.
Septembre. L'Avortement, with illustration. Gerpines, chez Guillaume Desloge sur le Quai des Morfondus au Pistolet qui prend un Rat, 1691.
Octobre. Le Jean de Retour, with illustration. A Loo, chez Guillaume Pie de Nez, rue Perdue au Bien Revenu, 1691.
Novembre. Le Prothée, with illustration. Chez Pedre l'Endormy, 1691."

Eustache le Noble, Baron of St. George and of Tenelière, the author of this work, was born at Troyes in 1643, of a good and ancient family. His natural abilities and attainments, combined with political influence, readily obtained for him, at an early age, the post of Procureur-Général to the Parliament at Metz. But a dissolute life soon brought on its consequent evils—duties neglected and discreditable debts—and he was compelled to sell his appointment. The proceeds were insufficient, and he had recourse to forgery to satisfy his creditors. To be successful in such a case, more than ability is required. Le Noble was suspected, arrested, confined in the Châtelet, and condemned to nine years' imprisonment. Upon his appeal, he was removed to the Conciergerie, a place destined to become another scene in his life of uniform villany. Gabrielle Perreau, known under the name of "La Belle Epicière," was confined here at the instigation of her husband, who indulged in the hope of thus reforming her disorderly conduct. But a prison is hardly a school of reformation, and La Belle Epicière and Le Noble were not characters to receive, even in monastic seclusion, any such impression. He won her affections, or the mastery over her passions: the husband, frantic with jealous rage, obtained for himself the satisfaction of immuring her in a convent of his own selection. From this she escaped, and joined Le Noble, who had similarly

evaded the vigilance of his keepers. By living in the vilest and least frequented quarters of Paris, by disguises, false names, and constant changes of residence, they succeeded in baffling the pursuit of the police for three years, when Le Noble was accidentally discovered; the judgment of the Châtelet was confirmed, and he was reconducted to prison. It was then that his great resources were displayed. He retained his gaiety, and assured his friends he still enjoyed "une parfaite tranquillité d'esprit, inséparable de l'innocence!" A man of this kind, with a venal and capacious intellect, and a heart utterly unconscious of the slightest moral feeling, could not with advantage be suffered to remain unemployed. There was work to be done for James II., and the hireling was worthy of his hire. It was simply to lie and libel with ability, with caution, with the appearance of loyalty, and an ardent zeal for religion. Le Noble was equal to the task. He had written histories burnt by the hangman; Bayle had praised him for his skill in judicial astrology; he had composed treatises on money, and on Catholic doctrine; compiled historical romances, and translated the Psalms of David! In poetry he had attempted to rival La Fontaine; written the Eulogy of the Revocation of the Edict of Nantes, and translated Persius,—substituting French customs for the Roman, and praising or censuring his contemporaries as though he were the Roman poet and not the Paris scribe! An ability so various was at least well paid. He received from the booksellers, and others by whom he was retained, a hundred pistoles a month; Peignot states, in all, about one hundred thousand crowns. There cannot be the least doubt this was but a portion of his earnings, or that the work I have described was not written for the Jacobite interest of James II. But no success in such characters is ever accompanied with prudence. Although the penalty of banishment from France was suspended, that his venal abilities might assist the designs of others, he was always living between luxury and the direst want. As he advanced in years, he was less useful, and was consequently driven from doors where he had formerly been welcomed. D'Argenson allowed him a louis-d'or for charity per week; but all other resources failed, until, in his sixty-eighth year, after a long period of misery, and of the uttermost mental and bodily degradation, he died on the 31st January, 1711, and was buried at the communal expense. It cannot be denied that Le Noble united many pleasing qualities as a writer. He had read much, could condense ably, and united to a strong memory a rare facility in employing its resources. He touched with light ridicule the weaker points of a case, and could wield both reason, sarcasm, and polished inuenda in misstating facts, or damaging the argument of his adversaries. Such a man was well adapted to the French advisers of James. Public attention was to be engaged and won by falsehoods in the disguise of truth; bad designs were to be cloaked under moral purposes; and the revolution was to be discredited in the name of loyalty and religion. All this Le Noble did with infinite ability, and infinite obliquity. I can give but a slight sketch of his work. The *Couronnement de Guillemot* is a violent tirade against William. Marforio and Pasquin converse about his coronation, and the king is described as one "qui vouloit estre le bourreau du Prince de Galles." Churchill is "l'infame comblé de tant de bienfaitz par son bon maître, et qui l'a vendu, trahi et livré." In the decorations of the abbey, consisting of tapestry, &c., there is stated to be a representation of Pilate placing Jesus Christ and Barabbas before the people, and the choice of Barabbas by the latter; James occupying, in Le Noble's opinion, the place of the former. The people he describes as preferring even "ce voleur public, ce scélérat, ce séditieux de Barabbas, ce meurtrier qui a poignardé les *Withs* (Witts), à cet aimable maistre qui n'a jamais eu pour eux que de la douceur et de la bonté." The *Sermon du grand Docteur Burnet* is very clever, light, pungent, and satirical, especially against the king: the text being "Dominus regnavit, exultet terræ, lætentur insulæ." In the *L'Ombre de Monmouth*, William is described as wishing to be "le singe du glorieux Cromwell;" Portland, Shrewsbury, Burnet, and Dykvelt, are "ses quatre Evangélistes;" and the king is made to utter violent complaints against the Parliament, which he calls "une étrange beste," and adds: "Si je n'avois pas cassé celui que j'ai rompu pour en convoquer un autre, toutes mes affaires s'en alloient sens dessus dessous." In the *Estrennes d'Esope*, which was burnt by order of the States-General, there is the following description of England:

> "L'Angleterre sous son Roi légitime et ne lui donnant qu'avec epargne comme elle faisoit le nécessaire pour son entretien, estoit justement comme ces sages et vertueuses femmes qui, fidèles à leurs époux, gouvernen avec un prudent économie leur ménage reglé, et cette mesme Angleterre, qui s'épuise pour satisfaire à l'avidité d'un tyran, est aujourd'hui comme une de ces infames debauchées qui, emportée de fureur pour une adultère qui l'enlève à son mari, lui fait une profusion criminelle de son bien."

In illustrations such as these, Le Noble was most happy, as with the vice he was most familiar. The length of this paper precludes my sending to you a pasquinade, in the epitaph written for Innocent XI., which, considering its purport, is of value as indicating the opinions of the Jacobites against the policy of the Pope. This I will do in another paper.

S. H.

CALAMITIES OF AUTHORS.

The miseries and disappointments of the literary life are proverbial:

"Toil, envy, want, the patron and the gaol."

To these "calamities of authors," I wish to add a new, and as yet unrecorded trial, incidental to this age of cheap postage and extravagant puffs. I am myself *a small author*, and have written on theology and antiquarianism; and my publisher's shelves know the weight of my labours. Conceive then my delight, a few weeks ago, at receiving a "confidential" letter from B. D., requesting the immediate transmission of my theological tomes to a country address; on the representation that, although B. D. well knew that my writings had been favourably received, he judged that "striking recommendations at this moment in influential journals to which he had reviewing access during the parliamentary recess, would prove of essential service." I wrote to my publisher, who coolly answered that it was "no go;" and I even stood the tempting shock of a second application from B. D., remonstratively hinting that, but for the non-arrival of the volumes, a notice would have appeared that very week in an "important quarter." The hopeful mind has difficulty in settling down into a belief that men deceive.

Not a month had elapsed before I received another letter, sealed with such a signet as in size would rival the jewel sometimes seen pendent from the waistcoat pocket of a Jew broker on Saturday, and engraven with evidence of illustrious lineage, if quarterings be only half true. I did not break this magnificent seal, but I tore open the envelope, and I found that my antiquarian researches had been most flatteringly estimated by a gentleman with a double surname, which happened to be familiar to me. The communication was, of course, "private;" and it expressed the writer's knowledge, from hearsay, of the "value, merit, and ability" of my book, and the satisfaction it would afford my correspondent, to give it a "handsome and elaborate review in both the widely circulating and reviewing publications with which he had the honour of being connected." A copy of my work was to be sent to his own address, or to that of his bookseller: or, even a third course was obligingly opened to me—"he would send his man-servant to my publisher for the volume!" I sent the book, and the same day communicated with the head of the family who legally bore the very handsome name used by my correspondent, and he told me that he had just received *5l.* worth of books from a great house in "the Row," which were obviously designed to be the response to an application from the gentleman with a large seal, who was "an impostor." This may be so; but I have received an acknowledgment for the receipt of my little work, so kind and courtly in its tone, that I do not even yet quite despair of one day reading the promised "handsome and elaborate review."

A SMALL AUTHOR.

FOLK LORE.

Valentine's Day — Superstition in Devonshire.— The peasants and others believe that if they go to the porch of a church, waiting there till half-past twelve o'clock on the eve of St. Valentine's day, with some hempseed in his or her hand, and at the time above-named then proceed homewards, scattering the seed on either side, repeating these lines —

"Hempseed I sow, hempseed I mow,
She (or he) that will my true love be,
Come rake this hempseed after me;"—

his or her true love will be seen behind, raking up the seed just sown, in a winding-sheet. Do any of your readers know the origin of this superstitious custom?

J. S. A.

Old Broad Street.

Fairies.—An Irish servant of mine, a native of Galway, gave me the following relations: — Her father was a blacksmith, and for his many acts of benevolence to benighted travellers became a great favourite with the fairies, who paid him many visits. It was customary for the fairies to visit his forge at night, after the family had retired to rest, and here go to work in such right good earnest, as to complete, on all occasions, the work which had been left overnight unfinished. The family were on these occasions awoke from their slumber by the vigorous puffing of bellows, and hammering on anvil, consequent upon these industrious habits of the fairies, and it was an invariable rule for the fairies to replace all the tools they had used during the night; and, moreover, if the smithy had been left in confusion the previous evening, the "good people" always arranged it, swept the floor, and restored everything to order before the morning. I never could glean from her any detailed instances of the labour accomplished in this way, or indeed anything which might aid in the formation of an estimate of the relative skill of the fairies in manual labour; and I must confess that on these subjects I never question too closely,—the reader will know why.

On one occasion, one of the family happening to be unwell, the father went back to the smithy at midnight for some medicine which had been left there on the shelf, and put the "good people" to flight, just as they had begun their industrial orgies. To disturb the fairies is at any time a perilous thing; and so it proved to him: for a fat pig died the following day, little Tike had the measles, too, after, and no end of misfortunes followed. In addition to this occult revenge, the inmates of the house were kept awake for several

nights by a noise similar to that which would be produced by peas being pelted at the windows. The statement was made with an earnestness of manner which betrayed a faith without scruples.

SHIRLEY HIBBERD.

Minor Notes.

Lines in Whispering Gallery at Gloucester Cathedral.—The following verse is inscribed in the Whispering Gallery of Gloucester Cathedral; to preserve it, and as a "Note" to the fourth stanza of the "Ditty" I inserted in Vol iv., p. 311., I copied it for "N. & Q."

"Doubt not but God who sits on high,
Thy secret prayers can hear;
When a dead wall thus cunningly
Conveys soft whispers to the ear."

H. G. D.

Definition of Thunder.—The following singular definition of *thunder* occurs in Bailey's *Dictionary*, vol. i. 17th edit., 1759:—

"Thunder [Dunder, Sax. &c.], a noise known by persons not deaf."

In Bailey's 2nd vol. 2nd edition, 1731 (twenty-eight years previous to the edition of vol. i. above cited), the word is much more scientifically treated.

CRANMORE.

Greek Epigram by an uncertain Author.—

Εἴ με φιλοῦντα φιλεῖς, δίσσὴ χάρις· εἰ δέ με μισεῖς,
Τόσσον μισηδείης, ὅσσον ἐγώ σε φιλῶ.

Imitated.

"Shouldst thou, O Daphne! for my sake,
An equal pain endure,
A sense of gratitude will make
The bond of love secure.

But shouldst thou, reckless of my fate,
Unkind and cruel prove,
Sweet maid, thou'lt never learn to hate
So truly as I love."

N. N.

Queries.

BURNING OF THE JESUITICAL BOOKS AT PARIS.

The Quarterly Reviewer who endeavours in the number just published to establish the claim of Thomas Lord Lyttelton to the authorship of Junius, instances the following coincidence in support of his theory:—

"Junius tells us directly, 'I remember seeing Busenbaum, Suarez, Molina, and a score of other Jesuitical books, burnt at Paris, for their sound casuistry, by the hands of the common hangman.' *We may assume* that this took place in 1764, as it was in that year that Choiseul suppressed the Jesuits. Thomas Lyttelton was on the continent during the whole of 1764, and for part of that time resided at Paris."*

But the orders of the parliament of Paris against the Jesuits, one of which condemned some thirty of their books to be burnt, were issued three years before the suppression of their order in France, viz., in the early part and summer of 1761. That Thomas Lyttelton could then have been in Paris is highly improbable; he was only seventeen, and it was a time of war. Will any one take the trouble to ascertain where Francis was? I believe he was appointed secretary to the Portuguese embassy in 1760, and returned to London in 1763.

H. MERIVALE.

GRANTHAM ALTAR CASE.

An old book now lies before me, intituled *England's Reformation from the time of King Henry VIII. to the end of Oates's Plot, a Poem in four Cantos, with large Marginal Notes according to the Original. By Thomas Ward. London: Printed for W. B. and sold by Thomas Bickerton, in Little Britain.* 1716.

In Canto IV., and beginning at p. 353., there is an account of a brawl in the parish church of Grantham, anno 1627, arising, as appears by a marginal note, out of circumstances connected with the "removal of the Communion table from the upper part of the quire to the altar place." A master alderman Wheatley, assisted by "an innkeeper fat as brawn," and "a bow-legged tailor that was there," appears to have taken an active part in the scuffle which ensued upon the vicar's persisting in his determination. The alderman and his mob seem to have been triumphant on this occasion, for we read, p. 356.:

"The alderman, by help of rabble,
Brought from the wall communion table;
Below the steps he plac'd it, where
It stood before, in midst of quire."

A pamphlet war followed; for there was immediately *A Letter to the Vicar of Grantham about setting his Table altarwise.* In answer to this came *A Coal from the Altar;* which was in its turn assailed by *The Quench Coal out,* and *The Holy Table, Name and Thing* (said to have been written by Williams, Bishop of Lincoln.) A Dr. Pocklington (who was he?) espoused the side of the Altar party, and published his *Altare Christianum.* During this literary contest the vicar appears to have died, and, some twelve months after his death, out comes *The Dead Vicar's Plea.*

The affair seems to have created what we should

* [The burning of the books referred to by BIFRONS, not Junius (unless it be proved that JUNIUS and BIFRONS are one, which is not yet universally admitted), took place on 7th August, 1761. See a very curious note on the subject in Bohn's recently published edition of *Junius*, vol. ii. pp. 175–6.—ED. "N. & Q."]

now call a great sensation in the "religious world:" for, says our author:

> "Scarce was a pen but what was try'd,
> And books flew out on every side,
> Till ev'ry fop set up for wit,
> And Laud, and Hall, and Heylin writ,
> And so did White and Montague,
> And Shelford, Cousins, Watts, and Dow,
> Lawrence and Forbis, and a crew
> Whose names would" ——

Master Ward did not like these men, and therefore I omit his rather uncharitable conclusion.

Is there any record left of this notable quarrel, which appears to have engaged the attention and pens of some of the learned men of the age? Perhaps some of your correspondents at Grantham could throw some light upon this question.

L. L. L.

Kirton-in-Lindsey.

[This celebrated altar controversy occurred during the reign of Charles I., and its origin will be found in Clarendon's *History of the Rebellion*. The Puritans contended that the proper place for the table, when the eucharist was administered, was in the body of the church before the chancel door, and to be placed *table-wise*, and not *altarwise*; that is, that one of the *ends* of the table was to be placed towards the east, so that one of the larger sides might be to the north, the priest being directed to stand at the north side, and not at the north *end* of the table. The Church party, on the contrary, contended that as the Injunctions ordered that the table should stand where the altar used to stand, it should consequently be placed as the altar was. This matter was the source of much violent contention, and tracts were published neither remarkable for courtesy of language nor for accurate statements of facts. It appears to have originated in a dispute between Mr. Titly, the Vicar of Grantham, and his parishioners, respecting the proper place for the table. The vicar insisted that it ought to stand at the upper end of the chancel, against the east wall. Some of the parishioners contended that it should stand in the body of the church. The vicar removed it from that situation, and placed it in the chancel. The alderman of the borough and others replaced it in its former situation, when a formal complaint was made to the bishop (Williams). In 1627 the bishop published his judgment on the question, in *A Letter to the Vicar of Grantham*. The visitation of 1634 tempted Peter Heylyn to republish this *Letter*, together with an answer under the title of *A Coal from the Altar*, &c. Williams replied in 1637 by a treatise entitled *The Holy Table, Name and Thing, more anciently and literally used under the New Testament than that of Altar*. Heylyn rejoined by his *Antidotum Lincolniense; or an Answer to a Book entitled "The Holy Altar, Name and Thing," &c.* The bishop was preparing for his further vindication, when he was prevented by his troubles in the Star Chamber, in consequence of which his library was seized. "And how," says Hacket, "could he fight without his arms? or, how could the bell ring when they had stolen away the clapper?" During the controversy Dr. Pocklington, Chaplain in Ordinary to the King, published his *Altare Christianum; or, the Dead Vicar's Plea, wherein the Vicar of Grantham being dead yet speaketh, and pleadeth out of Antiquity against him that hath broken down his Altar*. 4to. 1637. The best historical notice of this controversy is given in Hacket's *Life of Archbishop Williams*, pt. ii. pp. 99—109., and was particularly referred to by the counsel on the Cambridge stone altar case, 1844–1845, as well as by Sir Herbert Jenner Fust in his judgment on it.]

MEANING OF GROOM.

In investigating the descent of two Devonshire families, I have met with four instances of persons designating themselves as *groom*. They were certainly well connected, and in fortune apparently much above the class of people who accept the care of horses in this present day.

If they were grooms of horses, society was in a very different state from that in which it is at the present day; if they were not such grooms, what then were they? I believe they were unmarried persons. First, there is Samuel Weeks, of South Tawton, groom; will proved in the Archdeacon of Exeter's Court, 1639. His father was Richard Weeks, styled gentleman in the parish register; and Samuel Weeks signs his name in a peculiarly fine Italian hand, that I do not remember to have seen in any instance of that time except in that of a thorough gentleman.

Francis Kingwell, of Crediton, groom. His will was proved in the Bishop's Court in 1639; his sister married a Richard Hole, of South Tawton, a yeoman of substance; her second husband was John Weeks, of South Tawton, gentleman, and his sons were gentlemen. These Weekses were, I doubt not, nearly related to the Wykes or Weeks, of North Wyke, in the same parish, a family of great antiquity.

Thirdly, here is John Hole, of South Tawton, groom, 1640. His inventory is 180*l*., of which 4*l*. was for his clothes, whereas a gentleman in one case in this neighbourhood has his clothes valued at ten shillings; Kingwell's inventory was the same.

Robert Hole, of Zeal Monachorum, groom, is the fourth instance. His will was proved at Westminster in 1654; he was the son of a wealthy yeoman, and his brother, Thomas Hole, was a gentleman.

I trouble you that I may learn, through your kindness, whether *groom*, in these instances, was used with the meaning which we attach to it; or at that time, or in the English language, or the vernacular tongue of central Devonshire, meant anything else.

E. DAVIS PROTHEROE.

Minor Queries.

Gregentius and the Jews in Arabia Felix.—

"We have a remarkable instance to this purpose in ecclesiastical history, which is attested by many and great authors. It seems, about 400 years after our Saviour's ascension, one Gregentius, a bishop, endeavoured the conversion of those Jews which lived in Arabia Felix. After a tedious disputation of three days' continuance some of the Jews desired the bishop to show them Jesus alive, and it would convince them. Immediately upon this the earth began to tremble, and the sky to shine and echo with lightnings and thunder. After these ceased, the gates of the celestial palace opened, and a bright serene cloud appeared, darting forth beams of an extraordinary lustre. At last our blessed Saviour showed himself walking on this bright cloud, and a voice was heard from this excellent glory saying, 'I am He who was crucified by your fathers.' This glorious appearance cast all the Jews prostrate on the ground, and, beating their breasts, they cried with a loud voice, 'Lord have mercy on us!' and afterwards were baptized into the faith of Christ."—*Sermons* by John March, B. D., late Vicar of Newcastle-upon-Tyne. 2nd ed. 1699, p. 235.

Who are the "many and great authors" who have attested this extraordinary apparition?

E. H. A.

King Street Theatre.—Among a large collection of medallic tickets of admission to theatres, I am unable to fix the precise attribution of the following:

Ob.: A group of dramatic emblems, mask, sword, mirror, scourge, and a legend:

"Spectas et tu spectabere. King Street Theatre."

Rev.:

"Admit Mr. Cooper, or bearer, to any part of the house before the curtain."

The ticket is of silver, and is evidently of the time of Garrick; it cannot therefore apply to the theatre in King Street, St. James's, which is of recent erection; nor am I aware of any other King Street in London which contained a theatre. Its situation will most probably be found in some provincial town.

If any of your obliging correspondents could furnish information as to its locality, they would confer a favour on the writer. B. N.

Lesteras and Emencin.—In an old MS. I meet with the following words:—

"One (a pillar) was made of *Lefteras* (I do not know whether the third letter is an *s* or an *f* in the original) which would not burn."

"After they came to the land of *Emencin*, which is the country of Jerusalem."

Can any of your readers give me any information as to either of the words *Lesteras* or *Emencin?*

O. Ogle.

Oxford.

Epigram on Franklin and Wedderburn.—Will any of your correspondents acquaint me with the name of the author of the following lines, written shortly after Dr. Franklin's attendance at the Privy Council in January, 1774, in allusion to Wedderburn's severe remarks upon him?—

"Sarcastic Sawney, full of spite and hate,
On modest Franklin poured his venal prate;
The calm philosopher without reply
Withdrew—and gave his country liberty."

The lines were repeated to me by the late Francis Maseres, Esq., Cursitor Baron of the Court of Exchequer. W. S.

Richmond, Surrey.

Plenius and his Lyrichord.—May I hope to ascertain, through the medium of your journal, where to look for information on the subject of the "lyrichord of Plenius," referred to in Rees' *Encyclopædia*, art. "Basse Fondamentale," as having been "tuned by weights instead of tension?" The point left in doubt by this, is whether a single weight was substituted for tension, or whether the different notes in the musical scale were produced by altering the weight according to the rules for that purpose.

Was Plenius an ancient, a Middle-Age man, or was he *Herr Plen*, who latinized his name, as was the fashion a century or two ago? T.

Epigram on Burnet.—A friend of mine across the Atlantic wishes to ask, whether any one knows where the following epigram, which he remembers in MS. in an old folio copy of Burnet's *History*, comes from:—

"If Heaven is pleas'd when sinners cease to sin,
If Hell is pleas'd when sinners enter in,
If men are pleas'd at parting with a knave,
Then all are pleas'd—for Burnet's in his grave."

C. B.

Dutch Chronicle of the World.—Will any of your readers oblige me with information respecting a Dutch work, professing to be an historical chronicle of the world from the creation to the time in which it was printed, which was in the days of *Merian*, the celebrated engraver, father to the naturalist Madame Merian, who was also an artist of some repute. The work I allude to was illustrated by numerous spirited engravings (supposed to have been executed on *pewter*), and of which I possess several hundred, which had been cut out of the letter-press which surrounded the prints, and bought at a stall in London many years back. I question whether there is a copy of the work to be found in England, except it be in the British Museum. John Fenton.

"*Arborei fœtus alibi, atque injussa virescunt Gramina*" (*Virgil G.* i. 55.).—Amongst my school reminiscences, I retain very distinctly the remembrance of the surprise we felt in the sixth form,

when we were desired by our revered and excellent master to construe the above words as follows:

"'Arborei fœtus,' *flourish unbidden in one situation, grass in another.*"

Or, more literally:

"'Arborei fœtus,' *flourish unbidden in situations different from those in which grass (flourishes unbidden).*"

I well remember too, that some of us, while we admired the ingenuity, ventured to doubt the correctness of the translation. Will some of your learned correspondents kindly favour me with their opinions? W. S.

History of Brittany.—I shall feel obliged to any one who can refer me to a good history or histories of Brittany; more especially to those which relate to the genealogies and heraldry of the Breton families, or which contain pedigrees.

T. H. KERSLEY, B.A.

Serjeants' Rings.—T. P. would be obliged to any of your antiquarian readers who could inform him, through the medium of your paper, whether the custom of serjeants-at-law presenting rings with mottoes, on taking the coif, prevailed so long back as A.D. 1670–80, and, if so, whether there are any records, or other sources, from which he could ascertain the motto used by an individual who was admitted to that degree about that period?

The Duchess of Cleveland's Cow-pox.—In Baron's *Life of Jenner*, vol. i. p. 123., there occurs the following note, extracted from one of Dr. Jenner's note-books of 1799:

"I know of no direct allusion to the disease in any ancient author, yet the following seems not very distantly to bear upon it. When the Duchess of Cleveland was taunted by her companions, Moll Davis (Lady Mary Davis) and others, that she might soon have to deplore the loss of that beauty which was then her boast, the small-pox at that time raging in London, she made a reply to this effect,—that she had no fear about the matter, for she had had a disorder which would prevent her from ever catching the small-pox. This was lately communicated by a gentleman in this county, but unfortunately he could not recollect from what author he gained his intelligence."

Can any reader of "N. & Q." supply this missing authority for a fact which is very important in the history of medicine—if true?

ONETWOTHREE.

Arms of Manchester.—What are the arms of Manchester? and are they of ancient usage? or only assigned to the town since its incorporation? and if the latter, whence did the bearings originate?

H. H. H. V.

Heraldical MSS. of Sir Henry St. George Garter.—What has become of these valuable MSS.? and if the place of their deposit is known, can access be obtained to them for literary purposes? They were, as Noble relates, originally sold into the Egmont family, and descended to John James, the third Earl; but some time after his death, about the year 1831, all the personal property of the family was disposed of; the effects at Enmore Castle were sold by auction on the spot; and the writer of this well remembers seeing the old family pictures preparing for the same fate in a sales-room in Conduit Street, he thinks of Mr. Abbots. Mr. Braithwaite, of Great Russell Street, was the auctioneer employed at Enmore, and an inquiry was made of him at the time relative to these MSS., and the answer was, that they also were destined to the hammer. A catalogue also was promised whenever it should come out. The writer was subsequently informed that the MSS. were withdrawn, and he could never learn what became of them. M——N.

Minor Queries Answered.

The Pelican, as a Symbol of the Saviour.—Is the pelican now, or was it formerly considered as a symbol of Our Saviour? I have seen it used in the ancient decorations of churches, but never looked on it as such; nor can I remember ever having seen it mentioned as an emblem of the Saviour, with the exception of one passage in Dante's Vision (Canto xxv.) of Paradise. ROBERT NELSON.

[In the *Calendar of the Anglican Church Illustrated*, p. 328., will be found an engraving of "a pelican feeding her young with blood from her own breast, signifying the Saviour giving Himself up for the redemption of mankind;" and in the foot-note references to Aringhi's *Roma Subterranea*, and other works, in which other representations of the same symbol are to be found. Our correspondent may also be referred to Alt's *Heiligenbilder*, s. 56.]

Bishop Coverdale's Bible.—When did Bishop Coverdale *commence* his translation of the Bible? Where was the first edition printed? Is any copy in existence which possesses the *original* title-page, i. e. *not* the one added in England, stating that it is translated from the "Douche and Latyn?"

H. H. H. V.

[We have submitted H. H. H. V.'s Query to our obliging correspondent, GEORGE OFFOR, ESQ., whose library is particularly rich in early English versions of the Bible, and who has kindly favoured us with the following communication]:—

In reply to your correspondent H. H. H. V.'s very curious question to know when Myles Coverdale *commenced* his translation, I beg to state that he was born in 1488, and that it has not yet been discovered when his mind was first led to contemplate the translation of the Sacred Scriptures, nor whether he *commenced* with the New or the Old Testament. The facts known are, that he finished the translation or the printing of it on

the 4th day of October, 1535,—probably at Cologne, because other books printed there about that time have the same initials, wood-cuts, and type. A copy, with the original title-page, is in the Holkham library, having, on the reverse, part of the list of books, showing that originally it was without a dedication; this has the words, "Douche and Latyn." When the dedication was printed, this title was cancelled and a new one printed, still with the words "Douche and Latyn," with the reverse blank. A fine copy of this is in the possession of Earl Jersey, and one with the title-page repaired is in the British Museum. Perfect copies have a map of Palestine. In 1537, this book was reprinted, both in folio and quarto, probably at Antwerp, and in these the words "from the Douche and Latyn" were very properly omitted, Coverdale being still living to see them through the press; these are ornamented with large initial letters with a dance of death, and are the rarest volumes in the English language. In these the dedication is altered from Queen Anne to Queen Jane, as the wife of Henry VIII. They were all dedicated to the king and to the queen; the two latter are all in Old English type. These were followed by an edition dedicated to Edward VI. in a Swiss type, 4to., printed at Zurich by Chr. Froschover, and published under three titles — 1st, as the translation of Thos. Matthewe; 2nd, as the translation of Myles Coverdale, London, by Andrew Hester, 1550; and 3rd, London, by Jugge, 1553. These are books of great rarity, and may be all seen in my library by any of your readers, sanctioned by a note from you or any minister of religion. My first edition has several uncut leaves.

The introduction of the words "from the Douche (meaning Luther's German) and Latyn" has never been accounted for; they probably were inserted by the German printer to make the volume more popular, so as to interest reformers by the German of Luther, and Romanists by the Vulgate Latin. The translation is certainly from the Hebrew and Greek, compared with Luther's and the Vulgate.

GEORGE OFFOR.

Grove Street, Victoria Park.

Age of the Oak. — The late Queries respecting the age of trees, remind me of some lines of which I have been long in search —

> "The monarch oak, the patriarch of the trees,
> Shoots rising up, and spreads by slow degrees:
> Three centuries he grows, and three he stays
> Supreme in state; and in three more decays."

I think it probable that they are from a play of Dryden or Otway; but some of your readers may probably be able to answer this Query. T. C.

Durham.

[In Richardson's *Dictionary*, as well as in the *Encyclopædia Metropolitana*, these lines are quoted under the word *Patriarch*, as from *The Cock and the Fox*, by Dryden; whereas Bysshe, in his *Art of English Poetry*, under the word *Oak*, refers us to Dryden's *Ovid*. In neither of these pieces do they occur; our correspondent, however, will find them in Dryden's *Palamon and Arcite, or the Knight's Tale*, line 2334.]

Olivarius.—Can any of your readers inform me what is the title of a book written by Olivarius, a French astrologer, 1542, in which there is a prophecy relative to France, and somewhat similar to that of St. Cæsarius (p. 471.)? What was his christian name, and in what library is the work to be found? CLERICUS D.

Dublin.

[Maittaire, in his *Annales Typograph.*, tom. v. pt. ii. p. 102., notices the following work: "Olivarius (Petrus Joannes) Valentinus de Prophetiâ. Basileæ ex officinâ Joannis Oporini, 1543, mense Augusto." From the catalogues of the British Museum and the Bodleian, it does not appear to be in either of these libraries.]

Vincent Bourne's Epilogus in Eunuchum Terentii. — Will any of your readers inform me whether an Epilogue to the *Eunuch* of Terence, written by V. Bourne, and spoken in 1746, has ever been printed in any, and what, edition of Bourne's *Poems*? Gnatho appears on the stage, dressed as a recruiting sergeant, with several recruits, and thus begins:

> "Siste — tace — Gnatho sum Miles, cum gloria cives
> Evocat ad Martem, quis parasitus erit?
> Aut quis venari cœnas et prandia malit,
> Nobile cui stimulet pectus honoris amor?"

And the concluding lines are:

> "Arma viros facient — Vosmet simul arma geratis,
> Scribatis, jubeo, protinus armigeros:
> Hâc lege, ut conclametis, Rex Vivat; idemque
> Tu repetas, Stentor noster, utrâque manu."

This epilogue is in my possession in MS., the handwriting of my father, who was, in 1746, a scholar of Westminster College. It should seem, from a letter written to the *Gentleman's Magazine* by the late Archdeacon Nares, in April, 1826, and reprinted in Nichols's *Illustrations*, vol. vii. p. 656., that he was in possession of a copy, as he there tenders it to the editor of the sixth edition of *Bourne*, which had then (1826) recently issued from the Oxford press. W. S.

Richmond, Surrey.

[The Epilogue referred to will be found in the beautiful edition of Vinny Bourne's *Poems*, published by Pickering in 1840, and in the *Gentleman's Magazine*, May, 1826, p. 450, where, however, the first line reads —

'Siste, tace; Gnatho sum Miles, cum gloria *pulchra*,' &c.]

Burton, Bp., Founder of Schools, &c., at Loughborough, co. Leicester. — Can any of your genealogical readers give a clue to his family, and their armorial bearings? J. K.

[Thomas Burton was a French merchant, not a prelate. A short notice of him and his gifts will be found

in the *Reports of Commissioners of Inquiry into Charities*, and in Carlisle's *Endowed Charities*; but no account of his family has been given by his namesake, William Burton, in his *History of Leicestershire*, or by Nichols in his *History*.]

Hoo.—What is the meaning of this word? In Bedfordshire there are two houses and estates called by this name, Luton Hoo and Pertenhall Hoo; and in Norfolk, Suffolk, and Kent are villages so called. ARUN.

[Luton Hoo, in Bedfordshire, was the manor of the family of Hoo, or De Hoo, who are said by Sir Henry Chauncy to have been settled there before the Norman Conquest. Hasted, in his *Kent*, says, "Hoo comes from the Saxon *hou*, a hill." Ihre derives the word from *hoeg*, high. Spelman, vo. *Hoga*, observes that *ho*, *how*, signifies mons, collis. Jamieson says "*How* is certainly no other than Isl. *haug*, Suio-Gothic *hoeg*, the name given to sepulchral mounds." See also Lemon's *English Etymology*, s. v. *Hough*, *how*.]

Replies.

MODERN NAMES OF PLACES.

(Vol. iv., p. 470.)

Your correspondent L. H. J. T. has noticed the corruption of Greek topographical names, arising from the use of the definite article, which the ear of a traveller not skilled in the language supposes to be a part of the name, and so makes *Statines* or *Satines* from Athens, *Stives* from Thebes, &c.

It may be interesting to some readers of "NOTES AND QUERIES" to know that exactly the same thing has happened in Ireland, and that the recognised Anglicised forms of several proper names, now stereotyped, are a combination of the definite article *an*, of the Gaelic or Irish language, with the name of the place.

For instance, *Nenagh* in the co. Tipperary is properly *Aonach* [pron. *eenagh*], but generally spoken of by the people with the definite article *an Aonach*, *the* Aonach, *i.e.* fair, place of a fair or assembly; and hence by the English made *Nenagh*.

So also the river *Ainge* [pron. nearly as *Anny*] is usually called an Ainge, *the* Ainge; and therefore is now *Nanny*, the Nanny, or Nanny water, in the co. Meath.

In like manner, the island *Aondruim* in Loch Cuan, on which stood once a celebrated monastery, is in Irish always called *an Aondruim*, the Aondruim, and is now Nandrum or Nantrim Island.

The town of *Newry* is another instance. It has its name from an ancient yew tree [in Irish *Iubhair*, pron. nearly as the word *your*] which stood near it, and was said to have been planted by St. Patrick. Hence the town is always called *an Iubhair*, the yew tree; which, by incorporating the article, has been Anglicised *Newry*.

The river *Nore* in Ossory, is properly *an Eoir*, the Eoir [pron. *Ore*].

So also the *Navan* fort near Armagh, is *an Eamhain*, the Eamhain [pron. nearly as *Avan*].

I might fill a page with other instances, but I shall only mention another similar corruption in proper names, where after dropping the *Mac* the *c* is retained, in cases where the patronymic begins with a vowel. Thus the descendants of the Danish family of *Ottar* became *Mac Ottar*, and are now Cotter. So *Mac Etigan* became *Gettigan*; *Mac Eeoghegan*, Geoghegan; the *c* being further transmuted into *g*. And hundreds of similar instances could be given.

It may also be observed that the English very generally caught the genitive, or oblique case, of the Irish proper names, and from it formed the name which is now in use amongst the English speaking population. Thus they heard the Irish speak of the isles *Araun*, *i.e.* the isles *of Ara*, for *Araun* is the genitive; and hence they are now the *Aran Isles*. So also the ford Trim or Druim, in Irish *Ath-Druim* (the ford of the long low hill, *vadum Dorsi*), where *Druim* [pron. nearly *Trim*] is the genitive of *Drom* or *Drum*, a long low hill, a back.

The names given to Ireland by medieval writers, after the ancient name of Scotia had been transferred to *Alban* (which, by the way, is itself a genitive, from *Alba*), afford instances of the same thing.

One of the native names of Ireland is *Eri*, or *Eire*, genitive *Erinn*. From this the Greeks and Romans formed the name *Ierne*, from the old word *I*, an island—*I-Erinn*, the island *of Eri*. And so we now have also the genitive *Erin*, as a poetical name of the island. The Danes, however, retained the absolute form, and called it *Eri-landt*, Ireland.

So also from the old word *Ibh*, or *Hibh*, a tribe, or country, we have *Hibh-Erinn*, the tribe, or people of Eri, and hence evidently *Hibernia* and *Ivernia*. T. D.

PROVERBIAL PHILOSOPHY.—PAROCHIAL LIBRARY AT MAIDSTONE.

(Vol. iv., p. 92.)

As some of your readers may be aware, there is an old and somewhat valuable library in the vestry of All Saints Church, Maidstone, which was partly purchased by the parishioners of the executors of Dr. Bray (who bequeathed his books to any parish which would advance fifty pounds as a consideration for the value of them), and was afterwards increased by the munificence of several benefactors.

Up to the year 1810, when the present catalogue was made, it would appear that but little, or at any rate very insufficient, care was taken of these books; for Mr. Finch, who re-arranged the library and wrote the catalogue, carefully correcting the inaccuracies in the former one, de-

clares, in a note that he has placed at the commencement, dated October 1, 1810, that he "found many valuable books missing, and a still larger number irretrievably damaged by the incursions of worms and damp."

The number of volumes missing and decayed amounted to about 100, whilst the number remaining in the library appears to have been 710, and their gross value about 165*l.*

Since 1810 far greater care seems to have been bestowed on them, for but few, very few, volumes mentioned in the catalogue then made are missing, and a daily fire during the winter months tends greatly to prevent their further injury by damp.

I will not, however, trouble you with any further remarks about the library itself, but proceed at once to the subject of my note, which is to offer for your acceptance three proverbs (which I have met with in reading one of the books) as an addition to the valuable collection lately sent by your correspondent COWGILL.

The book from which I have derived them is a small quarto, containing the following tracts or treatises; but whether any or all of them are now but rarely to be met with, I know not.

1st. "The Heresiography, or a description of the Hereticks and Sectaries of these latter times, by E. Pagitt. 5th edit. London, 1654."

2nd. "An apologie for our publick ministerie and infant baptism, by William Lyford, B. D. and Minister of the Gospel at Sherborn in Dorcetshire. London, 1653."

3rd. "The Font guarded with XX arguments, containing a compendium of that great controversie of Infant Baptism, proving the lawfulness thereof; as being grounded on the word of God, agreeable to the Practice of all Reformed churches: together with the concurrent consent of a whole jury of judicious and pious divines. With a word to one Collier and another to Mr. Tombs, in the end of the Book. Birmingham, 1651."

4th. "Vindiciæ Pædo-Baptismi, or A Vindication of Infant Baptism in a Full Answer to Mr. Tombs his twelve arguments alleaged against it in his exercitation, and whatsoever is rational or material in his answer to Mr. Marshall's sermon. By John Geree, M.A. and Preacher of the Word sometime at Tewksbury, but now at St. Albanes. London, 1646."

5th. [Title-page wanting, but it appears to have been this:] "The Gangrene of Heresie, or A catalogue of many of the Errours, Blasphemies, and Practices of the Sectaries of the time, with some observations upon them. By Thomas Edwards, 1650."

6th. "The Patrimony of Christian Children, or A defence of Infants Baptisme prooved to be consonant to the Scriptures and will of God against the erroneous positions of the Anabaptists. By Robert Cleaver, with the joynt consent of Mr. John Dod. London, 1624."

These six treatises contain from 80 to 220 pages each, and in reading them I have noted the three following "sententious truths," which I hope may be thought worthy to be added to the much larger number contributed by COWGILL. The first is from the lines of Beriah Philophylax to his friend Mr. Thomas Hall, which is prefixed to his "Font Guarded;" and the other two from Edwards' "Grangrene of Heresie,"—

1st. "Answers are Honours to a Scold,
And make her spirit much more bold."

2nd. "A spark not quenched may burn down a whole house."

3rd. "Little sins make way for great, and one brings in all."

JOHN BRANFILL HARRISON.

Maidstone.

"A BREATH CAN MAKE THEM AS A BREATH HAS MADE."

(Vol. iv., p. 482.)

With reference to the observations of HENRY H. BREEN upon a well-known passage in Goldsmith's *Deserted Village*, a little consideration will convince him that the view taken by D'Israeli and himself is not only extremely superficial, but that the proposed emendation would entirely destroy the poet's meaning.

The antithesis is not between flourishing and fading, but between the difficult restoration of a bold peasantry and the easy reproduction of princes and lords.

The first branch of the antithesis is between *wealth* and *men:*

"Where wealth accumulates and men decay."

It then proceeds to set forth that it matters little whether nobles flourish or fade, because a breath can make *them* as easily as it has originally made them: but not so with a bold peasantry. When once *they* are destroyed, *they* can never be replaced.

In fact, so far from the sense requiring the alteration of "makes" into "*un*makes," the substitution, if we would preserve the author's meaning, should be "remakes:"

"Princes and lords may flourish or may fade,
A breath *remakes them*, as a breath has made."

I only put this in illustration: Heaven forbid I should recommend it as an improvement!

As for the cited "parallel passages," the best answer that can be given to *them* is, that they cease to be parallel passages!

I shall therefore take the liberty to repeat a sentence from MR. BREEN, with a slight alteration:

"That Goldsmith wrote the line in question with the word 'unmakes,' there seems (*every*) reason to doubt."

A. E. B.

Leeds.

P. S.—As a mere matter of fact, apart from other considerations, although a breath from the fountain

of honour may create a noble, it may be questioned whether it would not require something more than a breath to *un*make him?

[We have received many other excellent defences of the original reading of this passage in Goldsmith. We have selected the present as one of the shortest among those which first reached us. We will add to it a postscript from the communication of another correspondent, J. S. W., showing a curious typographical error which has crept into the recent editions of Goldsmith.]

Passage in the Traveller.—There is a line in the *Traveller*, I may observe, into which an error of the press, or of some unlucky critic, has intruded. Goldsmith, speaking of the Swiss, says that he

"*Breasts* the keen air, and carols as he goes."

In some editions it is given —

"*Breathes* the keen air," &c.

Breasts was doubtless the original word, for it is quoted in Johnson's *Dictionary*, under the word *Breast*. This alteration, however, does not, like the supposed change of *unmakes* into *can make*, affect the sense. J. S. W.

Stockwell.

BOGATZKY.

(Vol. iii., pp. 478. 526.; Vol. iv., p. 44.)

Perhaps the following Note may prove interesting, as a contribution to the literary history of Bogatzky's popular work, and as explanatory of the statement of R. D. H. (Vol. iii., p. 526.), that the book was almost entirely re-written *by the Rev. H. Venn.*

The Golden Treasury was introduced to English readers through the late excellent John Thornton, Esq. This gentleman having met with a copy of the German work, caused it to be translated into English. Of this translation (in which many of Bogatzsky's papers are exchanged for extracts from English writers) a single copy was printed, interleaved, and sent to the *Rev. John Berridge*, of Everton, for final revision. This copy is now before me. The title runs thus: *A Golden Treasury for the Children of God, whose Treasure is in Heaven; consisting of select Texts of the Bible, with practical Observations in Prose and Verse, for every Day in the Year. By C. H. v. Bogatzsky: with some Alterations and Improvements by various Hands. Also a Preface on the right Use of this Book. Together with a few Forms of Prayer for private Use.* "*Where your Treasure is, there will your Heart be also.*" *Matt.* vi. 21. *London: Printed in the Year* MDCCLXXV. Then follows the Preface (pp. iii.—xvi.), written by Mr. Thornton. The rest of the book extends to 374 pages of a small oblong form. The whole is very copiously annotated by Mr. Berridge, whose corrections are most important and judicious. He greatly improved and simplified the language, his chief aim evidently being to accommodate the book to the use of as large a number of readers as possible. The humour of the man breaks out ever and anon in cutting rebukes and sarcasms directed against unsound doctrine: neither Calvinist nor Arminian, Pharisee nor Antinomian, escape his lash. A considerable number of papers are either entirely rewritten, or very largely altered; *e. g.* Jan. 29 (by J. Thornton); Feb. 10, 19; April 8, 26; May 2, 3, 16, 20; June 19, 22; Sept. 9, 17, 18, 21, 25; Oct. 10; Nov. 18; Dec. 1, &c. About forty-three papers are left untouched, and twenty others have only some verses added by Mr. Berridge. Next, as to the extracts from English authors: in the interleaved copy the sources are indicated in Mr. Thornton's handwriting for the first six months; beyond which there is no indication of the kind. I subjoin a list of the authors from whom extracts have been made: —

Aberdeen Bible, Feb. 17, 22, April 1, 18, June 8; *Mr. Adams*, March 28; *Mr. Bentley*, Jan. 1, 12, April 21; *Mr. Brewer*, April 15; *Darracot's Scripture Marks*, March 5, April 3; *Mr. De Coetlogon*, June 5; *Mr. Fletcher*, May 4, 5; *Mr. Forster*, Feb. 10, 20; *Dr. Guise*, June 11; *Bishop Hall*, Feb. 12, 26, March 12, May 3, June 9; *Mr. Howe*, March 1, April 6; *Mr. Keash* (?), Feb. 1; *Mr. King*, Jan. 31, Feb. 8; *Mr. Law*, June 4; *Mr. Mason*, March 29, 30; *Mr. Newton*, April 17; *Dr. Owen*, Feb. 21, March 15, 21; *Mr. Romaine*, Jan. 29; *Spencer's Storehouse*, Feb. 16, March 19, 31, April 20, 30, May 29, June 14, 17; *Mrs. Thornton*, March 10; *Mrs. Wills*, April 19.

I will only add that most of the corrections of Mr. Berridge were adopted by Mr. Thornton, and have consequently appeared in the London editions in current use. C. P. PH***.

MORAVIAN HYMNS.

(Vol. iv., p. 502.)

John Wesley was at one time of his life a pupil of the Moravians, and Southey's *Life* of that remarkable man, like most of his works, pregnant with interest and erudition, affords a satisfactory answer to your correspondent's Query. I quote from the 3rd edition of the *Life*, 2 vols., 1846. Of the Moravians he says: —

"Madness never gave birth to combinations of more *monstrous and blasphemous obscenity* than they did in their fantastic allegories and spiritualizations. In such freaks of perverted fancy the abominations of the Phallus and the Lingam have unquestionably originated; and in some such abominations Moravianism might have ended, had it been instituted among the Mingrelian or Malabar Christians, where there was no antiseptic influence of surrounding circumstances to

preserve it from putrescence. Fortunately for themselves, and for that part of the heathen world among whom they have laboured, and still are labouring with exemplary devotion, the Moravians were taught by their assailants to correct this perilous error in time."—Vol. i. p. 173.

He adds in a note:

"The reader who may have perused Rimius's *Narrative of the Rise and Progress of the Herrnhuters*, and the 'Responsorial Letters of the Theological Faculty of Tübingen' annexed to it [the 2nd edition was published London, 1753], will not think this language too strong."

In the Appendix, p. 481., Southey further says:

"The most characteristic parts of the Moravian hymns are *too shocking* to be inserted here: even in the humours and extravagances of the Spanish religious poets there is nothing which approaches to the monstrous perversion of religious feeling in these astonishing productions. The copy which I possess is of the third edition printed for James Hutton, 1746. An interesting account of James Hutton, who published the *Moravian Hymns*, may be seen in the great collection of *Literary Anecdotes* by Mr. Nichols, vol. iii. p. 435. Of their *silliness* I subjoin only such a specimen as may be read without offence:—

'What is now to children the dearest thing here?
To be the Lamb's lambkins and chickens most dear;
Such lambkins are nourished with food which is best,
Such chickens sit safely and warm in the nest.'
* * * * *

'And when Satan at an hour
Comes our chickens to devour,
Let the children's angels say,
These are Christ's chicks—go thy way.'

"Yet even the *Moravian Hymns* are equalled by a poem of Manchester manufacture, in the *Gospel Magazine* for August, 1808, entitled the 'Believer's Marriage in Christ.'"—Southey's *Life of Wesley*.

See also Crantz's *History of the Brethren*, translated by Latrobe, 8vo. London, 1780; *A True and Authentic Account of Andrew Frey*, translated from the German, London, 1753, an extremely curious work; also *A Solemn Call on Count Zinzendorf*, by Henry Rimius, London, 1754.

JARLTZBERG.

December 30th, 1851.

Replies to Minor Queries.

Inveni portum (Vol. v., p. 10.).—This couplet, which occurs at the close of the second volume of *Gil Blas*, is a version of the following Greek epigram among those of uncertain authors in the *Anthologia*:

Εἰς τύχην

Ἐλπίς καὶ σὺ Τύχη, μέγα χαίρετε· τὸν λιμέν' ηὗρον.
Οὐδὲν ἐμοὶ χ' ὑμῖν· παίζετε τοὺς μετ' ἐμέ.

It is a slight alteration of the translation given by William Lilly, Sir Thomas More's friend and schoolfellow, and occurs, with Sir Thomas More's version, in the *Progymnasmata* prefixed to the first edition of More's *Epigrams*, a very elegant volume, printed under the care of Beatus Rhinanus by Frobenius, at Basle, in 1520: small 4to. The frontispiece is by Holbein:

"T. Mori de Contemptu Fortunæ.
"Jam portum inveni, Spes et Fortuna valete.
Nil mihi vobiscum est, ludite nunc alios."

"G. Lilii.
"Inveni portum. Spes et Fortuna valete.
Nil mihi vobiscum, ludite nunc alios."

There is a longer epigram, also by an uncertain author, in the First Book of the *Anthologia*, the first lines of which differ but slightly. It runs thus:

Ἐλπὶς καὶ σὺ Τύχη, μέγα χαίρετε· τὴν ὁδὸν εὗρον·
Οὐκ ἔτι γὰρ σφετέροις ἐπιτέρπομαι· ἔβρετε ἄμφω,
Οὕνεκεν ἐν μερόπεσσι πολυπλανέες μάλα ἐστέ.
κ. τ. λ.

The epigram has been very frequently translated. We have Latin versions by W. Morel, Grotius, and others; and several Italian and French versions. Mr. Merivale has thus rendered it:

"Fortune and Hope farewell! I've found the port:
You've done with me: go now, with others sport!"

Thomas Moore has given us a spirited paraphrase of it. S. W. SINGER.

Manor Place, South Lambeth.

Quarter Waggoner (Vol. v., p. 11.).—As the editor, in the exercise of his official functions, may class this scrap with the *Replies*, it cannot be amiss to state that I offer its contents as mere conjectures.

In the *Sea grammar* of captain John Smith, which was published in 1627, we have a list of books adapted to the use of those who would *learn to observe the altitude*, to *prick* their *card*, or *say* their *compass*. It is as follows:

"Master *Wrights* Errours of nauigation. Master *Tapps* Sea-mans kalender. The art of nauigation. The sea regiment. The sea-mans secret. *Waggoner*. Master *Gunters* workes. The sea-mans glasse for the scale. The new attracter for variation. Master *Wright* for vse of the globe. Master *Hewes* for the same."

It thus appears that *Waggoner* was either the title of a book, or the name of an author; and we may infer, from the absence of particulars, that it was quite familiar to the seamen of that period—as much so as *Charles'-wain*. May it not indicate Lucas Jansz *Wagenaer* of Enchuisen, author of the *Spieghel der zeevaerdt*, or mirror of navigation, published at Leyden in 1585. The *Spieghel* became a standard work; and a translation of it by Anthony Ashley was printed at London, with a dedication to sir Christopher Hatton, about the year 1588. Mr. Joseph Ames, who gives the title

of this translation, observes: "Perhaps the sailors from this book call their sea charts *Wagenars*." He was the son of a merchant-captain, and passed his life as a ship chandler in Wapping: I need not search for a better witness. With regard to the word *Quarter*, it seems to be an abbreviation of quarter-deck; and if so, *Quarter Waggoner* would mean the quarter-deck charts, or the charts which were supplied to the commander of a ship for the use of himself and the other officers.

BOLTON CORNEY.

Cibber's Lives of the Poets (Vol. v., p. 25.).—MR. CROSSLEY says that none of Johnson's biographers appear to have known that the prospectus which he has sent you was furnished by Dr. Johnson; but of this fact he gives no other proof than his own opinion that "the internal evidence is decisive." Now I really must say, that to my poor judgment nothing can be less like Johnson's peculiar style; and, moreover, MR. CROSSLEY, who quotes Mr. Croker's note (p. 818., ed. 1848) on this subject, has certainly not read that note accurately, for the object of that note was to endeavour to account for Johnson's having frequently and positively asserted that *Cibber had nothing to do with these lives*, of which MR. CROSSLEY would have us suppose he wrote the prospectus for Cibber. If MR. CROSSLEY will read more carefully the note referred to, which is half Boswell's and half Croker's, and also another note (also referred to), p. 504., he will see that it is impossible that Johnson could have written this prospectus.

As I happen to be addressing MR. CROSSLEY, I take the liberty of asking whether he has yet been able to lay his hands on Pope's Imitation of Horace, *printed by Curll* in 1716 (see "N. & Q.," Vol. iv., pp. 122. 139.), and which he tells us he possesses. I wonder and should be sorry that *such a curiosity* should be lost or even mislaid. C.

Poniatowski Gems (Vol. v., p. 30.). —A.O.O.D. is informed that a portion of these gems were sold by Christie and Manson about the second week in June of last year, under an order of the Court of Chancery, on account of the estate of the late Lord Monson. The contents of one cabinet were alone put up, and the auctioneers can, no doubt, supply the particulars that A. O. O. D. requires; or more general information might possibly be obtained from the solicitors, Messrs. Pooley and Beisly, 1. Lincoln's Inn Fields. M——N.

Dial Motto at Karlsbad (Vol. iv., pp. 471. 507.). —I do not think it difficult to throw light upon the Karlsbad inscription sent to you by HERMES. I believe that there is a mistake either by the inscriber or the transcriber, and that the word CEdIt ought to be written CeDIt. The chronogrammatic letters or numerals would then be MCCVVVVIIIIIIIII=MDCCXXX=1730. There are, however, as you have printed it, three other capital letters, but I observe they are not in the same type as the numerals. The question then arises, how do they appear in the original inscription? do they all appear there, or only the first two. It is possible that they, *i.e.* H. H. T., may be the initials of the name of the then owner of the house. I should like this explanation better if the only capitals, not numerals, were H. H., the initials of the first two words of the inscription, and unmingled with the numerals. It would then be H. H. MDCCXXX, or as it would appear upon a house of the present day:

H. H.
1730.

It is probable that by inquiry at Karlsbad, if it were worth while, the name of the owner and date of the house might afford a certain solution of his difficulty. The doubtful letters may be the initials of the maker of the dial. GRIFFIN.

P.S. Upon what authority does your correspondent E. H. D. D. (Vol. iv., p. 507.) assert that "E in such compositions stands for 250?"

Passage in Jeremy Taylor (Vol. iv., p. 435.).—I have to thank your correspondent F. A. for calling my attention to a passage in the present edition of Jeremy Taylor, in which the bishop cites a "common saying" concerning Repentance. I had already discovered the error which F. A. alludes to, my attention having been called to the words in question, by finding them quoted by Jackson (Sermon on Luke, xiii. 6. *et seq.*); and a MS. note in the margin by a former possessor of the volume gave me the true account of the sentence.

I am living at a distance from libraries, and without the opportunity of examining questions; but I believe F. A. will find that he has slightly misunderstood L'Estrange; the sentence in question *not* being found in Coverdale's translation of the Bible. C. P. E.

Aue Trici and Gheeze Ysenoudi (Vol. i., pp. 215. 267.).—These two nuns belonged to the convent of St. Margaret at Gouda. In 1714 there still existed in the library of that city a book entitled *Collꝯtarius* (Commentarius) *supra Psalmos*.* This work, written by Peter Por of Floref, and dedicated to John of Arckel, bishop of Utrecht, was transcribed on parchment in the year 1454 by seven nuns of the above convent, these were:

Maria Joannis,
Geza *Yzenoude*,
Aua *Trici*,
Jacoba Gerardi,
Agatha Nicolai,
Maria Martini,
en Maria Gerardi.

On the back of the MS. is a list of the books

* Sic in MSS. Legendumne comtarius?

belonging to the convent: these were then seventy in number.

Lambertus Wilhelmi, a monk of Sion Abbey, and director of these nuns, composed in the year 1452 a *History of the Convent of St. Margaret at Gouda*, by order of its superintendent, Heymanus Florentii, a monk of 'S. Gravezande. This convent was burnt in 1572 by one of Lumey's captains, Hans Aulterman, who for his many crimes was condemned on the 11th of April, 1573, and burnt alive at the gates of Gouda.

The Nicholas de Wit mentioned in the Query was prior of the monastery of St. Michael, near Schoonhoven. (See further T. Walvisch, *Beschrijving van Gouda*, II. pp. 123—172.) ELSEVIER.

Leyden, Navorscher, Jan. 1852.

Rev. John Paget (Vol. iv., p. 133.). — Of this clergyman the following mention is made in the *Resolutions of the States General:*

"9 January, 1607. Op te requeste van John Paget, predikand van de Engelsche regimenten, is geordonneert de selve te stellen in handen van den Ovesten Horace Vere, Ridder, omme ordre te stellen, dat den suppl. van syn tractament mach worden betaelt."

9 January, 1607. Touching the request of John Paget, chaplain of the English regiments, is ordained that the same be placed in the hands of the Colonel Horace Vere, Knight, that provision may be made for the payment of the suppliant's salary.

From the register of a marriage celebrated at Leyden the 7th of January, 1649, between Mathys Paget, smith, and Maria Picters Del Tombe, both of that city, it would appear that other members of the Paget family have resided there. ELSEVIER.

Leyden, Navorscher, Jan. 1852.

The Rev. John Paget doubtless belonged to an English or Scotch family, sometimes also called Pagett, or Pagetius. John Paget, who was the first minister of the English church in Amsterdam, came there in 1607, and preached his introductory sermon on the 5th of February, in the chapel prepared for that purpose: his formal induction took place in the month of April, in the same year, and here he remained twenty-nine years. Thomas Paget, invited from Blackeley in England, was inducted in November 1639, and departed the 29th of August 1646, for Shrewsbury. Robert Paget, or Pagetius, minister of the Scotch congregation at Dordrecht from 1638 to 1685, "was a man of extensive biblical knowledge, but of extreme modesty." When the English church in Amsterdam was offered him, he could not be prevailed upon to accept it. With Jacob Borstius he lived on terms of close intimacy.

Consult the *Kerkelijk Alphabeth* of Veeris, Wagenaar, *Beschrijving van Amsterdam*, and Balen *Beschrijving van Dordt;* also *The History of the Scottish Church at Rotterdam*, by the Rev. William Steven, M.A., Edinburgh and Rotterdam, 1832, and Schotel, *Kerkelijk Dordrecht*, vol. i. p. 457., and the note (2), vol. ii. p. 217., where many particulars concerning the Pagets, especially Robert, are found. It is, however, probable that CRANMORE may obtain more information touching his family in England than in this country. In Töcher's *Gelehrten Lexicon* mention is made of Ephraim, Eusebius, and Wilhelmus Paget, all of whom resided in England.

We also read in the *Lyste van de Namen der Predikanten in de Provincie van Utrecht*, by H. van Rhenen, 1705, p. 66., that Robert Paget, an Englishman, and English preacher at Dordt, nephew of Thomas Paget, was invited to Utrecht in 1655, but declined. He remained at Dordrecht, and died there in 1684. V. D. N.

Rotterdam, Navorscher, Jan. 1852.

Lines on the Bible (Vol. iv., p. 473.). — "Within that awful volume lies," &c. These lines are Walter Scott's. They are spoken by the White Lady of Avenel, in *The Monastery*. It appears that they were copied by Lord Byron into his Bible, for they are inserted at the end of Galignani's 1-vol. edition of Byron's Works (Paris, 1826), among the "*attributed* pieces," as "lines found in Lord Byron's Bible." This I believe is the only authority on which the compiler of the volume referred to by your correspondent can have supposed his lordship to have been the author. In Murray's editions they have no place, nor even in Galignani's later editions. B. R. I.

[We are indebted to many other correspondents for similar replies.]

Dial Mottoes (Vol. iv., p. 471.).—The following is an inscription which I copied from a dial-plate in the churchyard of Kirk-Arbory, Isle of Man:

"Thomas Kirkall de
Bolton Fecit.
Horula dum quota sit
Quæritur hora fugit.
1678."

There is a coat of arms also, but the tinctures are not marked; viz. Quarterly of three coats: first and fourth, three roundels in fess, between two barrulets; second, on a bend three mullets; third, a chevron between three lozenges.

T. H. KERSLEY, B. A.

Martial's Distribution of Hours (Vol. iv., pp. 273. 332.).—I ought perhaps to thank THEOPHYLACT for good intention in answering, not the question I did ask, but that which he thinks I "might have asked."

My real question was based upon an assumption, the truth of which THEOPHYLACT denies: his reply therefore is rather a challenge to the premiss, than an answer to the question.

I totally dissent from him in understanding "quies lassis" in any sense short of absolute *recumbent* repose: "finis," which he takes as the real commencement of the siesta, I understand as its conclusion: nor am I aware of any, except the last final quies, to which the term *finis* would be applicable.

Neither can I admit, upon the authority of THEOPHYLACT, that there was any gradual or partial cessation of business in Rome during the hour which we call "between eleven and twelve o'clock in the forenoon." Julius Cæsar left home, commenced the business of the senate, was surrounded by thronging applicants, and was assassinated—all during that hour: and, unless THEOPHYLACT can show that therefore, and on that account, it became distasteful to succeeding emperors, he must excuse me from admitting his interpretation. A. E. B.

Nelson's Signal (Vol. iv., p. 473.). — I send you Nelson's exact words as conveyed by signal at Trafalgar, as noted down by several ships in the fleet:

England	expects	that	every	man	will	do	his	duty
253	269	863	261	471	958	220	370	4 21 19 24

Let me add, that the refrain of the best song on the Battle of Trafalgar, gives the exact words of the signal:

"From line to line the signal ran,
England expects that every man
This day will do his duty."

You should have heard this chanted in the singing-days of W. H. S.

Cooper's Miniature, &c. (Vol. v., p. 17.).—I have a painting on copper of Oliver Cromwell. It is oval, and about six inches by four. It resembles the engravings of him which have Cooper's name attached to them. In the distance is a "white horse," faintly sketched in. My father, in whose possession it long was, set a very great value upon it. I have not had sufficient opportunity to inquire—Did ever Cooper paint in oil? B. G.

Roman Funeral Pile (Vol. iv., p. 381.). — The ceremony of a Roman funeral concluded with a feast, which was usually a supper given to the friends and relatives of the deceased; and sometimes provisions were distributed to the people. (Vid. Adams' *Roman Hist.*, 3rd edit. p. 283.) Basil Kennett, in his *Antiquities of Rome*, published 1776, further observes (p. 361.) that —

"The feasts, celebrated to the honour of the deceased, were either private or publick. The private feasts were termed *silicernia*, from *silex and cœna*, as if we should say *suppers made on a stone.* These were prepared both for the *dead* and the *living.* The repast designed for the dead consisting commonly of beans, lettuces, bread and eggs, or the like, was laid on the tomb for the ghosts to come out and eat, as they fancied they would; and what was left they burnt on the stone."

No authority is cited either by Adams or Kennett for the custom, but your correspondent *John ap William ap John* might perhaps refer to *Petri Morestelli Pompa Feralis, sive justa Funebria Veterum*," with some probability of success in finding the subject there treated at large.

FRANCISCUS.

Barrister (Vol. iv., p. 472.). — The derivation of this word proposed by W. Y. can only be looked upon as a joke, as he himself seems to regard it. "Roister" can have no more to do with it than "oyster" has with such words as "songster, spinster, maltster, punster, tapster, webster," &c., in which "ster" is the A.S. termination to denote one whose business is "song or spinning," &c. Thus from the Mediæval Latin "barra" we get "barraster, one whose business is at the bar;" this is confirmed by the old mode of spelling the word, viz., "barrester and barraster." See Spelman's *Glossary*, v. Cancellarius —

"Dicuntur etiam *cancelli* septa curiarum quæ *barras* vocant; atque inde Juris candidati causas illic agentes, Budæo *Cancellarii*, ut nobiscum *Barrestarii.*"

And again —

"*Barrasterius*, Repagularis Causidicus."

J. EASTWOOD.

Meaning of Dray (Vol. iv., p. 209.). — *Dray* is a squirrel's nest.

"A boy has taken three little young squirrels in their nest or *drey.*"—White's *Selborne*, p. 333. Bohn's edition.

To which is appended the following note: —

"The squirrel's nest is not only called a *drey* in Hampshire, but also in other counties; in Suffolk it is called a bay. The word *drey*, though now provincial, I have met with in some of our old writers."—*Mitford.*

PANTAGRUEL.

Tregonwell Frampton (Vol. iv., p. 474.; Vol. v., p. 16.).—In the *History of the British Turf*, by James Christie Whyte, Esq. (London, Colburn, 2 vols. 8vo. 1840), T. R. W. will meet with a sketch of the life of Mr. Frampton, together with an inquiry into the truth of the well-known anecdote respecting his cruelty to his horse Dragon. Mr. Chafin, in his *Anecdotes of Cranbourne Chase* (London, 1818), p. 47., refers to him, and prints one or two curious original letters from him. Mr. Whyte illustrates his first volume by a portrait of Mr. Frampton. CRANMORE.

Vermin, Parish Payments of, &c. (Vol. iv., p. 208.). — There is no doubt but that nearly all country parishes paid at one time for the destruc-

tion of different kinds of vermin; but this practice is now entirely discontinued. The following are the prices paid twenty-five years ago by the parish of Corsham, Wilts: —

Vipers, 6*d.* each; slowworms or blindworms, 3*d.* each; rats, 1*d.* each (the tails only were required to be brought); sparrows' heads, 6*d.* per dozen, (meaning the old birds); sparrows' eggs and young birds, 4*d.* per dozen.

I shall never forget, when a boy, and my father was churchwarden, the tricks the young lads and boys used to play in order to palm off other birds' eggs and young birds for sparrows. One young rascal actually painted the eggs very cleverly to imitate the sparrows, till I discovered it. Young birds of all kinds were brought, and many dozens paid for that were not sparrows; as it was impossible to tell the young birds of many of the hard billed kinds from the sparrow. At last the parish gave up paying for the eggs or young birds, but gave 1*s.* per dozen for the heads of old sparrows, and vast numbers were brought throughout the winter; and then attempts were made to substitute other birds' heads, which were in many cases paid for. The next year the parish agreed only to pay for the whole birds, so that no deception could be practised. When the New Poor Law came into operation, all these payments were stopped. Glead was a provincial term for the kite and buzzard, the ringtail for the hen harrier hawk, and greashead or greyhead for the female kestrel or greyheaded falcon. In most of the Wiltshire parishes 6*d.* per head was paid for the hedgehog, as the farmers always believed they sucked the teats of cows when laid down in the fields. The badger was also paid for in some places. J. K.

North Wilts.

Alterius Orbis Papa (Vol. iii., p. 497.). — The origin of this title is, I think, still open to explanation, and in offering one which I find recorded in Lambard's *Perambulation of Kent*, 1596, pp. 80, 81. I trust the quaint but interesting style of that learned antiquary and historian will be a sufficient excuse to your readers for its insertion at length *verbatim et literatim:*

"The whole Province of this Bishopricke of Canterbury, was at the first divided by Theodorus (the seventh Bishop) into five Dioceses only: howbeit, in processe of time it grew to twentie and one, besides itselfe, leaving to Yorke (which by the first institution should have had as many as it) but Durham, Carleil, and Chester only. And whereas by the same ordinance of Gregorie, neither of these Archbishops ought to be inferiour to other, save onely in respect of the priority of their consecration, Lanfranc (thinking it good reason that he should make a conquest of the English clergie, since his maister, King William, had vanquished the whole nation), contended at Windsor with Thomas Norman (Archbishop of Yorke) for the primacie, and there (by judgement before Hugo, the Pope's Legate) recovered it from him: so that ever since the one is called *Totius Angliæ primas*, and the other *Angliæ primas*, without any further addition. Of which judgement, one (forsooth) hath yielded this great reason: that even as the Kentish people, by an auncient prerogative of manhood, do challenge the first front in each battel, from the Inhabitants of other countries; so the Archbishop of their Shyre, ought by good congruence to be preferred before the rest of the Bishops of the whole Realme. Moreover, whereas before time, the place of this Archbishop in the generall Councell was to sit next to the Bishop of Sainct Ruffines, Anselmus, the successor of this Lanfranc (for recompence of the good service that hee had done, in ruffling against Priests' wives, and resisting the King for the investiture of clerks) was by Pope Urbane endowed with this accession of honour, that he and his Successours should from thencefoorth have place in all generall councels, at the Pope's right foote, who then said withall, 'Includamus hunc in orbe nostro, tanquam alterius orbis Papam.'"

Franciscus.

Dido and Æneas (Vol. iv., p. 423.). — I beg leave to transcribe for A. A. D. the following passage from the *Facetiæ Cantabrigiensis*, p. 95. (London, Charles Mason, 1836):

"Porson observing that he could pun on any subject, a person present defied him to do so on the Latin gerunds, which however he immediately did in the following admirable couplet:

'When Dido found Æneas would not come,
She mourned in silence, and was DI-DO-DUM.'"

I have also seen these lines attributed to Porson in an old volume of *The Mirror*. Of any other authorities I have no knowledge. J. S. W.

Stockwell.

Compositions during the Protectorate (Vol. iv., pp. 406. 490.).—W. H. L. suspects that there is an error in the list of these compositions for Lincolnshire, as given in Oldfield's *History of Wainfleet*, and asks, "Where is there any account or list of these?" H. F. refers W. H. L. to a small volume entitled *A Catalogue of the Lords, Knights, and Gentlemen that have compounded for their Estates*. London, 1655. I have compared Oldfield's list with the reprint of the *Catalogue* (Chester, 1733), and find that, with some slight exceptions, they agree. Oldfield, however, omits the following compositions for Lincolnshire:

	£	s.	d.
"Benson, Clement, of North Kelsey, Gent.	120	0	0
Burcroft, Thomas, late of Waltham, *pro* Frances and Jane, his sisters	70	0	0
Dalton, John, late of Barton on *Humber*	46	0	0
Fines, Morris, of Christhead (Kirkstead)	50	0	0
Leesing, Thomas, of North Somercotes	12	7	6

	£	s.	d.
Monson, Sir John, of South Carleton	2642	0	0
Moore, Alexander, of Grantham -	350	0	0
Manson, Sir John, Jun., of North Thorpe - - - -	133	0	0
Thorold, Joseph, of Boston, Gent. -	96	0	0
Whichcoat, Edward, of Bishop's Norton, Esq., with 50*l.* per annum settled - - - -	513	0	0."

There are also a few discrepancies in the amounts of the compositions, but none of any importance.

Roger Adams, the publisher of the edition of the *Catalogue* printed at Chester in 1733, says, in the preliminary address to his subscribers, that—

"The Catalogue was printed five years before the miserable scene of oppression (by sequestration) closed. To supply the defects of it, I apply'd many ways, first to *Goldsmith's Hall*, where I was told the latter sequestrations were generally imposed; but the haste my friend was in, and some discouragements he met with, rendered this application unsuccessful."

The error which W. H. L. suspects in Oldfield's list, may probably be corrected by application at Goldsmith's Hall. P. T.

I was aware of the work, *A Catalogue, &c.*, which contains also the error alluded to at p. 406. Will H. F. be so obliging as to say from what materials that work was compiled, and how the whole business of the compositions was managed? Some part of it was carried on at Goldsmith's Hall. Evelyn probably alludes to the compositions at p. 311. of vol. i. of his *Diary*, edition of 1850. W. H. L.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When we consider how many indications are still discoverable, by those who know how to look for them, of the influence which the incursions of the Danes and Northmen into Britain have exercised upon our language, customs, and social and political condition; and that even the most cursory glance at the map of these islands will show in so many local names indisputable evidence of Danish occupation—evidence which is amply confirmed by many of our archaisms or provincialisms, our popular customs and observances,—when these things are considered, it is obvious that a work which should give us the result of these incursions, if written by a competent hand, must prove of great and general interest. Just such a book has been issued by Mr. Murray, under the title of *An Account of the Danes and Norwegians in England, Scotland, and Ireland*, by J. J. A. Worsaae. All who had the pleasure of making Mr. Worsaae's acquaintance when he visited this country in 1846-47, were aware that he possessed two qualifications essentially necessary for the proper execution of the task which he had undertaken. For his archæological acquirements were made patent (even to those who were unable to study his various antiquarian publications in Danish and German) by the English version of his *Primæval Antiquities of Denmark*; while his thorough mastery over our language was such as to enable him to pursue his researches into the period of our country's history which he proposed to illustrate, without the slightest let or hindrance. With a theme, then, which may be considered as novel as it is interesting (for it is the first attempt to view the subject *from the Danish side*), and with such abilities to do it justice, it is no wonder that Mr. Worsaae has produced a work which will, we are sure, be found to possess the double merit of not only gratifying the antiquary, but also of interesting, instructing, and amusing the general reader.

To form a complete Encyclopædia of Classical Antiquity, it was necessary that to the *Dictionaries of Greek and Roman Antiquities*, and of *Greek and Roman Biography and Mythology*, should be added a *Dictionary of Greek and Roman Geography*. That want is in the course of being supplied. The first Quarterly Part of such a *Dictionary*, called, for the sake of uniformity, "*of Greek and Roman Geography*," but including even Scriptural names, and so being in reality a *Dictionary of Ancient Geography*, edited by Dr. Smith, written by the principal contributors to the former works, and illustrated by numerous woodcuts, has just been issued. It equals its predecessors in its claims to the support of all students and lovers of classical learning; and we know no higher praise.

We learn from *The Athenæum* that Mr. George Stephens, the translator of Tegner's beautiful epic *Frithiof's Saga*, and whose intimate acquaintance with the early literature of Sweden has been shown by the collection of legends of that country which he has edited in conjunction with Hylten-Cavallius, and by the various works superintended by him for the *Svenska Fornskrift-Salskapet*, a sort of Stockholm Camden Society, has removed to Copenhagen in consequence of his having been appointed Professor of the English Language and Literature in the University there. The subject of his first course of lectures — to be delivered in the present month—is, Chaucer's Canterbury Tales. After this we shall be quite prepared to hear of a Danish translation of this masterpiece of the Father of English Poetry, as a companion to the recently published Swedish translation of Shakspeare.

BOOKS RECEIVED.—*The Rhymed Chronicle of Edward Manlove concerning the Liberties and Customs of the Lead Mines within the Wapentake of Wirksworth, Derbyshire*, &c., edited by Thomas Tapping, Esq. This little tract (which with its valuable Glossary, List of Cases, &c., occupies but forty pages) is an extremely curious book; and the manner in which it has been edited reflects great credit upon Mr. Tapping.—*Neander's General History of the Christian Religion and Church*, vol. vi., forms the new volume of Bohn's *Standard Library*. The same indefatigable publisher has issued, as the new volume of his Classical Library, *The Odes of Pindar, literally translated into English Prose*, by Dawson W. Turner, M.A.; and, as if this was not sufficient, he has added the *Metrical Version by the late Abraham Moore*—a translation which he pronounces, and with great justice, to be distinguished for "poetry, scholarship, and taste."

BOOKS AND ODD VOLUMES

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JOURNAL OF THE GEOLOGICAL SOCIETY OF DUBLIN. Vol. I. Part I. (Several Copies are wanting, and it is believed that many are lying in London or Dublin.)

CH. THILLON (DE HALLE) NOUVELLE COLLECTION DES APOCRYPHES. Leipsic, 1832.

THEOBALD'S SHAKSPEARE RESTORED, ETC. 4to. 1726.

A SERMON preached at Fulham in 1810 by the REV. JOHN OWEN of Paglesham, on the death of Mrs. Prowse, Wicken Park, Northamptonshire (Hatchard).

FÜSSLEIN, JOH. CONRAD, BEYTRAGE ZUR ERLÄUTERUNG DER KIRCHEN-REFORMATIONS-GESCHICHTE DES SCHWEITZERLANDES. 5 Vols. Zurich, 1741.

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Notices to Correspondents.

We have to regret being compelled to postpone until next week a valuable communication from the REV. JOSEPH MENDHAM *on the* INDEX EXPURGATORIUS.

W. F. S. *will find the subject of* MORGANATIC MARRIAGES *treated in our* 2nd VOL., pp. 72. 125. 231. 261.

WILHELM, FRANZ ADOLPH, GERMANUS. *A letter will reach the accomplished lady to whom our correspondents refer, if addressed to* 69. *Dean Street, Soho; or Craven Hill Cottage, Bayswater.*

D. E. N. *will find the lines:*

> "Her voice was ever soft, gentle, and low,
> An excellent thing in woman."

in King Lear, Act V. sc. 3.

G. S. M. (Dublin) *will, we think, find all the information of which he is in search, in the Rev. J. C. Robertson's* How shall we Conform to the Litany, *of which a new edition has, we believe, recently been published by Pickering.*

ED. S. JACKSON. *We hope to write privately to this correspondent.*

SIR J. EMERSON TENNENT'S *Reply to* DN. *reached us at too late a period for insertion in this Number.*

JOHN N. BAGNALL *will find his Query replied to in our last* No. p. 39.

W. P. A. *We hope to be able to give a very satisfactory Reply in a short time.*

REPLIES RECEIVED. — *Damasked Linen — Cabal — Planets of the Month — Apple Pie Order — Wyle Cop — Quarter Waggoner — Priory of Hertford — Epigram on Erasmus, &c., from J. R., Cork — Number of the Children of Israel — Lowey of Tonbridge — Three Estates of the Realm — Richly deserved — Parish Registers — Objective and Subjective — Passage in Goldsmith — Conjunction of Planets, &c., from* A. A. D. *— Lines on the Bible — Many Children at a Birth — Meaning of Stickle — Head of the Saviour, and others, from* CLERICUS, *Dublin — John of Halifax — Portraits of Wolfe — Introduction of Stops, and Lives of the Poets — Preached in a Pulpit — Royal Library, &c., from our valued correspondent* C. *— They that touch pitch, &c., from* ESTE *— Marriage Tithe in Wales — Cockney — Smothering Hydrophobic Patients — Moravian Hymns — Old Morm — Age of Trees — New Zealand Legend — Chattes of Hazelle, &c., from* J. K. *— Dictionary of Quotations — Dr. Johnson and Cibber's Lives — Praed's Charade — Verses on Clarendon.*

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Notes.

THE PANTHEON AT PARIS.

Among the circumstances which have attracted notice in the remarkable events of the present French revolution, the restoration of the *Panthéon* to its primitive ecclesiastical name and destination has been specially adverted to, and certainly not without reason from its implied—indeed, its obvious purpose,—that of propitiating the feelings and courting the adhesion at least of the agricultural population of the country to the new order of things; for, indifferent as Paris, with other cities, may be to religious sentiments or practice, the unsophisticated inhabitants of the provinces still conscientiously pursue the forms and exercise the duties of their long-established worship. No surer means of obtaining their suffrages could have been adopted by the French President than by gaining the favour of the parish priests, whose influence is necessarily paramount on such occasions over their flocks.

In the accounts which have appeared in our journals of the Pantheon and its varied fate, several errors and deficiencies having struck me, I beg leave briefly to correct and supply both, with your permission, by a general history of the beautiful edifice.

The church dedicated to St. Geneviève, patroness of Paris, originally begun by Clovis, and finished by his widow, St. Clotilda, in the sixth century (see Butler's *Lives of Saints*, January 3rd, and June 3rd), had fallen into decay, when Louis XV. determined to construct one near it, upon a large and magnificent scale. Designs presented by the eminent architect Soufflot were adopted, and on the 6th of September, 1764, the king, as stated by Galignani and others, laid the first stone. But scarcely had it emerged from the foundation, when the wide-spreading impiety of the age made it probable that it would eventually be diverted to uses wholly at variance with its destined purpose, and so the following lines foretold so long since as 1777; and never has a prediction been more literally in many respects, and for a considerable time more completely, fulfilled:—

"Templum augustum, ingens, reginâ assurgit in urbe,
Urbe et patronâ virgine digna domus,
Tarda nimis pietas vanos moliris honores!
Non sunt hæc, Virgo, factis digna tuis.
Ante Deo summâ quam templum extruxeris urbe,
Impietas templis tollet et urbe Deum."

The French translation thus impressively renders the sense:—

"Il s'élève à Paris un temple auguste, immense,
Digne de Geneviève et des vœux de la France.
Tardive piété! dans ce siècle pervers,
Tu prépares en vain des monumens divers.
Avant qu'il soit fini ce temple magnifique,
Les saints et Dieu seront proscrits,
Par la secte philosophique
Et des temples et de Paris."

In the original pediment, since altered by the sculptor David (of Angers), a bas-relief represented a cross in the midst of clouds; and on the plinth was the following inscription: —

"D. O. M. SUB INVOC. STÆ. GENOVEFÆ—LUD. XV. DICAVIT,"

which, in 1791, when a decree of the National Assembly appropriated this monument of religion to the reception of the remains of illustrious Frenchmen, was changed to—

"AUX GRANDS HOMMES LA PATRIE RECONNAISSANTE."

On the restoration of the Bourbons, and of the edifice to its first purpose, the Latin inscription resumed its place, with the addition of "LUD. XVIII. RESTITUIT," which, however, again gave way to the French epigraph after the revolution of 1830, still probably to be retained, while accompanied with a due reference to the sanctified patroness of the church.

The French inscription was the happy thought of M. Pastoret, one of the few Academicians that embraced at its origin the principles of the Revolution, which he followed through its varying phases, until he attained an advanced age. The first mortuary deposit in the Pantheon was that of Mirabeau, in August, 1791; and, on the 30th May ensuing, the anniversary of the death of Voltaire, "L'Assemblée Nationale déclara cet écrivain le libérateur de la pensée, et digne de recevoir les honneurs décernées aux grands hommes," &c. On the 27th August following, a similar distinction was decreed to J. J. Rousseau; but in January, 1822, the tombs of these apostles of incredulity were removed, until replaced in 1830. In July, 1793, the monster Marat was inhumed there, "amidst the deepest lamentations and mournful expressions of regret for the loss sustained by the country in the death of the most valued of her citizens," whose corpse, however, on the 8th February, 1795, was torn from its cerements and flung, with every mark of ignominy, into the filth of the sewer of Montmartre. In the vicissitudes of popular favour even Mirabeau's effigy was burned in 1793. Such have been the alternations and ever-recurring contests in the feelings and principles of the ascendant parties—

"Et velut æterno certamine prælia pugnasque
Edere, turmatim certantia; nec dare pausam,
Conciliis et discidiis exercita crebris."
Lucret. ii. 117.

The cost of this beautiful edifice may be estimated at about a million sterling, or, taking into consideration the difference in the value of money at the periods, one-third of what was expended on our cathedral of St. Paul. The architect of this and other noble monuments of art, Jean Germain Soufflot, born in 1704, died in August, 1781, the victim, it is said, of the jealousy of his rival artists, whose malignant attacks on his works and fame made too deep an impression on his sensitive feelings, though supported in this trial of his moral fortitude by his most intimate friend and director, that genuine philanthropist, the father and institutor of the *Deaf and dumb*,—the Abbé de l'Epée, in whose arms he died. No one, it has been observed, was more justly entitled to have the achievement of his genius invoked, as our Wren's has been, and indicated to the inquirer, as the fit repository of his mortal remains. He did not, however, live to contemplate the completed structure. The sculptor David, who has embellished the pediment with numerous statues, is now a refugee in Brussels, possibly the relative, but certainly the political inheritor of his great namesake's ultra-revolutionary sentiments, the eminent painter, I mean, and *âme damnée*, as he was called, of Robespierre, an exile, too, in Belgium for many years.

The epitaph above referred to of Sir Christopher Wren, under the choir of St. Paul, celebrated, as it rightly is, for its appropriate application ("Subtus conditur hujus Ecclesiæ Conditor. . . . . Lector, si monumentum quæris, circumspice"), does not appear, I may add, to have been a primary, or original thought, for it was long preceded by one of somewhat suggestive and similar tenor in the old church of the Jesuits, now in ruins, at Lisbon (St. Jose). "Hoc mausolæo condita est Illustrissima D.D. Philippa D. Comes (Countess) de Linhares—Cujus, si . . . . pietatem et munificientiam quæris, hoc Templum aspice"—Obiit MDCIII. This date is long anterior to our great architect's birth (1631), and above a century prior to his death in 1723, while, again, the epitaph was not inscribed for several subsequent years. J. R. (Cork.)

CHURCHILL THE POET.

Mr. Tooke, in the biographical notice prefixed to the new edition, says that Churchill was educated at Westminster school, and at the age of fifteen —

"Became a candidate for admission [on the foundation], and went in head of the election. . . . . At the age of eighteen he stood for a fellowship at Merton College . . . . when being opposed by candidates of superior age, he was not chosen. . . . He quitted Westminster school; and there is a story current, that *about this period* he incurred a repulse at Oxford on account of alleged deficiency in the classics, which is obviously incorrect, as there is no such examination or matriculation in our Universities as could lead to his rejection. In point of fact, long before he was nineteen, he was

admitted of Trinity College, Cambridge. It is equally certain that he met with some slight or indignity at Cambridge, from whence he returned immediately after his admission, disgusted at the treatment he experienced, which he afterwards visited on both universities."

There is an obvious confusion here which perhaps I can clear up.

I need not say, to those who know anything of Westminster, and of the old system of examination at our Universities, that a youth who entered college, as it is called, head of an election was qualified, at the time, not merely to have entered the University, but to have taken a degree, had age and circumstances permitted; and this opinion is confirmed in Churchill's case, by his standing for a fellowship at Merton when only in his "second election"—second year on the foundation —at Westminster. How to reconcile this with the stories current is the apparent difficulty, and yet a few words will, I think, make it all clear. There is what is called an "election" every year, from the senior boys on the foundation at Westminster, to scholarships at Christchurch, Oxford, and Trinity, Cambridge. As the scholarships at Oxford are understood to be worth three or four times as much as those at Cambridge, all are anxious to obtain an Oxford scholarship. The election is professedly made after examination; but while I knew anything of the school it was *selection* according to interest, and it must have been rare scholarship indeed that obtained the reward against private interest. Herein, I take it, was the repulse Churchill met with, not *at* Oxford, but as a candidate *for* Oxford. I have little doubt that with all his merit, proved by the prior election into college, he was put off with a Trinity scholarship; and it was not, probably, until he arrived at Cambridge that he clearly understood its exact no-value. He then saw that it was impossible to maintain himself there for three years—he had already imprudently married, and therefore resolved to struggle for himself, and rely on his father's interest to get ordained, and at the proper age he succeeded in getting ordained.

C. P.

ENGLISH MEDALS.—WILLIAM III. AND GRANDVAL.

In "N. & Q." (Vol. iv., p. 497.), S. H. alludes to the case of Grandval, who was to attempt the life of King William, and likewise to the plot to assassinate him four years afterwards. In my collection of medals relating to English history, I have two silver medals struck to commemorate these events. I beg to send you a description of them for insertion, if you consider them of sufficient interest.

No. I.—Bust to the right; flowing hair and ample drapery: legend, "WILHELMINUS III., D. G. MAG. BRIT. FRANC. ET HIB. REX." Reverse, a monument, or pedestal, on the top of which is the naked body of Grandval, and a man about to dissect it; on each side is a fire-pot, to burn the entrails, and pikes, on which the head and four quarters are stuck; between two pikes, on the right, is a gibbet. An inscription in Latin is on the pedestal to this effect:

"Bartholomew de Grandval, a murderer, bribed by the money of Louis, convicted of parricide, and suffered the most severe punishment for having attempted to assassinate William III., King of Great Britain; his head and quarters exposed to be a frightful monument of his sacrilege, and of the perfidy of the French."

Exergue: "XIII. Augst 1692."

No. II.—Bust to the right; flowing hair: legend, "WILHELMUS III., D. G. MAG. BRIT. FRANC. ET HIB. REX;" the breast and shoulders covered by half of a shield, on which is written in Hebrew characters the name "Jehovah," and round it, in Latin, thus: "He whom I shield is safe." Reverse: Six women, emblematical of Conspiracy, armed with daggers, snakes, and torches, in dancing attitudes, ready to attempt the king's life, and are withheld by cords issuing from a cloud, held by an invisible hand, which encircle their necks and faces. The legend is to this effect: "An invisible hand withholds them." Exergue: "1696, Boskam F."

W. D. HAGGARD.

Bullion Office, Bank of England.

READINGS IN SHAKSPEARE, NO. I.

"In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets;
As stars with trains of fire and dews of blood,
Disasters in the sun; and the moist star,
Upon whose influence Neptune's empire stands,
Was pale almost to dooms-day with eclipse."

Hamlet, Act I. Sc. 1.

Such is the present state of the text; and notwithstanding its evident corruption, it has been judiciously preferred by modern editors to the various emendations and additions which, even to the manufacture of a complete line alleged to be deficient, had been unscrupulously made in it.

But the slight change I now wish to propose, in the substance of one word, and in the received sense of another, carries such entire conviction to my own mind of accordance with the genuine intention of Shakspeare, that I may perhaps be pardoned if I speak of it with less hesitation than generally ought to accompany such suggestions, particularly as I do not arrogate to myself its sole merit, but freely relinquish to Malone so much of it as is his due.

With Malone however the suggestion, such as it was, appears to have been but a random guess,

abandoned as soon as formed, and avowedly prompted by very different considerations from those that have actuated me. That he should have been on the very brink, as it were, of the true reading, and yet fail to discover it, is only to be accounted for by his subjection to that besetting sin of the day which denied to Shakspeare all philological knowledge except what he might derive through his own language.

In order to give Malone strict justice, I shall transcribe his suggestion, together with the comment by which Steevens appears to have stifled it in the birth:—

"The disagreeable recurrence of the word stars in the second line induces me to believe that As stars, in that which precedes, is a corruption. Perhaps Shakspeare wrote—

Astres with trains of fire—
——— and dews of blood
Disasterous dimm'd the sun.

The word *astre* is used in an old collection of poems entitled *Diana*, addressed to the Earl of Oxenforde, a book of which I know not the date, but believe it was printed about 1580. In *Othello* we have *antres*, a word of exactly a similar formation."—*Malone.*

"The word *astre* (which is nowhere else to be found) was affectedly taken from the French by John Southern, author of the poems cited by Mr. Malone. This wretched plagiarist stands indebted both for his verbiage and his imagery to Ronsard."—*Steevens.*

Hence, according to Malone's own account, the consideration by which *he* was led to the suggestion of "astres" was "the disagreeable recurrence of *stars* in the second line."

He did not perceive the analogy between *aster* and *disaster*, which renders a verbal antithesis of these two words so extremely probable with Shakspeare!—he did not apparently think of "asters" at all, although that word is so close to the text that it may be almost said to be identical with it; and, notwithstanding that "aster" had been so long familiarised in every English garden as to be literally under his nose, he must search out "astre" in obscure and contemptible ballads, in order that Shakspeare might be sanctioned in the use of it.

But it is absolutely incredible that any person to whom *astre* suggested itself should not also be reminded of *aster*. The conclusion therefore is almost unavoidable, that Malone and Steevens considered the latter word as too learned for poor Shakspeare's small acquirements. They would not trust him, even for a synonyme to star, unless under the patronage of John Southern!

At least such was the spirit in which too many of the commentators of that day presumed to treat Shakspeare,—him to whom, if to any mortal, his own beautiful language is applicable—

"How noble in reason! how infinite in faculty!
In apprehension how like a god!"

Let us be thankful we have fallen to better times.

It is only by the occurrence of such difficulties as the present, which, after remaining so long obscure, are at last only resolvable by presupposing in Shakspeare a depth of knowledge far exceeding that of his triflers, that his wonderful and almost mysterious attainments are beginning to be appreciated.

In the present case he must not only have known that the fundamental meaning of *aster* is a spot of light*, but he must also have taken into consideration the power of *dis* in producing an absolute reversal in the meaning of the word to which it may be prefixed. Thus, *service* is a benefit, *disservice* is an injury, while *unservice* (did such a word exist) would be a negative mean between the two extremes. Similarly, if *aster* signify a spot of light, a name singularly appropriate to a comet, *disaster*† must, by reversal, be a *spot of darkness*, and "*disasters in the sun*" no other than what we should call spots or maculæ upon his disk.

Can there remain a doubt, therefore, that Shakspeare intended the passage to read as follows, which, requiring neither addition nor alteration of the text as transmitted to us—saving one slight change of "as stars" into "asters,"—must be perfectly intelligible to every reader, especially if accompanied by the simple note of explanation which I subjoin to it:—

"In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets;
Asters with trains of fire and dews of blood,
Disasters in the sun[1]; and the moist star,
Upon whose influence Neptune's empire stands,
Was sick almost to dooms-day with eclipse."

[1] Spots or blotches.

A. E. B.

Leeds.

FOLK LORE.

Salting a New-born Infant.—In Ezekiel xvi. 4. we read, "In the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; *thou wast not salted at all*, nor swaddled at all." Salting seems to be spoken of as a regular part of the process which a new-born child underwent amongst the Jews in the days of Ezekiel. Can any one give me information on this point? Can the salt in baptism alluded to by Seleucus (Vol. iv., p. 163.) have any connexion with this passage? Alfred Gatty.

*'Αστὴρ, ab ἄω, luceo. †'Ανάστερος, obscurus.

Lent Crocking. — The children in this neighbourhood have a custom of going round to the different houses in the parish, on the Monday before Shrove Tuesday, generally by twos and threes, and chanting the following verses, by way of extracting from the inmates sundry contributions of eggs, flour, butter, halfpence, &c., to furnish out the Tuesday's feast:

"Lent Crock, give a pancake,
Or a fritter, for my labour,
Or a dish of flour, or a piece of bread,
Or what you please to render.
I see by the latch,
There's something to catch;
I see by the string,
There's a good dame within.
Trap, trapping throw,
Give me my mumps, and I'll be go" [gone].

The above is the most popular version, and the one indigenous to the place; but there is another set, which was introduced some few years ago by a late schoolmistress, who was a native of another part of the county, where her version was customary:

"Shrove-tide is nigh at hand,
And we are come a-shroving;
Pray, Dame, give something,
An apple, or a dumpling,
Or a piece of crumple cheese,
Of your own making;
Or a piece of pancake.
Trip, trapping throw;
Give me my mumps, and I'll be go."

PHILIP HEDGELAND.

Bridestowe, Okehampton.

Devonshire Superstition respecting Still-born Children.—One of the Commissioners of Devonport complaining last week that a charge of one shilling and sixpence should have been made upon the parish authorities for the grave and interment of a still-born child, said, "When I was a young man it was thought lucky to have a still-born child put into any open grave, as it was considered to be a sure passport to heaven for the next person buried there." Query, Is this prejudice still common? R. R.

GOLDSMITH'S PAMPHLET ON THE COCK LANE GHOST.

Mr. Prior (*Life of Goldsmith*, vol. i. p. 387.) gives the copy of a receipt dated March 5, 1762, for three guineas paid by Newbery to Goldsmith for a pamphlet respecting the Cock Lane ghost, and suggests that a pamphlet advertised in the *Public Advertizer* of February 22, 1762, under the title of—

"The Mystery Revealed, containing a Series of Transactions and Authentic Memorials respecting the Supposed Cock Lane Ghost. Printed for W. Bristow in St. Paul's Church Yard;"

but which Mr. Prior had not been able to meet with, might possibly be the pamphlet purchased by Newbery, as he had occasional connexion with Bristow, his neighbour.

I have a copy of the pamphlet in question, which indeed, as far as I can find, is the only one published at the time which can at all answer to the description of the one sold by Newbery. On a careful examination I am disposed to attribute it to Goldsmith. It contains thirty-four pages, and gives a full narrative of this extraordinary imposture. The beginning and conclusion, though evidently written in haste, are not without marks of Goldsmith's serious and playful manner. The amount paid seems to agree with Newbery's general scale of remuneration to Goldsmith, the length of the pamphlet being considered; and the types employed appear to be similar to those used in some of Newbery's publications at the same period. On the whole I consider that in a new edition of Goldsmith's works this pamphlet, which is additionally interesting as a record of a famous imposture, ought to find a place. JAS. CROSSLEY.

Minor Notes.

Traditions of remote Periods through few Links (Vol. iv., p. 484.). — One evening, very soon after his accession, George IV. said that he had done that morning an extraordinary thing, namely, given (to Lord Moira) *a garter* which had been but once disposed of since the reign of Charles II. This, considering that men (except in royal cases) never obtain the garter when under age, and seldom till they are somewhat advanced in life, seemed surprising; but his Majesty thus explained it. Charles II. gave the garter to the Duke of Somerset in 1684; the duke died at the end of 1748, and (Frederic, Prince of Wales, being alive) his son, afterwards George III., received, a few days after, the vacant garter as an *ordinary knight*, and though he subsequently became sovereign, he always dated his rank in the Order from 1749; and when George IV. succeeded as sovereign, his own stall, which was in fact that of George III., was filled by Lord Moira. Thus it is certainly true that two knights of the garter occupied the whole period between the reigns of Charles II. and George IV.

I may add on this same topic of tradition, that I had a grand-uncle born early in the reign of Queen Anne, who was intimate with Pope, Swift, and Arbuthnot, from 1730 to their respective deaths; he used to tell me anecdotes of their society, about which I was, I dare say, at the age of sixteen or seventeen, old enough to propose *Queries*, but not to make *Notes*, which I much regret. C.

Preservation of Life at Sea.—On the road between Yarmouth and Gorleston is a small obelisk or monument, with a device of a ship in a storm, a rocket with a rope attached just passing over it. The inscription on it may interest some of your readers:

"In commemoration of the
12th Feb. 1808, on which DAY,
directly eastward of this spot,
the FIRST LIFE was saved from
SHIPWRECK, by means of a rope
attach'd to a shot propelled
by the force of gunpowder
over the stranded vessel.
A method now universally
adopted, and to which at least
1000 sailors of different nations
owe their preservation.
1842."

W. SPARROW SIMPSON, B. A.

Epigram—written in consequence of Queen Elizabeth having dined on board Sir Francis Drake's ship, on his return from circumnavigating the globe:

"Oh Nature! to old England still
Continue these mistakes;
Give us for all our *Kings* such *Queens*,
And for our *Dux* such *Drakes*."

CLERICUS (D).

Minor Queries.

Count Konigsmark.—Horace Walpole, in his *Reminiscences*, says distinctly that Count Konigsmark, the admirer of the ill-fated Princess Sophia Dorothea of Zelle, was the same person as the instigator of Mr. Thynne's assassination. Sir E. Brydges, in his edition of Collins's *Peerage*, on the other hand, calls them brothers. Which of these writers is correct? The fact may not be important otherwise than as giving us an instance (if Walpole be correct) of the righteous judgment of heaven in visiting a murderer with such fearful retribution. I cannot find what became of Konigsmark, after the murder of Mr. Thynne, in 1681–2. It is said in the *Harleian Miscellany*, that he was taken by one of Monmouth's attendants, who seized him as he was going on ship-board. The three actual assassins were, we know, executed; but it is added, "by some foul play, Konigsmark, who had employed them, and came over to England expressly to see they executed their bloody commission, was acquitted." What was this foul play, and how came the greatest villain of the four to escape? I have not the *State Trials* to refer to: that work may give some explanation.

Walpole, who was familiar from childhood with the events of the courts of the first three Georges, is likely to have been accurate as to the identity of Konigsmark; but his occasional mistakes and misrepresentations, as we are aware, have been frequently exposed by Mr. Croker.

J. H. MARKLAND.

"O Leoline! be absolutely just."—

"O Leoline! be absolutely just,
Indulge no passion and betray no trust.
Never let man be bold enough to say
Thus and no farther shall my passion stray.
The first step past still leads us on to more,
And guilt proves fate which was but choice before."

Who is the author of the above? H. B. C.

Lyte Family.—When did the Lyte family first settle at Lytes Carey, Somersetshire? On what occasion, and by whom, was the *fleur de lis* added to their crest? And when did a part of the family alter the spelling of the name from Lyte to Light?

The family is an ancient one, and in the reign of Elizabeth of considerable literary distinction.

J. L.

Sir Walter Raleigh's Snuff-box.—What has become of Sir Walter Raleigh's snuff-box? It was a favourite box, in constant use by the late Duke of Sussex, and was knocked down at his sale for 6*l*. It is the box out of which Raleigh took a pinch of snuff on the scaffold. L. H. L. T.

"Poets beware."—Where are the following lines to be found:

"Poets beware; never compare
Women to aught in earth or in air," &c.

E. F. L.

Guanahani, or Cat Island.—Why is this small island, one of the Bahama group, so called? It is supposed that cats of large size, and quite wild, used to be shot on this island; but none of the many writers on the West Indies have touched on Guanahani, or Cat Island. W. J. C.

St. Lucia.

Wiggan, or Utiggan, an Oxford Student.—To assist in deciphering a MS. I should be glad to know the name of a senior student of Christ Church, Oxford, April, 1721, which seems to be Wiggan, Utiggan, or some such like name. W. DN.

Prayers for the Fire of London.—When were the "Prayers for the Fire of London" first introduced into the Book of Common Prayer, and when were they discontinued?

I have never seen them except in the Prayer Book prefixed to the Bibles "Printed at the Theater, Oxford; and are to be sold by Peter Parker at the Leg and Star in Cornhil. London, MDCLXXXII." The Prayer Book bears the same colophon. W. E.

Donkey.—An omission in our dictionaries of a curious kind is that of the word *donkey*, which is not to be found in any that I know of. There may, how-

ever, be doubts as to the antiquity of this term; I have heard ancient men say that it has been introduced within their recollection. What is its origin? Whence also the name "moke," commonly applied to donkeys in and about London? Is the word used in other parts of England? C. W. G.

French and Italian Degrees.—Can you inform a young Englishman (of good general knowledge, and possessing a thorough knowledge of the French and Italian languages), who is desirous of obtaining a French or Italian *degree* as inexpensively as possible, how to proceed in order to obtain the same, the expense, &c.? SEPTIMUS.

Buntingford, Hertfordshire.

The Shadow of the Tree of Life.—Can any of your readers oblige me with information respecting the author of a little book, the title of which runs as follows:—

"Φαρμακα ουρανοθεν: The Shadow of the Tree of Life; or a Discourse of the Divine Institution and most Effectual Application of Medicinal Remedies, in order to the Preservation and Restoration of Health, by J. M. London, 1673."

S. (An Original Subscriber.)

Sun-dials.—The following is an inscription on a sun-dial on the wall of a monastery, now suppressed, near Florence. I copied it on the spot in 1841.

"A. D. S.
Mia vita è il sol: Dell' uom la vita è Dio,
Senza esso è l' uom, qual senza sol son' io."

What signification has A. D. S.? L. S.

Nouns always printed with Capital Initials.—P. C. S. S. is desirous of information respecting the origin and subsequent disuse of the practice which appears to have prevailed among printers in the last, and towards the end of the preceding century, of beginning every noun-substantive with a capital letter. It prevailed also, to a certain extent, in books published in France and Holland during the same period; but P. C. S. S. is not aware of any other European language in which it was adopted. P. C. S. S.

John of Padua.—Who was this person, who in various accounts of Henry VIII.'s time is styled "Deviser of his majesty's buildings?" Where was he educated? and what were his works previous to his arrival in England? He survived his royal master, and enjoyed the favour of the Protector Somerset, who employed him to build his famous palace in the Strand.

From a warrant dated 1544, printed in Rymer's *Fœdera*, it appears that *Johannes de Padua* was a "musician" as well as an architect.

EDWARD F. RIMBAULT.

St. Kenelm.—Can any of your readers inform me where the life or legend of St. Kenelm, spoken of by Leland, in his *Itinerary* and *Collectanea*, may be seen, if it is now in existence. Leland says, in speaking of the murder of Kenelm, in Clinte in Cowbage, near Winchelcumb (now Winchcomb), Gloucestershire:—

"He (Averey parson of Dene) tolde me that it is in *S. Kenelme's Lyfe* that Ascaperius was married to Quendreda, &c. &c."

"He sayth that it aperithe *by Seint Kenelme's Legend* that Winchelcombe was oppidum muro cinctum."

What does Clinthe or Clent in Cowbage mean in the Anglo-Saxon? E. T. B.

Hereford.

Church.—What is the derivation of this word? and if from the Greek, how is it that it prevails only in the Teutonic countries (England, Scandinavia, the Netherlands, and Germany), while the Latin Ecclesia prevails in the rest of Europe?

GEORGE STEPHENS.

Copenhagen.

Minor Queries Answered.

Hieroglyphics of Vagrants and Criminals.—In one of the recent deeply interesting Sanitary Reports of Mr. Rawlinson to the General Board of Health—reports which frequently contain scraps of antiquarian, among a mass of more directly utilitarian information—there is a passage which opens up a curious subject, upon which, possibly, some of your readers may be able to furnish illustrations from their literary stores. I allude to that portion of his Report on the Parish of Havant (Southamptonshire), in which he states:—

"There is a sort of *blackguard's literature*, and the initiated understand each other by slang terms, by pantomimic signs, and by hieroglyphics. The vagrant's mark may be seen in Havant, on corners of streets, on door-posts, and on house-steps. Simple as these chalk lines appear, they inform the succeeding vagrants of all they require to know; and a few white scratches may say 'be importunate,' or 'pass on.' The murderer's signal is even exhibited from the gallows; as, a red handkerchief held in the hand of the felon about to be executed, is a token that he dies without having betrayed any professional secrets."

This is a curious subject; and I think it would prove interesting to many readers, if any illustration could be afforded of the above strange and somewhat startling statements. J. J. S.

[Beloe, in his *Anecdotes of Literature*, vol. ii. pp. 146–157., has left us some curious notices of this kind of vulgar literature, of English pure and undefiled from the "knowledge box" of Thomas Decker. But the most complete *Lexicon Balatronicum et Macaronicum* was published in 1754, enriched with many "a word not in Johnson," and which leaves at a respectful distance the glossorial labours of Spelman, Ducange, Junius, and even the renowned Francis Grose and his *Classical Dictionary of the Vulgar Tongue*. It is en-

titled *The Scoundrel's Dictionary;* or, an Explanation of the Cant Words used by Thieves, Housebreakers, Street Robbers, and Pickpockets. To which are prefixed some Curious Dissertations on the Art of Wheedling; and a Collection of Flash Songs, with a proper Glossary, 8vo., London, 1754.]

Muggleton and Reeve.—I wish to obtain some accurate information as to John Reeve and Rodowick Muggleton, the founders of the sect called Muggletonians, which appears to have been in existence up to the end of the last century. Mr. Macaulay calls Muggleton "a drunken tailor," but gives no reference. The article "Muggletonians" in the *Encyclopædia Britannica* is extremely meagre, both in matter and length. Is there any authentic portrait of Reeve or Muggleton? Any information on these points, or indication as to where it may be found, will greatly oblige R. S.

Highgate.

[Our correspondent will find the information he requires in the following works: "The New Witnesses proved Old Hereticks," by William Penn, 4to. 1672. "A True Representation of the Absurd and Mischievous Principles of the Sect commonly known by the name of Muggletonians," 4to. 1694. Muggleton's Works, with his portrait, 1756. "A Complete Collection of the Works of Reeve and Muggleton, together with other Muggletonian Tracts," 3 vols. 4to. 1832. See also Leslie's *Snake in the Grass;* Collier's *Historical Dictionary,* Supplement; and *Gentleman's Mag.,* vol. lxii. pt. i. p. 218.]

Rev. T. Adams.—Can any particulars be noted of the Rev. Thomas Adams, a preacher at Paul's Cross in 1612, besides those mentioned by the editor of a *Selection from his Sermons,* published in 1847—the Rev. W. H. Stowell. His works were printed in 1630 in a thick folio volume, but some of them had previously appeared in small 4to., one such is in the British Museum, and another I recollect seeing at a bookseller's. I should much like to have a list and some account of these 4to. editions. S. Fy.

[Thomas Adams, D.D., was minister at Willington, in Bedfordshire, and afterwards rector of St. Bennet's, Paul's Wharf. According to Newcourt (*Repertorium,* i. 302.), "he was sequestered for his loyalty in the late rebellion, and was esteemed an excellent preacher; but died before the Restoration." The following Sermons by him were all published in 4to.: those distinguished by an asterisk are in the British Museum, the others in the Bodleian. 1. The Gallant's Burden; a Sermon on Isa. xxi. 11, 12., 1612. 2. Heaven and Earth Reconciled: on Dan. xii. 3., preached at Bedford at the Visitation of M. Eland, Archdeacon, 1613. *3. The Diuell's Banquet, described in Six Sermons, 1614. 4. England's Sickness comparatively conferred with Israel's; in Two Sermons on Jer. viii. 22., 1615. 5. The Two Sonnes; or the Dissolute conferred with the Hypocrite; on Matt. xxi. 28., 1615. 6. The Leaven, or a Direction to Heaven, on Matt. xiii. 33. p. 97. ibid. *7. The Spiritual Navigator bound for the Holy Land, preached at Cripplegate on Trinity Sunday, 1615. 8. The Sacrifice of Thankfulness, on Ps. cxviii. 27., whereunto are annexed five other Sermons never before printed, 1616. 9. Diseases of the Sovle: a Discourse Divine, Morall, and Physicall, 1616. *10. The Happiness of the Church; being the Summe of Diverse Sermons preached at St. Gregorie's, 1618.]

The Archbishop of Spalatro (Vol. iv., pp. 257. 295.).—Who were the English bishops, at whose consecration Antonius de Dominis assisted in Lambeth Chapel? Agrippa.

[On December 14, 1617, Mark Spalatro assisted as a prelate at the consecration of Nicholas Felton, Bishop of Bristol, and George Monteigne, Bishop of Lincoln. See a list of the consecrations from the Lambeth Registers in Perceval's *Apology for the Doctrine of Apostolical Succession,* Appendix, p. 183.]

Bishop Bridgeman.—Will you direct me to the best means of obtaining answers to the following questions:—

John Bridgeman, fellow and tutor of Magdalen Coll. Camb., was admitted *ad eundem* at Oxford, July 4, 1600; and consecrated Bishop of Chester, May, 1619. The points of inquiry are—

1. When was the said John Bridgeman entered at Cambridge?
2. When and where was he born?
3. Who and what were his parents?

C. J. Clay, B. A. (Trin. Coll. Camb.)

[Leycester, in his *Cheshire,* says, "Bishop Bridgeman was the son of Thomas Bridgeman of Greenway in Devonshire," but other authorities make him a native of Exeter. Prince (*Worthies of Devon,* p. 99.) says, "He was born in the city of Exeter, not far from the palace-gate there, of honest and gentile parentage. His father was Edmund Bridgeman, sometime high-sheriff of that city and county, A.D. 1578. Who his mother was I do not find." In Wood's *Fasti,* vol. i. p. 286. Mr. Bliss has the following note: "John Bridgman, natus erat Exoniæ. Vid. Izaak's *Antiq. of Exeter,* p. 156. S. T. P. Cant. Coll. Magd. an. 1612. Vid. Prynne's *Antipathy,* p. 290., and *Worthies of Devon,* Baker." Ormerod (*Hist. of Cheshire,* i. 79.) says, "He was the compiler of a valuable work relating to the ecclesiastical history of the diocese, now deposited in the episcopal registry, and usually denominated Bishop Bridgeman's *Leger.*" For other particulars respecting him, consult Walker's *Sufferings of the Clergy,* Part II. p. 10.; Ackermann's *Cambridge,* vol. ii. p. 160.; Prynne's *New Discovery of the Prelate's Tyranny,* pp. 91. 108. 218.; and Cole's MSS. vol. xxvii. p. 218.]

Rouse, the Scottish Psalmist.—Can any of your readers favour me with some particulars of the life of Rouse, the author of the Scottish metrical version of the Psalms? His name does not appear in any of the biographical dictionaries I have had an opportunity of consulting. From some historical scraps this version had come into the hands of the West-

minster Assembly of Divines — was afterwards transmitted by them to the General Assembly of the Kirk of Scotland, who appointed commissioners, &c., for consideration — and was, on 23rd Nov. 1649, sanctioned by the General Assembly, and any other version discharged from being used in the Kirk or its families. Notwithstanding some doggerel interspersed, the version is allowed to be distinguished for a sweet easy simplicity, and well suited to the devotional purpose intended. Rouse evidently was considerably endowed with the *vis poetica;* and it is to be regretted, that he who has rendered such important service to our national church, should not be known more than by name; at least, this is the predicament in which I stand, along with a few friends, whose notice has been incidentally drawn to the subject. G. N.

Glasgow, Jan. 9. 1852.

[Our correspondent will find an interesting account of Francis Rouse and his metrical version in Holland's *Psalmists of Britain*, vol. ii. pp. 31—38.]

"*Count Cagliostro, or the Charlatan, a tale of the Reign of Louis XVI.*"—I remember of having read, somewhere about the year 1838–9, a novel of this name; and having inquired frequently for it since, never heard of one. Can any of your correspondents tell me who wrote it?

S. WMSON.

[This work is in three volumes. We have seen it attributed to T. A. James.]

Churchyard Well and Bath.—Whilst making a short antiquarian excursion in the county of Norfolk last autumn, I visited the ancient church at East Dereham. Amongst other features of interest which this fine church displays, may be enumerated its massive bell tower, *detached* from the sacred edifice, on the S.E. of the chancel; and a rude building, to the west of the building, also detached, on the western front of which is the following inscription:

"This bath
was erected in the year
1793,
in part by voluntary subscriptions, for public benefit,
on the ruins of a tomb which contained the remains of
WITHBURGA,
youngest daughter of
ANNAS,
king of the East Angles,
who died A.D. 654.
The abbot and monks of Ely
stole this precious relique
and translated it to Ely Cathedral,
where it was interred near her three royal sisters,
A.D. 974."

The sexton informed me that the abbot and monks of Ely made this bath, or well, to recompense the good people of Dereham for the loss they had sustained by the removal of the bones. It is yet used as a bath, both by residents and strangers, the supply of water being very plentiful, and delightfully clear. The water rises under an arch of the Early English, or Early Decorated period. I shall be glad of any notes upon this, or similar baths, in any other churchyards.

W. SPARROW SIMPSON, B.A.

[This bath appears to have been formerly used as a baptistery, which in the early British churches was erected outside of the western entrance, where it continued until the sixth century, if not later (Bingham, book viii. c. vii.). Blomefield, in his *History of Norfolk*, vol. v. p. 1190. fol. 1775., has the following notices of this building: "At the west end of the churchyard are the ruins of a very ancient baptistery, over which was formerly a small chapel, dedicated to St. Withburga. At the east end of the baptistery there is now remaining a curious old Gothic arch, from which runs a spring of clear water, formerly said to have had many medicinal and healing qualities. The fabulous account is, that this spring took its rise in the churchyard from the place where St. Withburga was first buried. In the year 1752 it was arched over, and converted into a cold bath." In the notices of the early churches of Cornwall, Wales, and Ireland, frequent mention is made of these baptisteries or holy wells, which we do not remember to have seen fully discussed in any work, and of which some account would be interesting alike to the divine, the topographer, and the antiquary. The learned Leland, in his *Itinerary*, iii. 30., in a description of Falmouth harbour, says, "there is a praty village or fishar town with a pere, cawlid S. Maws [Machutus], and there is a chapelle of hym, and his chaire of stone, and his *welle*." Again, speaking of the church of St. Germochus in Cornwall, he says, "it is three miles from S. Michael's Mont by est south est, and a mile from the se; his tomb is yet seene ther. S. Germoke ther buried. S. Germoke's chair in the chirch-yard. S. Germoke's *welle* a little without the chirch-yard." (*Itin.* iii. 16.) Some further notices of these holy wells will be found in *The Chronicles of the Ancient British Church*, pp. 136—140.]

Replies.

COLLARS OF SS.

(Vol. iv., pp. 147. 236. 456.)

I communicate the following names and dates of the death, and in some instances bare notices of the monumental effigies, of bearers of the various collars of SS., which may be found in Bloxam's *Monumental Architecture*, Boutell's *Monumental Brasses*, Cotman's *Sepulchral Brasses*, Gough's *Sepulchral Monuments*, and Hollis's *Monumental Effigies*.

I trust that the excellent example set by G. J. R. G., in making known the existence of two of these collars on a tomb in his own neighbourhood will be extensively followed by the readers of "N. & Q."

1. An effigy on a tomb in Tanfield church, co.

York, commonly ascribed to Robert of Marmion, who probably died in the time of Henry III. or Edward I.

2. An effigy on a tomb in Gloucester cathedral, vulgarly called that of Humphrey Bohun, Earl of Hereford, who died in 1367.

3. The effigy of William Wilcotes, in Northleigh church, co. Oxon, who died in 1411.

4. and 5. Sir Thomas Peryent and his wife, in Digswell church, co. Herts. He was esquire-at-arms to Richard II., Henry IV. and V., and Master of the Horse to Joan of Navarre, 1415.

6. Sir William Calthorpe, in Burnham church, co. Norfolk, 1420.

7. Edwardus de la Hale, in Oakwood chapel, near Shene, in co. Surrey, died in 1421.

8. Sir Humphrey Stafford, at Bromsgrove, co. Worcester. He was slain by Cade, at Seven-Oaks, 28 Henry VI., 1450.

9. An effigy of a man, in plated armour, in Bakewell church, co. Derby.

10. An effigy of a woman at Dudley, co. Worcester.

11. An effigy of a man in Selby abbey, co. York.

LLEWELLYN.

Collar of SS. (Vol. iv., p. 147.).—In answer to the request of MR. E. Foss, respecting effigies having a collar of SS., I beg to inform you that in the church of St. Lawrence, Isle of Thanet, is a brass of Nicholas Manston, Esq., A.D. 1444, who wears the above decoration. Near St. Lawrence, is the hamlet of Manston, in which is an old farmhouse called Manston Court, attached to which are the ruins of a chapel.

Query: Who was Nicholas Manston? CANTOR.

ON THE FIRST, FINAL, AND SUPPRESSED VOLUME OF THE ONLY EXPURGATORY INDEX OF ROME.

(Vol. iv., p. 440.; Vol. v., p. 33.)

Receiving the "N. & Q." only in monthly parts, I was, till last week, unacquainted with the article of your correspondent U. U., from Baltimore. This ignorance, however, has been attended with the advantage of the very decisive information on the matter of inquiry by B. B., as far as the Bodleian Library, Oxford, is concerned. I am relieved by it from the necessity of describing more particularly the copy of the first, and Roman, Expurgatory of 1607; for the copy in my possession *agrees exactly* in title with that of the Bodleian. Of the genuineness of the latter, the proof is as demonstrative as anything historical can be. I have the same assurance of the genuineness of mine. It was in the possession of the celebrated and intelligent collector, J. G. Michiels, as his autograph, with the year 1755 attached, testifies. The title, as given in my *Literary Policy*, has indeed a trifling error in punctuation, whether my own or the printer's, but from simple oversight, as in some cases *fas est obrepere somnum*. There was, however, and could be, no error as to the meaning of Brasichellen., of which Catalani, besides others, had given me information sufficiently correct in his *De Magistro S. Pal.*

These observations will not, however, satisfy the *want* of your transatlantic correspondent so completely as I trust I am enabled, and shall be much pleased to do; for I have likewise the celebrated *counterfeit*, of which I have given an ample account in my forecited volume; and the *difference* between it and the original is sensibly evident on a *synoptical comparison*. But other marks, where this is impracticable, may be adduced; and, in the title itself, without depending upon the *minutiæ* of punctuation, and without any reference to the *figures* in the frontispiece, which are plainly not the same impression, in both copies, the last line, SVPERIORVM PERMISSV, which, in the *genuine* book measures $2\frac{1}{2}$ inches, in the counterfeit measures $2\frac{1}{5}$; therefore, shorter by $\frac{3}{10}$. In the *body* of the work, in the counterfeit the letter-press occupies more space than the genuine. Taken at a venture (and a right-hand page is preferred, because the *number* of the page, and the *catchword*, come in one perpendicular line), I examined p. 163. The *height* in the genuine is $5\frac{1}{5}$ inches; in the counterfeit, $5\frac{4}{5}$; the increase, $\frac{3}{5}$. The *width* of the page appears to be in proportion. In the *preliminary matter* of the genuine copy the *De Correctione* ends with the line, "eos corrigere, atque purgare." The counterfeit varies. The last unnumbered page, indeed, the terminating line, of what is prefatory, is, "Palatio Apostolico anno salutis 1607." The counterfeit here likewise varies.

I have another volume closely identical; of which, because it is far from common, I will give the title entire. It is well known, but not easily detected:

"INDEX
LIBRORUM
EXPURGANDORUM,
In quo
Quinquaginta Authorum Libri præ
cæteris desiderati emendantur.
Per
FRANC. JO. MARIAM
BRASICHELLEN,
Sacri Palatii Apostolici Magistrum in unum Corpus
redactus,
& publicæ Commoditati
æditus
EDITIO SECUNDA,
Multorum desideriô juxta Exemplare
Romanum Typis mandata.
SUPERIORUM PERMISSU.
Pedeponti
vulgo
Stadt am Hof
Sumptibus JOANNIS GASTL, Bibliopolæ
Anno 1745.

Previously it may be as well to observe, that Stadt am Hof is a town bordering on the imperial city of Ratisbon, at or near *the court*, and Latinized Pedepons as being at the foot of the bridge over the Danube at that part. This book is evidently the identical counterfeit before described, with the *mask cast aside* by a *new title-page*, and *newly printed* prefatory matter, in consequence of a proposal fairly and literally to *reprint* the first genuine Roman edition. I will just mention one proof of the identity of this and the previous copy in the *body* of the book. It occurs in the last line of p. 239., where the word Iunij has a stroke, *by fault of the type*, immediately after the word, thus Iunijȷ; and this is found in both. This is an accidental coincidence, not to be classed with the purposed retention of false spelling.

The Bergomi edition of 1608 is not in my possession; but I am well acquainted with it by actual inspection. My first sight of it was afforded by my friend the Rev. Richard Gibbings, who has published a new edition of it, with an elaborate and very finished preface, in 1837.* I have likewise seen it at Mr. Pickering's, a copy which I presume came from the dispersed library of the late Rev. H. F. Lyte. *That* in the Bodleian I did not feel it necessary to examine. I do, however, possess, though not the original, a very correct, as appears, *fac-simile* of that volume, whether it was intended as a counterfeit or not. The title, without any addition, agrees *exactly* with that of the original, as given by your Oxford correspondent. I conclude it to be not the original, from a distinct recollection that the engraving on the title-page there is more rude and broken than in my copy; and, in the body of the work, some parts do not perfectly agree with Mr. Gibbings's reprint, not in the contents of the *pages*, in some instances in the middle portion, and in the frequent substitution of the *m* and *n* for the superscript bar, signifying one or other of those letters. My copy likewise is bound together in vellum, with the *Notitia Ind. Lib. Expurg. of Zobelius, Altorfii*, 1745. And, by the bye, I should like to know whether, and where, there is another copy of that treatise of eighty pages in England?

I am happy in the present opportunity of recommending to the attention of such students as U. U. in the New World, a work of so much real value and interest as Mr. Gibbings's edition of the Bergomi edition of the *Brasichellian Index*; and flatter myself that, by their aid and example, an end will be put in the mother country to the incorrigible though simple practice of calling every catalogue of condemned books *expurgatory*, when the accuracy of the title, as far as Rome is concerned, hangs upon the single thread of one imperfect and withdrawn instance; the not easily numbered remainder being exclusively and expressly *prohibitory*.

The reason for the *suppression* of the work here examined is, in part at least, correctly expressed by Papebrochius:

"Nec *porro processum in opere reliquo*, quod mox apparuit futurum seminarium litium infinitarum, quibus sustinendis nec unus, nec plures forent pares, quantavis auctoritate subnixi."

J. MENDHAM.

* Copies may be had at Mr. Petheram's, 94. High Holborn, London.

THE FIRST PAPER-MILL IN ENGLAND, AND PAPER-MILL NEAR STEVENAGE.

(Vol. ii., p. 473.; Vol. iii., p. 187.)

DR. RIMBAULT, in his Note "On the First Paper-Mill in England," after alluding to the errors of various writers on the subject, adds, "In *Bartholomeus de Proprietatibus Rerum*, printed by Wynkyn de Worde in 1495, mention is made of a paper-mill near Stevenage, in the county of Hertford, belonging to John Tate the younger, which was undoubtedly the 'mylne' visited by Henry VII." Now this statement itself needs correction. The English translation of the work of Bartholomeus (De Glanvilla) informs us merely of the fact of John Tate the younger having lately *in England* made the paper which was used for the printing of this book. The lines, which occur at the end of the volume, are as follows:

"And also of your charyte call to remembraunce
The soule of William Caxton, first prynter of this boke
In Laten tonge at Coleyn [Cologne] hysself to avaunce,
That every well-disposed man may theron loke:
And JOHN TATE the younger joye mote [may] he broke,
Which late hathe in Englond doo make this paper thynne,
That now in our Englysshe this boke is printed inne."

A rare poem, an early specimen of blank verse, entitled *A Tale of Two Swannes*, written by William Vallans (who was, I believe, a native of Ware), and printed in 1590, supplies us with the information that the mill belonging to John Tate was situated at Hertford. One of the notes in the poem states that, "in the time of Henry VIII., viz. 1507, there was a paper-mill at Hertford, and belonged to John Tate, whose father was Mayor of London." The author, however, is here mistaken in his chronology, as Henry VIII. did not begin to reign till 1509. The extract from the privy purse expenses of Henry VII., under the date of May 25, 1498, "for a rewarde geven at the Paper Mylne, 16^{s} 8^{d}," most clearly has reference to this particular mill, as the entry immediately preceding shows that the king went to

Hertford two days before, viz. on the 23rd of May.

In answer to HERTFORDIENSIS, who asks for information as to its site, I quote a passage from Herbert's edition of Ames's *Typographical Antiquities*, under the description of the work of Bartholomeus, printed by Wynkyn de Worde. Herbert says, vol. i. p. 201.:—

"I have been informed that this mill was where Seel, or Seal Mill is now, at the end of Hertford town, towards Stevenage; and that an adjoining meadow is still called Paper-mill Mead. This Seel Mill, so denominated from the adjoining hamlet, was erected in the year 1700; and is noted for being the first that made the finest flour, known by the name of *Hertfordshire White*. It stands upon the river Bean, in the middle of three acres of meadow land, called Paper-mill Mead, so denominated in the charter of King Charles I. to the town of Hertford for the fishery of a certain part of that river. Hence, perhaps, some have thought it was at Stevenage, but there is no water for a mill at or even near that place."

The French authorities are particularly unhappy on the subject of the introduction of the art of paper-making in England. According to the *Dictionnaire de la Conversation*, "la première manufacture, établie à *Gertford* en Angleterre, est de 1588;" while the *Encyclopédie des Gens du Monde* asserts that "la première patererie de chiffons qu'eu notre pays fut établie en 1312; celle d'Angleterre en 1388." A. GRAYAN.

THE PENDULUM DEMONSTRATION.

(Vol. iv., pp. 129. 177. 235. 277.)

Since my last communication on this subject (Vol. iv., p. 235.) I have been engaged in examining the theory, and the experiments connected with it, somewhat more closely; and, in the meanwhile, I abstain from replying to the last observations of A. E. B. (Vol. iv., p. 277.)

A. E. B. says it was "uncourteous" in me to call the theory which he put forward *his* theory. I beg pardon for the offence. I intended by the expression merely to indicate the particular theory which he advocated. I believe its author is M. Chesles. The theory in question is:

"That the variation of the pendulum's plane is due to the excess of velocity with which one extremity of the line of oscillation may be affected more than the other."

I ventured to pronounce this to be untenable, and begged A. E. B. to "reduce it to paper." Upon this he remarked:

"H. C. K. is surely not so unphilosophical as to imagine that a theory, to be true, must be palpable to the senses. If the element of increase exist at all, however imperceptible in a single oscillation, repetition of effect must eventually make it observable. But I shall even gratify H. C. K., and inform him, that the difference in linear circumference between two such parallels in the latitude of London, would be about 50 feet; so that the northern end of a 10 feet rod, placed horizontally in the meridian, would travel less by that number of feet in twenty-four hours, than the southern end. This, so far from being inadequate, is greatly *in excess* of the alleged apparent motion in the place of the pendulum's vibration."

I think, if A. E. B. will reconsider this opinion, he will find that, so far from being "greatly in excess," it is inadequate to account for the amount of apparent motion of the plane of the pendulum. For the onward motion of the plane of a 2 sec. pendulum, describing a circle of 10 feet diameter in twenty-four hours, amounts to ·0087 inch at each beat; 50 feet will be the difference in the distance the two extremities of the arc of vibration will travel in twenty-four hours; that is, ·0138 inch in 2 seconds of time: but this is for a difference of 10 feet; therefore, for 5 feet, the distance from the centre, it is ·0069 inch; whereas the arc described is ·0087 inch, which is absurd.

However, there is another equally fatal objection to this theory, founded on experiment; to make which objection good, I will not merely adduce the result of my own, but that of certain experiments carried out at Paris, which place the matter beyond a doubt. In the Pantheon, at Paris, there is a pendulum of the length of 230 feet, by means of which experiments can be made under the most favourable conditions possible as regards suspension, exclusion of currents of air, &c. &c. While witnessing the trials that were being made, a relation of mine requested that the pendulum might be set to oscillate east and west; and the result was, that the arc described after an interval of ten minutes, was the same as that described when the pendulum was oscillating north and south.

To return to the original theory. I stated formerly that I had no faith in the experiments which had been published. I now repeat that I believe all the experiments that have been made, with the view of showing the rotation of the earth, and the independence of the pendulum of that rotation, are inconclusive; and for the following reason, *the impossibility of obtaining perfect suspension*. Even in a still atmosphere, and with a pendulum formed of the rigid rod and a "bob," the axis of both of which shall be precisely in a line with the point of suspension; yet, until suspension can be effected on a mathematical point, and all torsion and local attraction got rid of, the pendulum will not continue to swing *in the same plane* for many consecutive beats; because the *slightest* disturbance will cause the "bob" to describe an ellipse; and, by a well-known law, the major axis of that ellipse will go on advancing in the direction of the revolution. This advance is by regular intervals; and my belief, founded on

my own experiments, is, that the astonished spectators at the Polytechnic Institution, while intently watching, as they believed, the rotation of the earth made visible, were watching merely a weight suspended by a cord, which, disturbed from the plane in which it was set to oscillate, was describing a series of ellipses on the table, very pretty to look at, but having no more to do with the rotation of the earth than the benches on which they were sitting.

At the same time, however, that I assert the inefficacy of any experiments with the pendulum as tending to show the earth's rotation, I admit that, provided a pendulum could be made to preserve its plane of oscillation for twenty-four hours, it would oscillate independently of the rotation of the earth, and actually describe a circle round a fixed table in that interval. The *mathematical proof* of this proposition is of a most abstruse nature; so much so, indeed, that it is understood to have been relinquished by one of our ablest mathematicians. But that it is likely to be true, and one not difficult to comprehend, I think I can show to A. E. B.'s satisfaction in a few lines.

If a pendulum be placed at one of the poles of the earth, it is obvious, that while it swings in one plane, the revolution of the earth beneath it will cause it to appear to describe a complete circle in twenty-four hours. This position is simple enough, but it is true also in any latitude, excepting near the equator. For there is no doubt, that, as gravity acts on the pendulum, *only in the line which joins the point of suspension and the centre of the earth* (thereby merely drawing the "bobs" towards that line) it can have no effect on the *plane* of oscillation; for the line of gravitation remains unchanged with respect to the pendulum, during a whole revolution of the earth on its axis. Take a map of a hemisphere, and on any parallel, say 60° of latitude, draw three pendulums, extended as in motion, with their centres of gravity directed toward the earth's centre, one on each extremity of the parallel of latitude, and one midway between the two; extend the "bobs" of the first two north and south, and those of the middle one east and west. Number them 1, 2, and 3, from the westward. It will then be observed that the *plane of oscillation* of the three pendulums, thus placed, is one and the same—that of the *plane of the paper;* and moreover, that the lower "bob," which is south at No. 1., is west at No. 2., and north at No. 3. By this it will be evident, that the revolution of the pendulum will be through the whole circle, or 360° in twenty-four hours, at all points of the earth's surface, excepting near the equator; *the line joining the "bobs"* remaining in a parallel plane.

I say, excepting near the equator; for it will be seen on looking closely at the above illustration (which would be better on a globe) that the three pendulums are not *strictly* in the same, or even a parallel plane; inasmuch as the plane of oscillation must pass through the point of suspension, *and the centre of the earth.* But still the pendulum has *a tendency to remain* in a parallel plane, as nearly as the figure of the earth will allow,—the chord of the arc of oscillation remaining in a plane parallel to itself. It will be seen that, as we approach the equator, the plane of oscillation is forced from its parallelism more and more, until, *on* the equator, it has no tendency to return, as all planes are there the same with reference to the centre of the earth.

I may add that there is a variation of the above theory, which has found many advocates, viz. that the pendulum will make the complete revolution in a period *varying* from twenty-four hours at the poles, to infinity at the equator; varying, that is, as the sine of the latitude. This seems, *à priori*, not so likely as the former, while it equally wants mathematical proof. H. C. K.

—— Rectory, Hereford.

THE CROSS AND THE CRUCIFIX.

(Vol. v., p. 39.)

Your space precludes controversy: but the communication in Number 115. from W. DN. requires an explanation from me; which I give the more readily as it may perhaps serve to throw further light on a curious inquiry. A correspondent in a former Number (Vol. iv., p. 422.) questioned the correctness of an assertion by the Hon. MR. CURZON, that "the crucifix was not known before the fourth or fifth century, though the cross was always the emblem of the Christian faith." I ventured to sustain MR. CURZON's view (Vol. iv., p. 485.) by referring to authorities for the fact, that the idea of ignominy associated with that peculiar form of execution had long prevented the cross from being adopted as a symbol of Christ's passion; that the actual representation of the crucifixion itself was still more repulsive, and much later in its admission into the early churches; that allegory was in consequence resorted to, in order to evade the literal delineation of the Saviour's death, which was typified by a lamb bleeding at the foot of a cross; and that when invention had become exhausted, and inert in the production of these emblems, the Church, in the seventh century at the *Quini-sextile*, or *Council in Trullo*, had "ordered that *fiction and allegory should cease, and the real figure of the Saviour be depicted on the tree.*" (The words in Italics are my own, and were not given as a quotation.)

W. DN. in Number 115. (Vol. v., p. 39.) does not question the main conclusion sought to be established, but takes exception to my reference to the Council in Trullo as irrelevant, and

says, "should your readers turn to the canons of that council, they would be disappointed at finding nothing about the cross;" whence he infers, that I have been "led into a singular mistake." But the mistake, I apprehend, is on the part of W. Dn. himself, who evidently has not read the council in question, else he would have found, so far from its canons containing "nothing about the cross," one, the 73rd, is devoted exclusively to the cross, whilst the 82nd is given to the crucifix. The 73rd canon of the Council in Trullo directs all veneration to be paid to the cross, and prohibits its being any longer depicted in the tesseræ of the floors where this "trophy of our victory," as it is called in the canon, was exposed to desecration from the feet of the congregation. The 82nd canon, in like manner, has direct reference to the crucifix, and its style of design. It alludes to the practice which had theretofore prevailed, of representing Christ as the lamb, pointed to by St. John, which was to take away the sins of the world (John, i. 29.); but as that great work has been accomplished, the council declares that the Church now prefers the grace and *truth* of him who had fulfilled the law, to those ancient forms and shadows which had been handed down as types and symbols only; and it continues:

"In order, therefore, that what has come to pass should be exhibited before the sight of all by the skill of the artist in colours, we direct that the representation of Christ the Lamb of God, which taketh away the sins of the world, shall henceforth be elevated in his human character; and no longer under the old form of a lamb."

The words are these:

"ὡς ἂν οὖν τὸ τέλειον κἂν ταῖς χρωματουργίαις ἐν ταῖς ἁπάντων ὄψεσιν ὑπογράφηται, τὸν τοῦ ἀῤῥοντος τὴν ἁμαρτίαν τοῦ κόσμου ἀμνοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, κατὰ τὸν ἀνθρώπινον χαρακτῆρα καὶ ἐν ταῖς εἰκόσιν ἀπο τοῦ νῦν ἀντὶ τοῦ παλαιοῦ ἀμνοῦ ἀναστηλοῦσθαι ὁρίζομεν." — *Concilium Quinisextum*, Can. lxxxii. Concil. Collectio, J. B. Mansi, vol. xi. p. 978.: Floren. 1765.

W. Dn. has quoted this canon, not from the original Greek of the council, which I copy above, but from the Latin version given in Labbe, and which is much less close and literal than that of Carranza; and the words "*erigi et depingi*," which it employs, are a very incorrect rendering of the Greek ἀναστηλοῦσθαι, a term peculiarly appropriate to the elevation of a crucifix.

But that the whole canon has immediate reference to the literal delineation of the mode and manner of Christ's passion, will be apparent from the concluding sentences, which expressly set out that the object of the change which it enjoins is to bring more vividly before our minds the incarnation, suffering, and *death* of the Saviour, by the full contemplation of the depth of *humiliation* attendant on it:

"Δι' αὐτοῦ τὸ τῆς ταπεινώσεως ὕψος τοῦ Θεοῦ λόγου κατανοοῦντες, καὶ πρὸς μνήμην τῆς ἐν σαρκὶ πολιτείας τοῦ τε πάθους αὐτοῦ καὶ τοῦ σωτηρίου θανάτου χειραγωγούμενοι, καὶ τῆς ἐντεῦθεν γενομένης τῷ κόσμῳ ἀπολυτρώσεως, κ. τ. λ." — *Ib.* Mansi, v. xi. p. 979.

How this impression of the "*humiliation*" and "*suffering*" of Christ's *death* could be conveyed otherwise than by a literal delineation of its incidents, I cannot well see. And, indeed, of many authorities who have recorded their opinion on the effect of this canon of the Quini-sextile council, W. Dn. is the only one who expresses a doubt as to its direct reference to the cross and the crucifix. Both the historians of the church, and those who have treated of the history of the Arts in the Middle Ages, are concurrent in their testimony, that it was not till immediately after the promulgation of the canons of the Council in Trullo that the use of the crucifix became common in the early churches. This fact is recorded with some particularity by Gieseler, in his *Compendium of Ecclesiastical History*, sect. 99. note 51.; and Emeric-David, the most laborious and successful explorer of historical art of our time, in describing the effect upon the Fine Arts produced by the edict of the council, adverts to the 82nd canon more than once, as directing the delineation of the Saviour *on the cross:*

"La fin du 7me siècle et le commencement du 8me présentent deux événements de la plus haute importance dans l'histoire de la peinture. Le premier est la révolution opérée par le décret du concile de Constantinople appelé le concile *quinisexte* ou *in Trullo*, et célébré en 692 A.D., qui ordonna de préférer la peinture historique aux emblèmes, et notamment d'abandonner l'allégorie dans la représentation du crucifiement de Jésus Christ . . . Ce fut après ce concile que les images de Jésus Christ sur la croix commencèrent à se multiplier." (*Histoire de la Peinture au Moyen Age*, par T. B. Emeric-David, Paris, 1842, p. 59.) "Lorsque le concile quinisexte ordonna de préférer la réalité aux images, et de montrer le Christ sur la croix, l'esprit d'allégorie, malgré ce décret, ne s'anéantit pas entièrement." (*Ib.* p. 32.)

J. Emerson Tennent.

London.

YANKEE DOODLE.

(Vol. iv., p. 344.)

The subjoined song is copied from a *Collection of English Songs* in the British Museum (G. 310—163.). The Catalogue gives the conjectural date of 1775. In the *History of the American Revolution* (published by the Society for Diffusion of Useful Knowledge), p. 22., is an anecdote referring to Lord Percy having, in 1775, caused his band to play "Yankee Doodle" in *derision* of the Americans: but I infer, from the Earl of Carlisle's Lecture on his Travels in America, that it is *now* used by the Americans as their *national tune*.

YANKEE DOODLE; OR, THE NEGROE'S FAREWELL TO AMERICA.

The Words and Music by T. L.

1.

"Now farewell, my Massa, my Missey, adieu!
More blows or more stripes will me e'er take from you,
Or will me come hither or thither me go,
No help make you rich by de sweat of my brow.
Yankee doodle, yankee doodle dandy, I vow,
Yankee doodle, yankee doodle, bow wow wow.

2.

"Farewell all de yams, and farewell de salt fish,
De bran and spruce beer, at you all me cry, Pish!
Me feed upon pudding, roast beef, and strong beer,
In Englan', old Englan', when me do get dere.
Yankee doodle, &c.

3.

"Farewell de musketo, farewell de black fly,
And rattle-snake too, who may sting me to dye;
Den Negroe go 'ome to his friends in Guinee,
Before dat old Englan' he 'ave a seen'e.
Yankee doodle, &c.

4.

"Farewell de cold winter, de frost and de snow,
Which cover high hills and de valleys so low,
And dangling and canting, swearing and drinking,
Taring and feath'ring for ser'ously thinking.
Yankee doodle, &c.

5.

"Den hey! for old Englan' where Liberty reigns,
Where Negroe no beaten or loaded with chains;
And if Negroe return, O! may he be bang'd,
Chain'd, tortur'd, and drowned,—or let him be hang'd!
Yankee doodle," &c.

C. H. COOPER.

PERPETUAL LAMP.

(Vol. iv., p. 501.)

The reported discovery at the dissolution of monasteries of a lamp that had burned in a tomb nearly 1200 years, to which your correspondent B. B. adverts, is, I presume, the discovery referred to by Camden (Gough's ed. vol. iii. p. 242.), where he says:

"I have been informed by persons of good credit, that upon the dissolution of monasteries in the last age, a lamp was found burning in a secret vault of a little chapel, where, according to tradition, Constantius was buried. For Lazius writes that the ancients had the art of reducing gold to a consistent fluid, by which they kept fire burning in vaults for a long time, and even for many ages."

The lamp of the alleged tomb of Constantius Chlorus was the subject of a communication by Mr. Albert Way to the York meeting of the Archæological Institute in 1846, in which he compared the ignited lamp said to have been found therein, with the story of a similar sepulchral lamp in a Roman family tomb, beneath the site of the ancient Castellum Priscum in the province of Cordova, as communicated to the Institute by Mr. Wetherell of Seville. It seems well worthy the attention of modern archæologists to ascertain what foundation in fact exists for the statements advanced by ancient writers as to the possibility of preparing a lamp that would burn for centuries in the tomb. Mr. Way remarks that the curious discovery communicated from Seville is unfortunately not authenticated by the observation at the time of any person skilled either in natural history or archæology. Some, however, may consider the tale of the sepulchre of Chlorus, though rejected by Drake and others, as not wholly unworthy of consideration; and Mr. Way suggests the possibility of a substance having been compounded which, on the admission of purer air to the tomb, became for a short time ignited. An abstract of his interesting communication is in the *Athenæum* for 8th August, 1846. The prince whose tomb is said to have been discovered near the church of St. Helen's on the Walls, in York, was the H. Valerius Constantius who came to York about a century after the death of Severus, and was father of Constantine the Great.

Let me now ask where the story may be found of

"The bright lamp that lay in Kildare's holy fane,
And burned through long ages of darkness and storm?"

W. S. G.

Newcastle-upon-Tyne.

KIBROTH HATTAVAH AND WADY MOKATTEB: NUM. XI. 26. CRITICALLY EXAMINED.

(Vol. iv., p. 481.; Vol. v., p. 31.)

In order that the readers of "N. & Q." may have an opportunity of judging for themselves of the question between DR. TODD and myself, as to the identity of Kibroth Hattavah and Wady Mokatteb, it will be necessary, in the first place, that a more comprehensive view should be taken of the camp of Israel than DR. TODD's criticism seems to imply. A population of six hundred thousand, besides women and children, must have occupied a larger extent of ground than a single valley; and the valley which is called *par excellence* Wady Mokatteb would by no means suffice for the accommodation of half the multitude, were it not joined to many other valleys, — both sides, by means of narrow windings.

In the second place, it must be borne in mind that the "Tabernacle was pitched without the camp, afar off from the camp" (Exod. xxxiii. 7.); a circumstance which DR. TODD overlooked, which made him hazard the strange statement that I "did not explain how Eldad and Medad were in Wady Mokatteb, more than Moses and the rest of the seventy."

In the third place, it must be observable to every intelligent reader, that there is not the least shadow of warrant for supposing that Eldad and Medad were two of the seventy elders "gathered" by Moses; on the contrary, there is unmistakeable evidence against the notion. We are expressly told by inspired authority, that the seventy elders — not sixty-eight — were set round about the tabernacle; and there and then did Jehovah take of the spirit that was upon Moses, "and gave it unto the seventy elders,"— not to sixty-eight only. Another proof that Eldad and Medad cannot be considered as two of the seventy elders, but as persons belonging to the mass of the laity, is derivable from Moses' answer to Joshua, "Would God that all the Lord's people were prophets" (ver. 29.). If they were of the seventy, what cause was there for surprise and consternation? Would Joshua have asked for a prohibition? and would Moses have given such an answer?

But what is to be done with the statements, "And they were of them that were written, but went not out unto the tabernacle, and they prophesied in the camp?" How are these statements to be explained? Very easily, by a reference to the original Hebrew. The words והמה בכתובים do not mean "and they were of them that were written," but "and they were amongst the writings" or inscriptions, that is Wady Mokatteb, *i. e.* in that part of the encampment which was pitched there. If the inspired narrator had meant to convey the idea that Eldad and Medad were two of the seventy elders, he would have employed the proper word for it, which בכתובים is certainly not. The proper word would have been either מהאסופים, "of them that were gathered," or מהזקנים, "of the elders." We have no account of Moses writing down the names of the seventy, to authorise such a translation. Besides, even if we had such an account, and the sacred historian wished to intimate as much in the verse under review, he would assuredly have used the word מהכתובים, and not בכתובים. It appears that the ב was a difficulty to the LXX, as well as to the author or authors of the Vulgate, to Rashi and the translators of the English version. The Greek particle ἐκ and the Latin *de* are literal translations of the equivalent Hebrew particle מן or מ, and not of ב. It would appear, moreover, that Dr. Todd himself found the ב insurmountable, and therefore omitted it in his last Hebrew quotation. Again, in the Pentateuch, wherever the word כתובים occurs, it implies written records, but not written names of persons.

But do not all the ancient paraphrasts sanction the translation of the authorised version? What of that, if they happen to be wrong! Such a consideration will never interfere with my own judgment, founded on a thorough knowledge of the meaning of the Hebrew word. I have long since learned that opinions are not necessarily true, because they are old ones, nor doctrines undeniably infallible, because we may have believed in them from our cradles. I am positive, however, that had the LXX, the authors of the Vulgate, Rashi, and the translators of the authorised version, known the locality of Wady Mokatteb, they would have hesitated before they put so unnatural a construction on the word. Aye, and Dr. Todd too, if he were in the valley, and traced, with his generally correct mind, the wanderings of the people of Israel, would have exclaimed, "Surely this is none other than the Kibroth Hattavah of Scripture, and rightly named כתובים."

Onkelos, however, in his *Chaldee Paraphrase*— Dr. Todd evidently overlooked that, for he grouped the *Chaldee Paraphrase* amongst the mistranslators —renders the words והמה בכתובים literally and grammatically by the Chaldee words ואנון בכתיביא, "And they were amongst the inscriptions."

But do not the words "but they went not out into the tabernacle, and they prophesied in the camp," "completely overturn my hypothesis?" They may according to Dr. Todd's criticisms, but not according to the correct sense of that interesting portion of Scripture. The people in the camp were evidently under the impression that it was not right for any one but the seventy to prophesy, nor was it lawful to prophesy any where else but at the tabernacle, as they were accustomed to hear Moses do; the fact, therefore, that two men, who were *not* of the seventy, and far away from the tabernacle, probably in the very centre of the camp of Israel, which I conceive Wady Mokatteb to have been, being gifted with a spirit of prophecy, seemed so astounding and unprecedented in the history of Israel's wanderings, that the inspired writer is induced to make a particular note of the few circumstances connected with that extraordinary event.

The above is a *fair*, *sound*, and *well-digested* view of the passage in question. Adding to it the stubborn fact — which Dr. Todd ignores — that where the ancient maps have Kibroth Hattavah, the modern maps have Wady Mokatteb, the conclusion is inevitable that *Wady Mokatteb is mentioned in Num. xi.* 26. Moses Margoliouth.

Replies to Minor Queries.

"*Theophania*" (Vol. i., p. 174.). — An inquiry is made by your correspondent as to the author of this romance, printed in 4to. in 1655, to which no answer has yet been returned. In my copy, under "By an English Person of Quality," in the title-page, is written, in a contemporary handwriting, "Sr. W. Sales." In the same handwriting is a MS. key, annexed to the book, to all the names. This is too long to copy here, but if your corre-

spondent wishes for a transcript I shall be happy to supply him with one. JAS. CROSSLEY.

Royal Library (Vol. iv., p. 446.).—I cannot let GRIFFIN's observation on my contradiction of the fable about an intended sale of the library to Russia pass unanswered, as it might seem as if I acquiesced in his criticism, and so leave a doubt on the point. He asks, "Must the story be false because the Princess de Lieven never heard of it? that is, must a whole story be untrue if a part of it is?" To which I answer, Yes, when the part refuted is the sole evidence for the rest. The story of the sale to Russia stood on the *sole* alleged evidence of the Princess de Lieven. I had myself good reason to believe that the story was false, but I delayed contradicting it on general grounds, till I had obtained the direct testimony of the Princess that she had not only not said or done what had been imputed to her, but that she had *never before heard of any such proposition*. Those who know anything of the *English Court* and *Russian Embassy* of those days, will acknowledge that this is also a complete refutation of GRIFFIN's new, but still more vague, version, that *perhaps* it was "the *Russian ambassador, or some distinguished Russian*," that was engaged in the matter. I believe that I know as much about it as any one now alive, and though I cannot trust my memory to state all the details, I can venture to assert that I never heard of any *Russian* proposition, and that I am confident that there never was one. C.

Reichenbach's Ghosts (Vol. iv., p. 5.). — DR. MAITLAND asked what "thousands of ghost-stories" Reichenbach thought he had disproved. Certainly those by which it is said "the spirits of the departed wander over their graves" (Ashburner's *Reichenbach*, p. 177.). He shows that superstition to be popular in Germany. The weakness of the Baron's *tirade* (a bad style, in which he rarely indulges,) lies in this, that the best class of ghosts is an entirely different class. So that enlightenment and freedom, superstition and ignorance, have not yet wound up their accounts. See Gregory's *Letters to a Candid Enquirer*, p. 277., where enlightenment and freedom get a slap on the face. He maintains that even grave-lights are (probably) humaniform apparitions; and that all other ghost-stories, not connected with the place of interment, equally belong to bi-od or animal magnetism. A. N.

Marriage Tithe in Wales (Vol. v., p. 29.).—It is well known to your readers that the whole of the tithes in England and Wales have recently been commuted for rent-charges; and the present writer can confidently affirm that, throughout the commutation, no tithe of marriage goods has been admitted to be valid, nor does he believe that any such tithe has been claimed. Tithes in Wales have not differed in any material respect from those payable in England: an excessive subdivision of ownership being the only circumstance which is remarkable in regard to them. As each article of titheable produce is capable of becoming a separate property, and this property may again become divided amongst an indefinite number of owners, the complexity occasioned by such minute interests may be imagined. The bee, for instance, produces three distinct titheable articles,—honey, wax, and swarms,—and a case actually occurred in Wales, in which the honey belonged to one class of owners, and the wax and swarms to another class, one of the classes owning in undivided eighty-eighth parts. There have also been some curious cases of modus in Wales, of which the following may be taken as a specimen:—In a parish on the sea-coast in Pembrokeshire, an estate was exempt from tithes by a modus of a cup of ale and an egg, rendered by way of refreshment to the parson, whenever, in consequence of the state of the tide, he was compelled to pass the house of the landowner on his way to perform divine service in the parish church. H. P.

Paul Hoste (Vol. iv., p. 474.).—I would recommend your correspondent ÆGROTUS to examine the *new* edition of P. Paul Hoste's *Treatise on Naval Tactics, translated with Notes and Illustrations*, by Captain J. Donaldson Boswall, a 4to. vol. published in 1834, when, I have no doubt, he will there find the information he is in quest of.

T. G. S.

Edinburgh.

John of Halifax (Vol. iii., p. 389.; Vol. v., p. 42.). — Since every country has its *Holywood*, and *de Sacrobosco* does not distinguish Holy*wood* from Hali*fax*, John of Halifax has been claimed both by Ireland and Scotland, and, if I remember right, by some foreign countries. The manuscripts of his works, as well as the earlier printed editions, call him *Anglus* or *Anglicus;* and he lived in a time at which the natives of the three countries were as distinct as Frenchmen, Spaniards, and Italians. Bale, quoting Leland, calls him Halifax; as does Tanner: Pits gives his birth to Halifax. He was buried in the Maturin convent at Paris, where his epitaph existed in the sixteenth century. Pits implies that it appears from the epitaph that he died in 1256: Mæstlinus expressly affirms that it can be collected from the epitaph, in the *Ad Lectorem* of his *Epitome Astronomiæ*. All the authorities believe him to be English; and Leland thought he traced him as a student at Oxford. But had the manuscripts called him anything but English, the other evidence would not have weighed them down; for there are plenty of Holywoods, and there was, notoriously, a press of foreign students to Oxford in the thirteenth century.

But name and residence in England may come in aid of the manuscripts.

The statement that he died in 1244 probably arises as follows. In the epitaph, according to Pits, are the following lines: —

> M. Christi bis C quarto deno quater anno
> De Sacrobosco discrevit tempora Ramus
> Gratia cui nomen dederat divina Johannis,

meaning that in 1244 a bough from the holy wood *discrevit tempora*. This Pits calls an obscure reference to the time of his death, in the same sentence in which he places that time in 1256. Very obscure indeed, if a reference to his death in 1256 be intended. But if *discrevit tempora* refer, not to death, but to the matter of his celebrated work *de anni ratione, seu . . . computus Ecclesiasticus*, there is no obscurity at all. And at the end of a Merton manuscript of this *computus*, Tanner found the preceding lines inserted; the copyist taking them to allude, of course, to the date of the book. M.

Age of Trees (Vol. iv., p. 401.). — Your correspondent L. inquires after authentic evidence respecting the age of ancient trees:

"In the 12th vol. of Loudon's *Gardener's Magazine*, p. 588., the Cowthorpe Oak [standing at the extremity of the village of Cowthorpe, near Wetherby in Yorkshire], is said to be 'undoubtedly the largest tree at present known in the kingdom.'

"Professor Burnet says, 'the Cowthorpe Oak is sixteen hundred years old. We may ask, how is this ascertained? From tradition, or calculated on botanical data? If the latter, it is possibly far removed from truth. The method of calculating the age of dicotyledonous trees, with *hollow trunks*' [and he elsewhere says, so large is the hollow of the Cowthorpe Oak, that it is reported to have had upwards of seventy persons at one time therein assembled], 'is by multiplying the number of rings comprised in a given portion of the remaining wood, by the proportion which half the entire diameter of the trunk bears to the selected portion . . . . It is evident, however, that this calculation proceeds on the assumption of two circumstances, whose probable variations may seriously affect the result.

"'1st. That all the rings are of equal width.

"'2nd. That each ring is of uniform width on both sides of the tree.

"'It is known that the width of the rings diminishes with the age of the tree, until, at the latter part of its life, they are of very inconsiderable width, compared with those near the centre of the trunk . . . . Again, it is also known that the width of the rings differs according to season, being of course wider in those seasons most favourable to the action of the leaves, and the general processes of growth; but greatly diminished in seasons affected by blight, cold, or other causes of injury to the leaves. It also happens that the rings are often of unequal width on opposite sides of the trunk . . . . While, if the tree be so hollow as to have no portion of its centre remaining . . . will expose the calculation to . . . error. In reference, therefore, to the Cowthorpe Oak, we abandon all scientific pretension.'"

The foregoing is extracted from an account of the Cowthorpe Oak by C. Empson, Esq., 1842: Ackerman, Strand. COKELY.

"*Mirabilis Liber*" (Vol. iv., p. 474.). — I have a copy of this book, from which a "prophecy" is quoted in "N. & Q." p. 474., but the translation there given differs from the prophecy, as given in my book. I have therefore copied it out *at length*, and exactly as given in the original, with all the faults of barbarous Latin and want of stops.

My book is a small 8vo. without date: the first part in Latin, and the second in French, in Gothic characters. The colophon runs thus: "On les vend au roy David en la rue St. Jacques." *

The "prophet" is *S. Severus* not *S. Cæsario.*

"PROPHETIA SANCTI SEVERI ARCHIEPISCOPI.

"Propter incohabitationem doni tertii reviviscet scisma in ecclesiâ Dei tunc erunt duo sponsi unus verus alter adulter. Adulter vero videlicet pars diabolica quæ ecclesia appellatur erit tanta strages et sanguinis effusio quanta nunquam fuit ex quo gigantes fuerunt. Legitimus sponsus fugiet, ecce leo surget et aquila nigra veniens ex liguriâ et quasi fulgens eradicabit nido suos sexatioribus pennis et tunc incipient tribulationes et prælia terrena et marina et clamabitur pax et non invenietur: blasphemabitur nomen domini et non erit ratio in terrâ unusquisque opprimabitur potentiam suam. Væ tibi civitas gentium et divitiarum in principio. Sed gaudebis in fine. Væ tibi civitas philosophorum gaudeas. O terra filii Noe edificata quia prefatum habebis gaudium et totam dominaberis romandiolam. Væ tibi civitas philosophorum subdita erit. Væ tibi lombardiæ gens turres etiam gaudii tui dirimentur. Ecce leo magnus et gallicus obviabit aquilæ: et feriet caput ejus eritque bellum immensum et mors valida unus eorum amittet fugietque in thuciam illic reassumet vires.

"Et Romandiolam quæ tunc caput italiæ erit in eurola civitate coronam accipiet ecce prælia et mortalitatis quæ non fuerunt ab origine mundi neque erunt usque in finem quia illic congregabuntur ab omni natione.

"Unus eorum vincet et ibit in elephantem: et ibi ponet sedem antiquam et declarabitur quia fiet postea unus pastor in ecclesia Dei recipiet utramque ecclesiam cardinalium cum maximâ pace et prædictus sponsus de dignitate columbinarum assumetur .·. Tunc temporanee ecclesie et civitatis et dignitati columbinarum in romandiola dabuntur et sua operatione fiet concorditer pax et unitas prædictorum. Et prædictus rex diu regnabit in regno suo: et deponentur omnes tyranni de ecclesia Dei et sub nomine regis gubernabuntur omnia: et universitas sanctorum credet in eligendum tanquam verum sponsum et pastorem prædictum. Et non erit amplius scisma usque ad tempora antichristi. Et fiet passagium

[* For a notice of the various editions of this work, see Brunet, *Manuel du Libraire, s. v.* Mirabilis, tome iii. p. 401. — ED.]

per prædictum regem et gentes armorum quas secum ducet: et tunc fiet quasi conversio generalis ad fidem Christi per leonem magnum et regem prædictum quàm qui tunc in romandiola: et semper gaudebunt quia erunt amici et perpetui."

W. S.

Denton.

Cæsarius, &c.—No facts have yet occurred to convince me but that all prophecies are stuff; by no means excepting those which Dr. Gregory printed in *Blackwood for* 1850, and from which (more strange) he is unweaned in 1851. Seeing that you have reprinted (Vol. iv., p. 471.) the prophecy falsely ascribed to that ancient Latin father, Cæsarius Arelatensis, I beg leave to mention that I published in the *British Magazine for* 1846 an historical and chronological explanation of that modern forgery, as well as of the far more ancient predictions ascribed to Queen Basina. Thomas of Ercildoun was anterior in date to the pseudo-Cæsarius, and borrowed the idea of *his* French revolution from Basina's, if, indeed, that prophecy be authentically from his pen, of which the proofs are very slender. See it quoted in Walter Scott's *Poet. Works*, vi. p. 236., ed. 1820.

I wish to be informed in what sense, and for what reason, Walter Scott in the same page calls the prophecy-man Robert Fleming, "Mass Robert Fleming." A. N.

Tripos (Vol. iv., p. 484.).—The original *tripos*, from which the Cambridge class lists have derived their names, was *a three-legged stool*, on which on Ash Wednesday a Bachelor of one or two years' standing (called therefrom the *Bachelor of the Stool*) used formerly to take his seat, and play the part of public disputant in the quaint proceedings which accompanied admission to the degree of B. A. In course of time the name was transferred from the stool to him that sat on it, and the disputant was called the *Tripos;* and thence by successive steps it passed to the *day* when the three-legged stool became "for the nonce" a post of honour; then to the *lists* published on that day, containing the seniority of commencing B. A.s arranged according to the pleasure of the Proctors; and ultimately it obtained the enlarged meaning now universally recognised, according to which it stands for the examination whether in mathematics, classics, moral or physical science, as well as the list by which the result of that examination is made known.

The Latin verses which do, or till very lately did, accompany the printed lists, and which it was expected were to partake more or less of a burlesque character, are the only existing relics of the functions of the *Bachelor of the Stool* (performed in 155$\frac{8}{9}$ by Abp. Whitgift), to whom, as to the *Prævaricator* at commencements, or the *Terræ Filius* at Oxford, considerable license of language was allowed; a privilege which, in spite of the exhortation of the Father (see Bedle Buck's book) "to be witty but modest withal," was not unfrequently abused.

Those who desire further information on this subject may consult the appendixes to Dean Peacock's admirable work *On the Statutes of the University*, pp. ix. x. lxx. E. V.

"*Please the Pigs*" (Vol. v., p. 13.).—The editorial reply to my query about the origin of this expression is very ingenious, and appears at first sight to be very probable; and, of course, if it can be shown to rest upon authority, it will be accounted satisfactory. But [and here let me say, how conscious I am that it savours something of presumption to be butting my buts against editorial sapience which has been brought to the aid of my own confessed ignorance; yet, as that "purry furry creature with a tail yclept a cat" may with impunity cast its feline glances at a king, I am emboldened to hope that "a pig without a tail" may enjoy the immunity of projecting just one porcine squint at an editor. And so to my *but* right boldly, though perhaps as blunderingly as pigs are wont] the sound of the word "pyx" has suggested to my mind another solution which, while it is much less ingenious, appears to me to be much more probable. May not the saying be a simple corruption, *all' allegria*, of "please the *pixies?*" This would save the metonymy, and would also avoid what I conceive to be a more formidable difficulty attaching to the idea of "please the *Host*"—viz., the fact that, although I have travelled and resided not a little in Roman Catholic countries, in France, Italy, Spain, and the Mediterranean Islands, I never yet have heard any expression which could be supposed to involve the idea of favour or disfavour from the Host; albeit such expressions applying to the several persons of the blessed Trinity, and to every saint in the calendar, are rife in every mouth.

Having no authority, however, for my conjecture, I put it in the form of a Query, in the hope of provoking an authoritative decision. PORCUS.

Basnet Family (Vol. iii., p. 495.; Vol. iv., p. 77.).—My attention has been directed to the inquiries made touching this family, and I have looked into my Manuscript Collections for such as related to the name. I find them distinguished by me into Bassenet and Basnet, though the latter writer on the subject identifies them as one and the same. The classification in my books subdivides the notices I possess (as in the instance of other pedigrees, 3000 surnames, for which I have gathered illustrations), according to the localities where *they* fix the name. These references are numerous in Ireland, and far more in England; especially in Berkshire, Gloucestershire, Hampshire, Essex, Leicestershire, Northamptonshire, Nottingham-

shire, Oxfordshire, Shropshire, Staffordshire, and Surrey; as well as in MSS. of rare access. These various notices would be too numerous, and, to the many, too uninteresting, to engross your pages, or I would gladly draw them out. Those who feel interested may receive further information on communicating their wishes to me by letter. JOHN D'ALTON.

48. Summer Hill, Dublin, New Year's Day, 1852.

Serjeants' Rings (Vol. v., p. 59.). — T. P. asks if the custom of serjeants-at-law presenting rings on taking the coif prevailed so long back as 1670–80; and in C. W. Johnson's *Life of Sir Edward Coke*, 1845 (vol. i. p. 217.), he will find as follows:

"On the rings given by Coke were inscribed, 'Lex est tutissima cassis'— the law is the safest helmet — a motto which has been thought very well to apply to his future fortunes.

"This custom of giving rings is of very old standing. Chancellor Fortescue, who wrote about 1465, tells us that all Serjeants, at their appointment, 'shall give rings of gold to the value of forty pounds at the least; and your Chancellor well remembereth that at the time he received this state and degree, the rings which he then gave stood him in fifty pounds.' (*Laud. Leg.*, c. 59.) Dugdale also gives an account of the Serjeants' rings in 1556. Some rings given in 1669 were objected to as wanting weight."

I do not know where to refer T. P. for any record of the rings; but I think if the mottoes and names of donors could be obtained, a very amusing paper might be furnished: the variety would be great, some, as Coke's, alluding to the importance of law; some, as Serjeant Onslow's "Festina lente," punning on the name, &c. E. N. W.

Southwark.

[We should be obliged by our correspondents furnishing any such particulars of the mottoes and donors of Serjeants' rings as they may meet with in their reading.]

"*Crowns have their Compass*" (Vol. iv., p. 428.). — The author of these lines was Robert Barker, as is ascertained from a MS. in the Ashmolean Museum, quoted in Halliwell's *Life of Shakspeare*, p. 207., where they are entitled, "Certayne verses wrighten by Mr. Robert Barker, his Majestis printer, under his Majestis picture." This is quite confirmatory of, and is confirmed by, MARGARET GATTY's communication. R.

[A. GRAYAN, who refers us to Dibdin's *Ames*, vol. ii. p. 1090., for the foregoing information, adds, that the last line in the MS. reads —

"That knowledge makes *the* Kinge most like his Maker."]

Hell paved with the Skulls of Priests (Vol. iv., p. 484.). — The French priest referred to in this Query had most probably quoted, at second or third hand, and with rhetorical embellishment — certainly not from the original direct — an expression of St. Chrysostom, in his third homily on the Acts of the Apostles:

"οὐκ οἶμαι εἶναι πόλλους ἐν τοῖς ἱερεῦσι τοὺς σωζομένους, ἀλλὰ πολλῷ πλείους τοὺς ἀπολλυμένους."

"I know not if there be many in the priesthood who are saved, but I know that many more perish."

Gibbon has also quoted this passage at second hand (v. 399. note *z*.), for he says:

"Chrysostom declares his free opinion (tom. ix. hom. iii. in Act. Apostol. p. 29.) that the number of *bishops* who might be saved, bore a very small proportion to those who would be damned."

It may be safely asserted that the above expression of Chrysostom is the strongest against the priesthood to be found in any of the Christian Fathers of authority in the Church.

T. J. BUCKTON.

Lichfield.

Cooper's Miniature of Cromwell (Vol. v., p. 17.). — The writer saw a beautiful miniature of this celebrated man by Cooper in the possession of Monckton Milnes, Esq., M.P. W. A.

King Street Theatre (Vol. v., p. 58.). — For the information of your correspondent B. N., I beg to suggest the "Bristol Theatre" as the one referred to on the *silver* ticket of admission; it having been situated in King Street in that city long before the days of Garrick, and there it now stands. And although *silver* is still the medium of admission to it, silver *counters* have ceased to exist in connexion with it. In its palmy days I doubt not it possessed such luxuries, it having been considered one of the best schools for actors out of London. J. H.

Groom, Meaning of (Vol. v., p. 57.). — *Guma* in Anglo-Saxon, and the *Codex Argenteus*, means simply man. Horne Tooke derives bridegroom from it.

"Consider groom of the chambers, groom-porter." — *Nares.*

Herd grooms, in Spenser's *Pastorals*, and a passage in Massinger: Gifford, vol. iii. p. 435.

Grome is quoted by Halliwell, as meaning a man. Also *gome*, which he says lasted till the civil wars. C. B.

Schola Cordis (Vol. iv., p. 404.).—MARICONDA asks for Mr. Tegg's authority for attributing the *Schola Cordis* to Quarles in his edition of 1845.

The following extract from a very interesting and characteristic note, dated November 24, 1845, that I received from Mr. Tegg in reply to my query of a similar description, will afford the information:—

"Quarles' works were originally printed for me by Mr. Whittingham of Chiswick, who, with my appro-

bation, engaged the Rev. Mr. Singer to edit the works. It was from this edition I printed my books," [*i. e.* the edition of 1845].

To show the energy of the publisher, and in justice to all the parties concerned, I may add, that four days later he wrote me word, that he "had begun to make inquiry and collate the various editions of Quarles" with his own; and adds, "I have the great satisfaction of saying that my editor has not omitted any article, however trivial, that was inserted in the original editions." He afterwards says that he has "seen seventeen" editions; and concludes by remarking, "that I consider no time or money lost when in pursuit of truth."

Will you allow me to suggest that few of your readers would regret to see some of your pages occupied with a correct bibliographical account of the various productions of both Quarles and Withers. MATERRE.

Greek Names of Fishes (Vol. iv., p. 501.). — The ὀρφὸς may perhaps be recognised by the zoologist from the following characteristics given by Aristotle in his history of animals:

"1. It is of speedy growth (b. v. c. 9.). 2. Keeps close in shore (b. viii. c. 13.). 3. Burrows in holes, as the lamprey and conger (b. viii. c. 15.). 4. Lives only on animal food like other cartilaginous fishes (b. viii. c. 2.)."

It is therefore of Cuvier's series, *chondropterigii*, of which the sturgeon is *facile princeps*.

The μέμβρας is classed by Aristotle (b. vi. c. 15.) under the general term ἀφύη, which appears to correspond well with Cuvier's genius *clupea* (including the herring, pilchard, sprat, white-bait, &c.), and was taken, Aristotle says, all the year, except from autumn to spring, which corresponds with the migrations of this genus; the shad coming in May and departing in July, the anchovy appearing from May to July, the pilchard in July, the herring in October and beginning of November, and the sprat in November. The ἀφύη, he also says, were salted for keeping. The μέμβρας was obtained in the Phaleric harbour (b. vi. c. 15.), close to the marsh and street of the same name at Athens.* Aristotle also represents the τρίχιαι as coming from the τρίχιδες, and the latter from the μεμβράδες; hence it is to be inferred that the fishermen called this fish at different stages of its growth by different names, in mistake. The τρίχιδες appear also to have been as abundant at Athens as sprats are with us, the latter selling sometimes at sixpence the bushel, and being used for manure, whilst Aristophanes mentions the price of five farthings (one *obolus*) the hundred of τρίχιδες (*Knights*, 662.). The ἀφύη was obtained from the Attic shores of Salamine and Marathon (*Aristot. H. A.* b. vi. c. 15.), and the supply was stopped or much diminished by war (*Knights*, 644.). The ὀρφὸς was a more valuable fish than the μέμβρας, as the refusing the latter and buying the former furnished the next stallman with the opportunity of insinuating that the purchaser was forgetful of liberty, equality, &c. (*Wasps*, 494.; *Knights*, 851.). Theodore Gaza, the Latin translator of Aristotle's *History of Animals*, renders ὀρφὸς by *cernua*. Amongst his various banquets, Homer never mentions *fish*, afterwards admitted as a delicacy of the costliest kind at Grecian and Roman feasts. T. J. BUCKTON.

Lichfield.

* Not from a fish called *Phalerica*, as stated in Scapula's lexicon.

Dutch Commentary on Pope (Vol. v., p. 27.).— The passage in Pope has nothing to do with ducks and drakes.

"Verbum quo utitur Popius, monstrat, cogitâsse eum de quodam quod cadit, non quod jacitur. Sed neque est *lapis*. Cur de Hollandico loquitur? quia ut puto, latrinæ in Hollandiâ peditæ sunt aliquando super aquam, ibi abundantem, *circuli* sunt ii, quos omne quod cadit in aquam, naturâ facit."

There is the same idea, as Warburton observes, in the *Essay on Man*, ep. iv. 364. C. B.

Sir William Hankford (Vol. v., p. 43.). — I see that MR. FOSS (*Judges of England*, vol. iv. p. 325.) disbelieves the story of the suicide of Sir William Hankford, as told by Prince in his *Worthies of Devon*, because there was then nothing in the political horizon to justify the "direful apprehension of dangerous approaching evils," assigned by Prince as the judge's inducement for wishing to die. His death, however it occurred, happened in 1422.

MR. FOSS's doubts seem in some measure to be warranted by the fact that Holinshed places the incident about half a century later, in 1470 or 1471; and he thinks it more probable (*Ibid.* p. 427.) that the suicidal story may apply to Sir Robert Danby, Chief Justice of the Common Pleas, because that judge disappeared in the latter year; and the circumstances of the time were really such as were likely to excite the fears described as the cause of the catastrophe. Sir Robert Danby, who had been a judge of the Common Pleas under Henry VI., was made chief justice of that court by Edward IV. in 1461, the first year of that king's reign. On the restoration of Henry VI. in 1470, he was continued in his office, and the sudden return of Edward IV. in the following year might occasion an apprehension in a weak mind sufficiently strong to lead to the tragical result. Certain it is that a new chief justice, Sir Thomas Brian, was then appointed, and nothing more is told of Sir Robert Danby.

The Hankford's Oak at Annery, the remains of which were seen by Prince, was as likely to have received its name from its having been planted by Hankford, as from its being the spot where he died.

Perhaps some of your correspondents may be able to throw more light on the transaction, and assist in deciding which is the correct version.

R. S. V. P.

Abigail (Vol. iv., p. 424.; Vol. v., p. 38.).—We are told in No. 115. that Abigail was a *handmaid.* The Bible, however, tells us, that she was the *wife* of Nabal, a rich man, as I pointed out in a letter which has not been printed. Speaking to David, no doubt, she repeatedly uses the common phrase in the Bible, "thine handmaid," which would equally prove that the Virgin Mary was a servant.

C. B.

Moravian Hymns (Vol. iv., p. 502.; Vol. v., pp. 30. 63.).—With regard to Moravian hymns, it would be very valuable to know whether the little book by Rimius, London, 1753, is really honest, which contains such shocking and inconceivable extracts from them. It is a translation from a Dutch book by Stinstra. C. B.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When we consider the popularity attached to the illustrious name of Humboldt, and the great interest excited by the publication of his travels, we scarcely think Mr. Bohn is doing himself justice by including the *Personal Narrative of Travels in the Equinoctial Regions of America during the Years* 1799—1804, *by Alexander von Humboldt and Aimé Bonpland; written in French by Alexander von Humboldt: translated and edited by Thomasina Ross,* of which the first volume is now before us, in his *Scientific Library.* His doing so will have a tendency to discourage its perusal by many readers who, having no claim to be considered scientific, will be deterred from opening the pages of a book which, had they met with it in the *Standard Library,* they would have read and re-read with all the interest which Humboldt's power of contemplating nature in all her grandeur and variety, and of recording the impressions produced by such contemplations, can never fail to excite. We hope this brief notice may be the means of recommending this valuable work to the general reader; to the scientific one it has been so long known, as to render any such recommendation not at all necessary.

We spoke so favourably of *The Woman's Journey round the World,* when noticing the translation of it issued by Messrs. Longman in their *Traveller's Library,* that we have now only to record the appearance of another translation in the *Illustrated National Library,* which differs from the former in being given in an unabridged form; and accompanied by some dozen clever illustrations.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

GIBBON'S DECLINE AND FALL. Vol. II. Dublin. Luke White. 1789.

ELSLEY ON THE GOSPEL AND ACTS. London, 1833. Vol. I.

ARISTOPHANES, Bekker. London, 1829. In 2 vols. Vol. II.

SPENSER'S WORKS. Pickering's edition, 1839. Sm. 8vo. Vol. V.

WHARTON'S ANGLIA SACRA. Fol. Vol. II.

LYDGATE'S BOKE OF TROGE. 4to. 1555. (Any fragment.)

COLERIDGE'S TABLE TALK. Vol. I. Murray. 1835.

THE BARBERS (a poem), by W. Hutton. 8vo. 1793. (Original edition, not the fac-simile.)

THE DOCTRINE AND PRACTICE OF THE CHURCH OF ROME TRULY REPRESENTED, by Edw. Stillingfleet, Bishop of Worcester, edited by William Cunningham, Min. Edinburgh.

A CATECHISM TRULY REPRESENTING THE DOCTRINES AND PRACTICES OF THE CHURCH OF ROME, with an Answer to them, by John Williams, M.A.

THE SALE CATALOGUE of J. T. Brockett's Library of British and Foreign History, &c. 1823.

DODD'S CERTAMEN UTRIUSQUE ECCLESIÆ; or a List of all the Eminent Writers, Catholics and Protestants, since the Reformation. 1724.

DODD'S APOLOGY FOR THE CHURCH HISTORY OF ENGLAND. 1742. 12mo.

SPECIMENS FOR AMENDMENTS FOR DODD'S CHURCH HISTORY, 1741. 12mo.

JOURNAL OF THE GEOLOGICAL SOCIETY OF DUBLIN. Vol. I. Part I. (Several Copies are wanting, and it is believed that many are lying in London or Dublin.)

CH. THILLON (DE HALLE) NOUVELLE COLLECTION DES APOCRYPHES. Leipsic, 1832.

THEOBALD'S SHAKSPEARE RESTORED, ETC. 4to. 1726.

A SERMON preached at Fulham in 1810 by the REV. JOHN OWEN of Paglesham, on the death of Mrs. Prowse, Wicken Park, Northamptonshire (Hatchard).

FÜSSLEIN, JOH. CONRAD, BEYTRAGE ZUR ERLÄUTERUNG DER KIRCHEN-REFORMATIONS-GESCHICHTE DES SCHWEITZERLANDES. 5 Vols. Zurich, 1741.

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Notices to Correspondents.

C. & J. S., *who inquire respecting the phrase* "At Sixes and Sevens," *are referred to our* 3rd Vol. pp. 118. 425.

J. E. S. *will find the line:*

"When Greeks joined Greeks then was the tug of war,"

in Nat. Lee's Alexander the Great.

W. S. S. *We are obliged by our correspondent's offer respecting the* Liber Festivalis, *which we are only deterred from accepting from the fear that want of room may prevent our using his notes.*

The title of the Rev. J. Robertson's book, referred to in our answer to G. S. M. *in our last week's Number, is,* "How shall we conform to the LITURGY?" *not* "Litany," *as was inadvertently printed.*

REPLIES RECEIVED. — *Clerical Members of Parliament — Lords Marchers — Hexameter Verses in the Scriptures — Learned Men named Bacon — Derivation of Era — Collar of SS. — Meaning of Delighted — Sleckstone — Serjeants' Rings — Son of the Morning — Voltaire — The Golden Bowl — Olivarius — Moravian Hymns — Tripos — Age of Trees — Parish Registers — Quarter Waggoner — Valentine's Day — Inveni Portum — Epigram on Burnet — Crosses and Crucifixes — Monody on Death of Sir John Moore — MSS. of Sir H. St. George — Preached from a Pulpit — Coverdale's Bible — Allen of Rossull — Slavery in Scotland — Boiling to Death — Execution of Charles I. — Reichenbach's Ghost Stories.*

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Errata. — In Mr. Russell Smith's advertisement last week, the address should have been "36. Soho Square;" the words "36. Soho Square removed from" having been accidentally omitted. Page 29. col. 1. l. 1. for "*Albus*" read "Abbas," l. 25. for "Nicholas" read "Nicolas;" p. 30. col. 1. l. 1. for "Buzell" read "*Burrell;*" p. 35. col. 1. l. 21. for "Twenslow" read "Twemlow."

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A MEDIUM OF INTER-COMMUNICATION

FOR

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Vol. V.—No. 118.] Saturday, January 31. 1852. { Price Fourpence. Stamped Edition, 5d.

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CALAMITIES OF AUTHORS.

In "N. & Q." of the 17th of this month a correspondent, under the signature of A Small Author, pointed out, with much humour, and good humour, the manner in which he had been applied to and induced to part with certain "theological tomes" to some mysterious but most "influential" critic. Since that article appeared we have received information, which shows that the practice complained of is one which is being carried on to a considerable extent; and we therefore think we shall be doing some service, both to authors and publishers, by reprinting in our columns the following correspondence between Messrs. Butterworth and Sir J. E. Eardley Wilmot on the subject.

(Copies.)

Fleet Street, January 2nd, 1852.

Dear Sir,—Authors with whom we have transactions, as well as ourselves, have recently been frequently applied to for publications "for the purpose of review in the daily, and other journals," by a person signing himself "John B. Eardley Wilmot;" and as we happen to know, in an instance that has just occurred, we have been directed by one of our authors to send his works to the individual making application for the same under the impression that you were the party who did so, we write therefore in the first instance, as we have our doubts on the subject, to inquire if we are correct in presuming it is yourself who proffer the services of a reviewer, as in such case we shall be happy in sending the publications applied for, to be noticed accordingly. In the event of the letter alluded to (and which we send for your inspection) not having emanated from you, we beg you will further oblige us by stating if you know anything of the party who signs his name in a manner so similar to yourself.

Waiting your reply,

We are, dear Sir,
Yours very respectfully,
(Signed) H. Butterworth & Co.

To Sir J. E. Eardley Wilmot, Bart,
Barrister at Law, King's Bench Walk, Temple.

Sessions, Warwick, January 5th, 1852.

Dear Sirs,—I have the honour of acknowledging your letter of the 2nd inst., which has been forwarded to me here.

I have already on more than one occasion been applied to, to know if I am the individual who signs himself "J. B. Eardley Wilmot," and who it seems is in the habit of writing to publishers, to ask for copies of new works, for the alleged purpose of getting them reviewed. Not three weeks ago I found on my table at my chambers in the Temple three very expensive books, which had been sent to me by Messrs. Longman & Co., supposing that I had offered to review them. I am very glad of the opportunity your letter affords me of stating that the individual who thus

signs himself and I myself are totally different persons; I have no connection or influence whatever with any literary journal, nor have I ever been a writer in any, and I need scarcely assure you I have never asked any publisher in my life for a copy of any new work in the manner adopted by the individual to whom you allude.

I may as well add, that there is no member of my family whose initials are J. B. Eardley Wilmot, nor is there, to the best of my knowledge, any family in England, except my own, which combines the two surnames of Eardley Wilmot. I must therefore presume that the signature of J. B. Eardley Wilmot is entirely a fictitious one, and adopted for sinister purposes.

I beg to express my acknowledgments to you, for enabling me to set myself right with the literary world, more especially as I have lately brought out a little work of my own on a subject entirely professional.

I am, Gentlemen,
Your obedient Servant,
(Signed) J. E. Eardley Wilmot.

To Messrs. Butterworth,
Law Booksellers and Publishers,
Fleet Street, London.

We will but add one small fact. An author who had been applied to by another influential reviewer, the Rev. A. B. Clerk, directed his publisher to forward a copy of his book *by post* to the place specified. The publisher sent it *by rail*. The consequence was that the reverend reviewer complained that the book had not reached him: while the railway people *returned it because no such person could be found in the place at which he professed to reside.*

Notes.

PORTRAITS OF WOLFE.

As the readers of "N. & Q." seem to take an interest in everything connected with the celebrated and heroic Wolfe, I may mention that my family possess two small paintings of that distinguished general, but by whom painted is unknown, though they are supposed to have been executed by some officer present with him at the taking of Quebec. A description of them may not be unacceptable to your readers. One represents Wolfe in the act of tying a handkerchief round his wrist, after he had been wounded at the commencement of the battle on the Heights of Abraham; and, from its unfinished appearance, seems to have been but a *première pensée* of the artist,—Wolfe's figure being the only one finished. The other represents him leaning on a soldier, just after receiving the fatal ball which deprived him of life, and his country of one of her greatest heroes. The family tradition connected with both these paintings is that they were painted immediately after his death by one of his aide-de-camps, or by an officer in the forces under his command. On the panels of the latter painting is the following inscription, some of the words being partially effaced:

"This painting represents the death of my [*here the words are effaced, but, as far as I can make them out, they are*] friend General Wolfe, who fell on the Heights of
nearly effaced
Abraham on [the 13th day of September] 1759, before he could rejoice in the victory gained that day over the French."

"H. C." or "G." are the initials attached to this inscription, and under it are written, in old-fashioned style, and in old paper, pasted to the panels, the following lines, which I transcribe, as I have never seen them elsewhere:

"In the thick of the Fight, Wolfe's plume was display'd,
And his [*effaced*] coat was dusty and gory,
As flash'd on high his sabre's blade
O'er that Field where he { fell / *or* / died } with such glory.

"On Abraham's Heights he fought that day
With his soldiers side by side,
And he { mov'd / *or* / led them } along thro' that dreadful fray
As Old England's Hope and Pride.

"But short was the Hero's immortal career,
For as the battle was nearly o'er
He fell by a ball from a French musketeer,
Which bath'd his breast with gore.

"When wounded he leant on a soldier nigh,
And the victory just was won,—
For he heard aloud the cheering cry,
'They run! they run! they run!'—

"He faintly ask'd from whence that sound,
And being answer'd, 'The Enemy fly,'
He exclaim'd, as he slowly sunk to the ground,
'Oh God! in peace I die.'

"And there stretch'd he lay on the blood-stain'd green,
Which a warrior's death-bed should be,
And as in Life victorious Wolfe had been,
So in Death triumphant was he."

There appear to have been initials affixed to these lines, but they are effaced, as well as many words and letters which I have rather guessed at than read. These paintings belonged to a great-uncle of mine, Malborough Parsons Stirling, Colonel of the 36th Foot, who died Governor of the Island of Pondicherry, and who, it is believed, received them from his friend, Sir Samuel Auchmuty; but nothing positive is known of their history, farther than that they are believed to have been the work of some personal friend or aide-de-camp of Wolfe's, present with him at the battle of Quebec. A portion of the sash said to have been worn by him at the time of his death, and saturated with his blood, also accompanied these paintings This description may enable some of your readers to discover by whom these paintings were exe-

cuted; to whom they originally belonged; and if there are duplicates of them in existence, where they may be seen. EDW. AUCHMUTY GLOVER.

NOTES ON HOMER, NO. I.

Homeric Literature.

There has been a very great difficulty in the world of literature, which it were almost vain to think of removing. This difficulty is that usually known as "the Homeric question." After the folios and quartos of the grand old scholars of antiquity; after the octavos of Wolf, Heyne, and Knight; after the able chapters of Grote, and the eloquent volumes of Mure; after the Alexandrian Chorizontes; and after the incidental reflections on the subject scattered through thousands of volumes, it seems almost hazardous, and indeed useless, to offer any more conjectures on "the bard of ages," and (to use the phrase of the novelists) "his birth, education, and adventures." On a consideration of the question, however, it will be seen that (strange fact!) the subject is not yet exhausted; I shall therefore, with your kind assistance, submit a retrospective view of the matter to the readers of "N. & Q.," and afterwards attempt to show what results may be drawn from the united labour of so many minds. I shall then give a *résumé*, first, of the ancient history bearing on Homer, and, continuing the sketch to the late volumes of Mure, draw my own conclusions, which, after much patient consideration, I must say, appear to be nearer an approximation to the truth, than any theory which has yet been promulgated.

Let us cast our eyes on antiquity. This very much misunderstood period of the earth's progress offers to us the proofs of an appreciation of Homer to which literary history affords but one parallel. The magnificent flights of thought, which the Hellenes could so well accompany, the tone of colouring at once so subdued and so glorious, gained for the unknown poet a reputation everlasting and world and age-wide. But as time fled by, there arose a race of men who wrote poetry as schoolboys do Latin, by judiciously arranging (or *vice versâ*) appropriate lines from the earlier poets, called Cyclic poets, or *cento*-makers. The men who wrote thus were, probably, persons either engaged in itinerant vocal pursuits, or regular verse makers, who wrote "on a subject," as our own street writers on the present day. Indeed, I may say, that the state of the rhapsodists of Greece resembles much that of our own "itinerant violinists," as an eminent counsel once apostrophized the class which the excellent judge on the bench named, according to general custom, "blin' fiddlers." The probable reason for the introduction of passages into the original Homeric compositions was the necessity of a novelty. The Cyclic poems are to Homer what the letters of Poplicola, Anti-Sejanus, Correggio, Moderator, and the rest, were to Junius. However, they prove in a remarkable manner how great the excitement regarding "the poet," as Aristoteles calls him, ever continued to be in Hellas.

These gentlemen, whose object was not to disgrace Homer by their puling compositions, but only to practically observe the maxims subsequently instilled by Iago into Roderigo's mind (viz., to "put money in their purse"), were the precursors of another race of writers. In ancient times, we are informed by Tatian*, there were many writers on Homer, whose works, it is to be lamented, have perished with the nominal exception of a few fragments, — though, perhaps, scholars will once learn to use those as a clue, and find, as Burges did in the case of Thucydides†, that many valuable passages are lying hid in the pages of the lexicographers, who spared themselves the trouble of writing fresh matter, by merely slightly changing the expressions of their sources, and not "bothering" their lexicographical brains by attempting original composition. It is thus, that even the weaknesses of the human mind benefit after ages!

The names furnished us by Tatian are these:— Theagenes of Rhegium (the earliest writer of whom we are cognizant, contemporary with Cambyses); Stesimbrotos of Thasos (contemporary with Pericles ‡); Antimachos of Claros; Herodotos, Dionysios of Olynthos, Ephoros of Cyme; Philochoros of Athens, Metacleides, Chamæleon of Heracleia §; Zenodotos of Ephesus, (B. C. 280); Aristophanes of Byzantium (B. C. 264); Callimachus, whose poetry, by the way, is dryer and more vapid than his prose, if the little we have left of him allows us to form an opinion; Crates of Malfus (B. C. 157); Eratosthenes of Cyrene; Aristarchos of Samothrace, and Apollodoros of Athens. The minds or pens of these men in Hellas alone, were occupied with this grand subject; and in Rome, that city of translations and "crib," we find the pens of the scribes were at work, and prolific in prolixity. Besides these authors, there are others whose attempts at illustrating the text of the writers of antiquity have been met in a most

* Fabr. *Bibl. Græc.* II. 1. iii.

† *Journ. of the Royal Soc. of Literature*, vol. ii., New Series, and afterwards in a pamphlet in 1845.

‡ Plato, *Ion*, p. 550. c.; Xenoph. *Mem.* iv. 2. § 10.; *Sympos.* iii. 5.; Plutarch, *Themist.* 2. 24.; *Cim.* 4. 14. 16.; *Per.* 8. 10. 13. 26. 36.; Strabo, x. p. 472.; Athen. xiii. p. 598. e.

§ Quoted by Athenæus (ix. p. 374. a.) under the title of Περὶ τῆς ἀρχαίας κωμωδίας, which, however, is also the name of a work by Eumelus.

illiberal manner; I mean the Scholiasts, who have been treated most unjustly. A goodly host of scribblers looks forth from the grave of antiquity. And here, before proceeding to speak of the theories of later times, it may be permitted me to suggest that casual allusions by writers who write not expressly on the subject, and who are sufficiently accurate on those points to which they have directed their attention, are often more valuable than the folios of writers who go on the principle of book-making.

To enumerate the modern works of Homeric controversy, would be an endless and tedious task, nay, even useless, when so able and full an account exists in Engelmann's *Bibliotheca Classica*. The chief works, however, are Wolf's *Prolegomena*, Wood's *Essay on the Original Genius of Homer*; Creuzer, *Symbolik und Mythologie*; Hermann, *Briefwechsel mit Creuzer über Homer und Hesiod*; Welcker, *Der Epische Cyclus*; Lange, *Ueber die Kyklischen Dichter und den sogenannten Epischen Kyklus der Griechen*; Lachmann, *Fernere Betrachtungen über die Ilias* (*Abhandl. Berlin. Acad.* 1841); Voss, Nitzsch, O. Müller, Thirlwall (*Hist. of Greece*, vol. i. appendix 1. p. 500. foll.), *Quarterly Review*, No. lxxxvii., Grote (*Hist. of Greece*, pt. i. chapter xxi. vol. ii.), Mure's *Critical History of the Language and Literature of Antient Greece*, the article in Smith's *Dictionary*, vol. ii. p. 500., and Giovanni Battista Vico (*Principi di Scienza nuova*).

The foregoing writers are the principal who have occupied themselves with the subject. I will, in my next paper, pass on to a review of the question itself. KENNETH R. H. MACKENZIE.

January 26. 1852.

FRENCH REVOLUTIONS FORETOLD.

It seems strange to find in Dr. Jackson's *Works* a prophecy which, if then thought applicable to the French nation, is much more so now. I have no opportunity of verifying his reference, but will extract all verbatim, giving the Italics as I find them:—

"And without prejudiee to many noble patriots and worthy members of Christ this day living in that famous kingdom of *France*, I should interpret that dream of *Bassina* (*see Aimoinus, aliter Annonius*) *de Gestis Francorum, lib. i. c.* 7. & 8. *in the Corpus Franciæ Histor., Printed in folio*, 1613, *Hanoviæ*), Queen unto *Childerick* the First, of the present state of *France:* in whieh the last part of that threefold vision is more truly verified than it was even in the lineal succession of *Childerick* and *Bassina*, or any of the *Merovingian* or *Carlovingian* families. The vision was of three sorts of beasts: the *first, lions and leopards;* the *second, bears and wolves;* the *third, of dogs, or lesser creatures*, biting and devouring one another.

"The interpretation whieh *Bassina* made of it was registered eertain hundred years ago. That these troups of vermin or lesser creatures did signifie a people without fear or reverence of their prinees, so pliable and devoutly obsequious to follow the peers or potentates of that nation in their faetious quarrels, that they should involve themselves in inextrieable tumults to their own destruetion. Had this vision been painted only with this general notifieation, that it was to be *emblematically* understood of some state in Europe: who is he that can discern a picture by the known party whom it represents, but eould have known as easily that this was a map of those miseries that lately have befallne *France*, whose bowels were almost rent and torn with eivil and domestie broyls? *God grant her closed wounds fall not to bleed afresh again. And that her people be not so eagerly set to bite and tear one another* (*like dogs or other testie creatures*) *until all become a prey to wolves and bears, or other great ravenous beasts*, whieh seek not so mueh to tear or rent in heat of revenge, as lie in wait eontinually to devour and swallow with insatiate greediness the whole bodies of mighty kingdoms, and to die her robes, that rides as queen of monsters upon that *many headed beast*, with streams of bloud that issue from the bodies squeezed and erushed between their violent teeth; yea, even with the *royal bloud* of kings and princes."—*Works*, book i. cap. xiii. lib. i. pp. 46–7.: Lond. 1673, fol.

RT.

Warmington.

IDEES NAPOLEONIENNES.

We hear a vast deal in these ages of what are called "Idées Napoléoniennes," the wisdom of Napoleon, and so forth. Some of this is invented by the writers, and ascribed to Napoleon; some of it is no wisdom at all; and some is what may be called second-hand wisdom, an old familiar face with a new dress. Of the latter sort is the famous saying:

"From the sublime to the ridieulous there is but a step."

For this remark Napoleon has obtained considerable notice: but the truth is, he borrowed it from Tom Paine; Tom Paine borrowed it from Hugh Blair, and Hugh Blair from Longinus. Napoleon's words are:—

"Du sublime au ridicule il n'y a qu'un pas."

The passage in Tom Paine, whose writings were translated into French as early as 1791, stands thus:—

"The sublime and the ridiculous are often so nearly related, that it is diffieult to elass them separately; one step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again."

Blair has a remark akin to this:

"It is indeed extremely diffieult to hit the precise point where true wit ends and buffoonery begins."

But the passage in Blair, from which Tom Paine adopted his notion of the sublime and the ridiculous, is that in which Blair, commenting on Lucan's style, remarks:—

"It frequently happens that where the second line is sublime, the third, in which he meant to rise still higher, is perfectly bombast."

Lastly, this saying was borrowed by Blair from his brother rhetorician, Longinus, who, in his *Treatise on the Sublime*, has the following sentence at the beginning of section iii.:—

"Τεθόλωται γὰρ τῇ φράσει, καὶ τεθορύβηται ταῖς φαντασίαις μᾶλλον, ἢ δεδείνωται, κἂν ἕκαστον αὐτῶν πρὸς αὐγὰς ἀνασκοπῇς, ἐκ τοῦ φοβεροῦ κατ' ὀλίγον ὑπονοστεῖ πρὸς τὸ εὐκαταφρόνητον."

This is referred to by Warton in his comments on Pope's translation of the *Thebais of Statius;* and Dr. Croly, apparently unacquainted with the passages in Paine and Blair, describes it, in his edition of Pope, as the anticipation of Napoleon's celebrated remark. It will be seen that the original saying, in its various peregrinations, has undergone a slight modification, Longinus making the transition a gradual one, "κατ' ὀλίγον," while Blair, Paine, and Napoleon make it but "a step." Yet, notwithstanding this disguise, the marks of its paternity are sufficiently traceable.

So much for this celebrated "mot." And, after all, there is very little wit or wisdom in it, that is not expressed or suggested by La Rochefoucauld's *Maxims:*—

"La plus subtile folie se fait de la plus subtile sagesse."

"Plus on aime une maîtresse, plus on est près de la haïr;"

or by Rousseau's remark—

"Tout état qui brille est sur son déclin;"

or by Beaumarchais' exclamation—

"Que les gens d'esprit sont bêtes!"

or by the old French proverb—

"Les extrêmes se touchent;"

or by the English adage—

"The darkest hour is nearest the dawn;"

or, lastly, by any of the following passages in our own poets:—

———— "Evils that take leave,
On their departure most of all show evil."
Shakspeare.

"Wit, like tierce claret, when't begins to pall,
Neglected lies, and 's of no use at all;
But in its full perfection of decay
Turns vinegar, and comes again in play."
Rochester.

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."
Dryden.

"There's but the twinkling of a star
Between a man of peace and war."—*Butler.*

"For men as resolute appear
With too much as too little fear."—*Butler.*

"Th' extremes of glory and of shame,
Like east and west become the same:
No Indian prince has to his palace
More followers, than a thief to the gallows."
Butler.

"For as extremes are short of ill or good,
And tides at highest mark regorge the flood;
So fate, that could no more improve their joy,
Took a malicious pleasure to destroy."—*Dryden.*

"Extremes in nature equal ends produce,
And oft so mix, the difference is too nice
Where ends the virtue or begins the vice."—*Pope.*

I might adduce other instances, but these are sufficient to show that the sentiment owes nothing to Napoleon but the sanction of his great name, and the pithy sentence in which he has embodied it.

HENRY H. BREEN.

St. Lucia, Nov. 1851.

DR. JOHNSON'S CONTRIBUTIONS TO BARETTI'S INTRODUCTION.

Boswell notices Dr. Johnson having in 1775 written the preface to Baretti's *Easy Lessons in Italian and English;* but neither he nor his editors appear to have been aware of the preface which Dr. Johnson contributed to an earlier work by Baretti, his *Introduction to the Italian Language*, London, 1775, 8vo. It is accompanied by an Italian translation, and is written with all his usual vigour, and commences:

"Unjust objections commonly proceed from unreasonable expectation; writers are often censured for omitting what they never intended to perform."

The note, p. 48.:

"Though the design of these notes is rather to teach grammar than morality, yet, as I think nothing a deviation that can serve the cause of virtue," &c.,

and the excellent remarks, p. 198., on Machiavel's *Life of Castruccio Castracani*, have every internal evidence of Johnson's style, and were no doubt dictated by him to Baretti, for whom Johnson in the same year, 1755, endeavours to obtain the loan of *Crescimbeni* from Thomas Warton (Croker's *Boswell*, edit. 1848, p. 91.).

Nothing is more wanted than a good and complete edition of Johnson's Works, in which omissions similar to the above, of which I have a long list when required, may be supplied. His prefaces and dedications to the works of other writers are all models in their way, and not one of them ought to be lost.

JAS. CROSSLEY.

Minor Notes.

Bishop Bedell.—This divine, to remind him of the need he had of being cleansed and purified in heart by the Spirit, chose an ingenious device,

consisting of a flaming crucible, with a Hebrew motto, signifying, "Take from me all my tin," in allusion to Isaiah i. 25. The reason for selecting these particular words was, that the Hebrew word for *tin* is *bedil*. CLERICUS (D.)

Foreign Guide-books. — The samples of foreign English preserved in your pages are nearly equalled in ludicrous effect by the novel information often found in guide-books and manuals published on the continent for the use of strangers in England. Our metropolis is an inexhaustible subject of blunders on the part of the compilers of these works, of whom not a few deserve to rank with the Frenchman who, having heard something of a coal duty in connexion with St. Paul's, gravely told his readers that the cathedral was built on *sea-coal*.

The following extract is from a work entitled *Londres et ses Environs*, Paris, 2 vols. with plates: the compiler states that, having resided fifteen years in London, "il est, plus que tout autre, en état d'en parler avec certitude."

"Ce gouffre majestueux a englouti la ville de Westminster, le bourg de Southwark, et quarante-cinq villages, dont les noms, conservés dans les différens quartiers qu'ils occupoient, sont—

Mora	Lambeth math	Newington Butts
Islington	The Grange	Rotherhite
Falgate	Finsbury	Clerkenwell
Mile End New Town	Hoxton	Norton
Ratcliffe	The Spital	Mile End Old Town
The Hermitage	Poplar	Limehouse
The Strand	Shadwell	East Smith Field
Shoreditch	S. Catherine's	S. Clement Danes
White Chapel	Charing Cross	Knightsbridge
Stepney	S. Giles in the Fields	Portpool
Wapping	Holborn	Lambeth
The Minories	Kennington	Bermondsey
S. James	Horsley Down	Paddington, et
Bloomsbury	Wenlaxbarn	Mary-le-Bone."—
Soho	Wauxhall	Vol. i. pp. 39, 40.
Saffron Hill		

We have here a strange admixture of the names of parishes, streets, and prebends; amongst the last are Portpool, Mora, and Wenlake's Barn, the precise locality of which many old Londoners would be puzzled to state.

I think the following specimen of foreigners' English, which appeared as the address of a huge package received at the Exhibition, is worth adding to your collection:—

"Sir Vyat and Sir Fox Henderson Esqvire
Grate Exposition
Parc of Hide
at London.

"Glace
to be posid upright."

JAMES T. HAMMACK.

Wearing Gloves in Presence of Royalty (Vol. i., p. 366.; Vol. ii., pp. 165. 467.). — Hull, in his *History of the Glove Trade*, says that Charles IV., King of Spain, was so much under the influence of any lady who wore white kid gloves, that the use of them at Court was strictly prohibited. He refers the reader to the *Mémoires de la Duchesse d'Abrantès*, tome viii. p. 35. PHILIP S. KING.

Errors of Poets. — In Vol. iv., p. 150., amongst the "Errors of Painters" a picture is noticed, in which "the five wise and five foolish virgins have increased into two sevens." A similar mistake is made by Longfellow in his last poem, *The Golden Legend*, p. 219., where one of the characters says:

"Here we stand as the Virgins Seven.
For our celestial bridegroom yearning;
Our hearts are lamps for ever burning,
With a steady and unwavering flame,
Pointing upward for ever the same,
Steadily upward toward the Heaven."

H. C. DE ST. CROIX.

Queries.

THE POET COLLINS.

The deeply interesting additions lately made in your pages to our knowledge of General Wolfe, induces me to hope, if not quite to expect, that something, however small, may be done in the same joint-stock manner for the memory of the poet Collins. Sir Egerton Brydges asserts that "new facts regarding Collins are not to be had," and I am deeply sensible of the value of Mr. Dyce's labours, as well as of those of the editor of Mr. Pickering's Aldine edition of his works. No pains, trouble, or expense, have been spared in collecting and arranging the "dulces exuviæ" of the highly gifted poet; and the memoir prefixed to Pickering's edition reflects no small credit upon the good taste and feeling of the editor.

Still may I not ask, through the medium of the "N. & Q.," whether some further discoveries may not possibly be made? Cannot any one connected with the town of Chichester, where Collins was born and died — any one brought up at Winchester College, where he was educated, lend a helping hand? Are there no additional traces of him as directly or indirectly associated with the Wartons, Johnson, Quin, Garrick, Foote, and Thomson? Cannot some of his letters be discovered? Some fragments of his poetry, however disjointed? Some portions of his prose? There seems a mystery about Collins himself, as strange as that about his own weird compositions. Though beloved and admired by all, no one ever picked up accurate information respecting him. He has been blamed for waywardness and want of perseverance, as if these were not symptoms of the

fearful visitation that wrecked his noble mind; or as if perseverance and concentration of energies in any pursuit were not natural gifts as much as acquired, and gifts of a high and most valuable kind too. Collins did not want perseverance whilst at school: he came off first on the roll of which Joseph Warton was second; and his *Oriental Eclogues*, written before his eighteenth year, are not unworthy of the boyhood of any of our greatest poets. Besides, he was a highly accomplished classical scholar, an accurate linguist, was well read in early English poetry and black-letter books, was passionately fond of music; and some of his poems, if nothing else, prove him to have viewed nature with a painter's eye. In his own line of poetry, the personification of abstract qualities, Collins stands unrivalled. Let us but compare him with all or any of his numerous imitators, and we ever find him in the calm dignity of genius,

"Sitting where they durst not soar."

Amidst such a number of book-learned correspondents as you have, surely I may "lay the flattering unction to my soul" that some interesting discoveries could be made.

Collins is well worthy of all that can be done for his memory, for if his *Ode on the Passions* and his *Ode to Evening* be not true poetry, I fear that the English language has not much poetry to produce. RT.

Warmington.

PORTRAITS OF HENRY PURCELL.

Being employed upon an entirely new biography of *Henry Purcell*, I am most anxious to procure all the information in my power relative to the various portraits extant of this "famous musician." Granger's list is very imperfect, but having by my own researches considerably extended it, I submit it to your readers for perusal, in the hope that those who are versed in the lore of "print" or "picture collecting" may correct errors, or point out omissions.

Paintings and Drawings.

1. Head of Purcell, painted by Sir Godfrey Kneller. Lately in the possession of E. Bates, Esq., of Somerset House.

2. Half-length, said (but evidently erroneously) to have been painted by Sir Joshua Reynolds. Now in the meeting-room of the Royal Society of Musicians, Lisle Street, Soho.

3. Half-length, originally used as a sign at the tavern known by the name of "The Purcell's Head," in Wych Street, Strand. Query, where is it at present?

4. Portrait of Purcell when a very young man, formerly among Cartwright's pictures in Dulwich College. Query, what has become of it?

5. An original portrait by Closterman. In his hand is a miniature of Queen Mary. Formerly in the collection of Charles Burney, Mus. Doc., at whose sale it was sold, in 1814, for 18*l.* 18*s.* I cannot trace this picture.

6. Crayon drawing, by Sir Godfrey Kneller, from the first-mentioned painting. Formerly in Mr. Bartleman's collection.

Engravings.

1. An engraving by T. Cross, prefixed as frontispiece to his *Twelve Sonatas*, 1683.

2. Ditto, by R. White, from a painting by Closterman. Frontispiece to the *Orpheus Britannicus*.

3. Ditto, engraved by W. N. Gardiner, from a drawing by S. Harding, taken from the original picture in Dulwich College, 1794.

4. Ditto, by T. Hollowav, from the crayon drawing by Sir Godfrey Kneller.

5. An etching inscribed "Henry Purcell," but without the name of painter or engraver.

6. A small engraving, by Grignion, in Sir John Hawkins's *History of Music*.

7. An engraving by W. Humphries, after Sir Godfrey Kneller. Frontispiece to Novello's edit. of Purcell's *Sacred Music*.

EDWARD F. RIMBAULT.

QUERY ON THE CONTROVERSY ABOUT FLUXIONS.

In the report made by the Committee of the Royal Society, it is stated that the Committee had "consulted the Letters and Letter-books in the custody of the Royal Society, and those found among the Papers of Mr. *John Collins* . . . .;" thus leaving it doubtful whether Collins's papers *then* belonged to the Society, or, it may be, meaning to distinguish them as not so belonging.

In the preface to the *Analysis per Quantitatum Series* . . . by William Jones (father of his more celebrated namesake), London, 1711, 4to., which contains some of the matter published in 1712 in the *Commercium Epistolicum*, occurs the following passage:—

"Etenim secundus jam agitur annus ex quo Scrinia *D. Collinsii* (qui, uti notum est, amplissimum cum sui sæculi Mathematicis commercium habuit) meas in manus inciderint; et in illis plurima reperi à cunctis fere totius *Europæ* eruditis ipsi communicata; et inter ea non pauca, quæ a Viro Cl. D. *Newtono* scripta fuerint."

This is hardly language which could be used with reference to papers lodged in the custody of the Society: it would seem as if Jones, in 1709 or 1710, became the owner or borrower of papers, till then in private hands exclusively. Can any evidence be brought forward as to the manner in which Jones and the Royal Society, or either, obtained these papers? I believe the Royal Society itself can give no information. A. DE MORGAN.

Minor Queries.

Madrigal, Meaning of. — What is the derivation of the word *madrigal?* NEMO.

"*Experto crede Roberto.*" — Can any of your correspondents inform me what is the origin of the expression so frequently quoted, "Experto crede Roberto?" W. L.

Chronological Institute. — I understand a Chronological Institute has been formed in London. Can you inform me where a prospectus can be obtained? F. B. RELTON.

Buzz. — What is the derivation of the word *buzz*, *i. e.* empty the bottle; and how came it to have that extraordinary meaning? W.

The Old Scots March. — Can any of your correspondents throw light on the *measure* of the "Old Scots March," which appears to have been beat with triumphant success as to many of the onslaughts, infalls, and other martial progresses of Gustavus's valiant brigades?

Grose has given what he styles "The English March," as ordered to be beat by Prince Henry. And as a pendant, the recovery of "The Scots March" would be very desirable. J. M.

Hans Holbein. — Is the place of this eminent artist's sepulture now known? His death (by the plague) in 1554 was probably a release from neglect and poverty. When he was compelled to give up his painting-rooms at the palace, after Henry's decease, he is conjectured to have resided in Bishopsgate street. EDWARD F. RIMBAULT.

Ivory Medallion of Lord Byron. — In the catalogue which Mr. Cole, of Scarborough, printed in 1829, of books in his private collection, he mentions a copy of Lord Byron's *Marino Faliero*, 1821, bound in a unique style, and having, inserted in a recess, on the front cover, a finely finished head of the noble poet, on ivory, in high relief, of beautiful Italian carving. Can any of your correspondents tell me who is now the possessor of this work of art? W. S. G.

Newcastle-on-Tyne.

Trumpington Church.—On the north side of the tower of Trumpington Church, Cambridgeshire, there is a curious recess in the basement story, which I have not met with anywhere else, or seen fully accounted for. It is sufficiently capacious for a man to stand in, having an arched entrance six feet in height, with a turning to the westward of about two feet, and is formed completely within the thickness of the wall. The village tradition, that it was formerly used as a confessional, founded on the existence of an opening into the interior part of the tower, now blocked up, has long been disesteemed. In the volume by the Cambridge Camden Society, on the Churches in Cambridgeshire, it is said to have been made for an ecclesiastic to stand in, to ring the Sanctus bell. A round hole, lined with wood, in the roof of the niche, evidently intended for a bell-rope, and chafings upon the upper part of the little aperture, such as the friction of one would produce, are very convincive of its having been used for *some such* purpose. But when we consider that the Sanctus bell, except when a hand one, was "suspended on the outside of the church, in a small turret over the archway leading from the nave into the chancel,"* the probability that it was made for the purpose above-mentioned seems very much weakened. I shall feel obliged for a reference to any other instance, or a more satisfactory explanation. R. W. ELLIOT.

"*Carmen Perpetuum,*" *&c.*—Upon the title-page of a Bible which I have had some years in my possession, I have just discovered, in my own handwriting, the following very beautiful and apposite quotation: —

"Carmen perpetuum primaque ab origine mundi ad tempora nostra."

I have lost all remembrance of the source from which I borrowed this happy thought, so happily expressed; and shall feel much obliged to any one whose better memory can direct me to the mine from which I formerly dug the gem. HAM.

"*The Retired Christian.*"—Who was the author of *The Retired Christian*, so generally, but I believe erroneously, attributed to Bishop Ken? S. FY.

The Garrote.—The West India newspapers are filled with the details of General Lopez's second attempt on Cuba, and his subsequent capture and execution. The latter event took place at Havannah on the 1st September, in presence of 8000 troops, and the manner of it is said to have been the *Garrote*, which is thus described in a Jamaica journal: —

"The prisoner is made to sit in a kind of chair with a high back, to which his head is fastened by means of an iron clasp, which encloses his neck, and is attached to the back by a screw. When the signal is given, the screw is turned several times, which strangles the victim, and breaks his neck."

The word *Garrote* being Spanish (derived probably from the French "garrotter"), and the punishment having been inflicted in a Spanish colony, it is to be presumed that we are indebted to the latter nation for the invention of it. Can any of your readers give any information as to the origin and use of this mode of punishment? HENRY H. BREEN.

Monastic Establishments in Scotland.—Will any of your correspondents be kind enough to furnish

* Glossary of Architecture.

me with a list of the ancient monastic establishments of Scotland? Having communicated with many learned antiquaries, both in England and Scotland, and having failed in obtaining what I desired, I conclude that no complete list exists. Spottiswoode's list, now appended to Keith's *Catalogue of Scottish Bishops*, is very imperfect. But there are great facilities now for compiling a perfect list from such works as the publications of the Roxburgh, Bannatyne, and Maitland Clubs, Innes's *Origines*, *Parochiales*, &c. I would like the list to be classed either according to the different counties, or by the respective orders of the religious houses, with a separate list of the *mitred houses* that had seats in parliament. The list is wanted for publication. Perhaps the writer of "Scottish Abbeys and Cathedrals" in the *Quarterly* may have compiled such a list.

CEYREP.

Bonds of Clearwell and Redbrook.—Can you inform me where I can find the pedigree of the Bonds of Clearwell and Redbrook, in the county of Gloucester? †

Eliza Fenning.—Pray, what has become of the collection of documents relating to Eliza Fenning, which was formerly in the possession of Mr. Upcott?

Is it true that some years after the execution of Eliza Fenning a person confessed that he had committed the offence of which she was found guilty? ONETWOTHREE.

"*Character of a True Churchman.*"—In 1711 a valuable essay was published anonymously, entitled *The Character of a True Churchman*, in a letter from a gentleman in the city to his friend in the country: London, printed for John Baker, at the Black Boy, in Paternoster Row, 1711. Who is the writer of it? J. Y.

"*A Roaring Meg.*"—What is the origin of calling any huge piece of ordnance "a roaring Meg?"

Burton, in his *Anatomy of Melancholy*, says:

"Musica est mentis medecina mæstæ, *a roaring meg* against melancholy, to rear and revive the languishing soul."

The earliest edition of the *Anatomy of Melancholy* is, I believe, the Oxford one of 1624.*

The large old-fashioned piece of artillery, called *Mons Meg*, in the castle of Edinburgh, which is so great a favourite with the Scottish common people, is said by Sir Walter Scott to have been "fabricated at Mons in Flanders, in the reign of James IV. or V. of Scotland;" that is, between A.D. 1508 and 1514 (note to *Rob Roy*, vol. ii. ch. 10.).

This accounts for the *Mons*; but whence comes the *Meg?* The tradition of the Edinburgh people is different from that of Sir Walter: and Black, in his *Tourist of Scotland*, pp. 51. 341., says, it was forged at Threave Castle, a stronghold of the Black Douglases; was used by James II. in 1455; and that it was called *Mons Meg* after "the man who cast it and his wife." The date in the above must be a mistake, as I believe James II. was killed in A.D. 1437.

There is another cannon of similar caliber, and bearing the name of *Roaring Meg*, presented by the Fishmongers' Company of London to the city of Londonderry in 1642 (Simpson's *Annals of Derry*, chap. vii. p. 41.).

Can any of your readers explain the origin of the name, and say whether the phrase "A roaring Meg" occurs in any English author earlier than Burton? W. W. E. T.

Warwick Square, Belgravia.

Cardinal Pole.—In 1513 Sir Richard Pole, a Welsh knight, married Margaret, daughter of George Duke of Clarence, who was drowned in the butt of Malmsey. Can any of your readers assist me in tracing his pedigree? If of Welsh extraction, the name was probably Powell, that is, ap Howel. Or can a connexion be shown with the old family of Pole, Poole, or Pull, of Cheshire? I. J. H. H.

Theoloneum.—In an agreement made A.D. 1103, before Henry I., between the Abbot of Fécamp, in Normandy, and Philip de Braiosâ, the Lord of Bramber, mention is made of a "theoloneum, quod injustè recipiebant homines Philippi, de hominibus de Staningis." What is a *theoloneum?* M. T.

Sterne in Paris.—I should feel extremely obliged to any of your correspondents who would refer me to any contemporary notices of Sterne's residence at Paris in 1762. The author of *Tristram Shandy* must have been somewat lionized by the Parisian circles, and allusions to his wit probably occur among the many memoirs of the period.

T. STERNBERG.

King Robert Bruce's Watch.—In Dalyell's *Fragments of Scottish History*, I find the following:—

"The oldest known English watch was made, it is said, in the sixteenth century. There exists a watch, which, antiquarians allow, belonged to King Robert Bruce."—*Preface*, p. 3.

Can any correspondent of "N. & Q." give information regarding such an interesting relic of antiquity? R. S. F.

Perth.

[* The first edition was published in 1621, 4to.—ED.]

Minor Queries Answered.

Hornchurch; Wrestling for the Boar's Head. — I have extracted from the *Daily News* of the 5th instant, the following paragraph, which appears to have been quoted from the *Chelmsford Chronicle*, relative to this custom: —

"By ancient charter or usage in Hornchurch, a boar's head is wrestled for in a field adjoining the church; a boar, the property of the parish, having been slaughtered for the purpose. The boar's head, elevated on a pole, and decorated with ribbons, was brought into the ring, where the competitors entered and the prize awarded."

The paragraph goes on further to observe that if the prize be taken by *a champion* out of the parish, the charter is lost. And I shall be glad to know the origin of the custom, and of the notion of the charter or usage, as it is called, being lost if the prize be taken away as before alluded to. I observe that it is noticed in the *Gentleman's Magazine* for April, 1828, p. 305.

JOHN NURSE CHADWICK.

[It may be as well to state, as a clue to the discovery of this ancient custom, that the tithes of Hornchurch belong to New College, Oxford; the warden and fellows of which society are ordinaries of the place, and appoint a commissary, who holds an annual visitation. The lessee of the tithes supplies the boar's head, dressed and garnished with bay leaves, &c. Several curious notices are given by Hone in his works of the custom observed at Christmas at Queen's College, Oxford, of serving up at the first course at dinner, "a fair and large boreshead upon a silver platter with minstralsye;" but he has omitted to furnish the origin of the custom at Hornchurch. Perhaps some Oxonian connected with New College will favour us with a reply.]

Spectacles. — In recent numbers of "N. & Q." there have been several allusions to spectacles, and as I am not aware of any clear and satisfactory data relative to the origin or antiquity of this most important auxiliary to the extension and usefulness of that sense upon which the enjoyment and value of life so much depends, I beg to submit the Query, What is the earliest form in which evidence of the existence of this invaluable optical aid to the human eye presents itself? H.

[Dr. Johnson expressed his surprise that the inventor of spectacles was regarded with indifference, and had found no biographer to celebrate his deeds. Most authorities give the latter part of the thirteenth century as the period of their invention, and popular opinion has pronounced in favour of Alexander de Spina, a native of Pisa, who died in the year 1313. In the Italian Dictionary, *Della Crusca*, under the head of "Occhiale," or Spectacles, it is stated that Friar Jordan de Rivalto tells his audience, in a sermon published in 1305, that "it is not twenty years since the art of making spectacles was found out, and is indeed one of the best and most necessary inventions in the world." This would place the invention in the year 1285. On the other hand, Dominic Maria Manni, an eminent Italian writer, attributes the invention to Salvino Armati, who flourished about 1315. (See his Treatise, *Degli Occhiali da Naso, inventati da Salvino Armati*, 4to. 1738.) On the authority of various passages in the writings of Friar Bacon, Mr. Molyneux is of opinion that he was acquainted with the use of spectacles; and when Bacon (*Opus Majus*) says, that "this instrument (a plano-convex glass, or large segment of a sphere) is useful to old men, and to those who have weak eyes; for they may see the smallest letters sufficiently magnified," we may conclude that the particular way of assisting decayed sight was known to him. It is quite certain that they were known and used about the time of his death, A.D. 1292.]

Stoke. — What is the meaning of the word *stoke*, with regard to the names of places, as Bishopstoke, Ulverstoke, Stoke-on-Trent, &c.?

W. B.

[Bosworth (*Anglo-Saxon Dict.*) derives it from "*stoc*, a place; hence stoke, a termination of the names of places; locus: — Wude stoc *sylvarum locus*, Sim. Dunelm. anno 1123."]

Author of Psalm Tune "Doncaster." — Our organist is about to add another selection of psalm tunes to the large number already existing. He has been able to assign all the tunes which it comprises to their proper composers, with one exception — the tune called "Doncaster," the author of which he has failed to discover. Will any of your correspondents kindly supply this desideratum? W. SPARROW SIMPSON, B.A.

[The well-known tune called "Doncaster" was composed by Dr. Edward Miller, for fifty-one years organist of Doncaster Church, but better known as the author of *The History and Antiquities of Doncaster*. See his *Collection of Psalm Tunes for the Use of Parish Churches*, 4to. 1790, pp. 32. 46. 106.]

Dr. Henry Sacheverell. — Can any of your correspondents refer me to a copy of the Assize Sermon preached at Derby by Dr. Sacheverell, and which formed part of the charge against him?

L. J.

[We can favour L. J. with the loan of a copy of this sermon for a week or two. It shall be left for him at our publisher's.]

Replies.

MEANING AND ORIGIN OF ERA.

(Vol. iv., pp. 383. 454.)

It would greatly assist the elucidation of this word, if the earliest instances extant of its use, in a chronological sense, could be ascertained.

The dictionary of Facciolatus goes no further

back than Isidorus the younger, at the end of the sixth century; who perhaps was the first who gave to era the meaning of a cursus of years: before his time, as well as afterwards, it is certain that era was a synonyme of annus.

In recording dates, the Spanish account made no use of *annus* either expressed or understood — *era* was an independent word, having numerals in concord with itself: thus it was prima era, secunda era, tertia era, &c. Spelman therefore had sufficient reason to contend that the origin of *era* might be Gothic and not Roman, and that it is but a variation of our own word *year*. He says that Isidorus, when dating from the Roman epoch, used the Roman word, but that when dating from the Gothic epoch, he conformed to the idiom of the Goths, "apud quos," he adds, "eram annum significasse ex eo liqueat, quod prisci Saxones (quibus magna Gothis sermonis affinitas) annum 'ȝear' dicebant — Angli hodie 'year' — Belgi 'iaer.'"

The absence of the diphthong in era is attributed by Facciolatus to the barbarism of the age; but it is at least equally probable that the diphthong never did really belong to era, but that its claim to it originated in the fanciful derivation from æs, as imagined by Isidorus — or rather from es, as he would spell it, the real corruption being in the latter word: thus, when the diphthong was restored to æs, it would, as a matter of course, be also applied to its supposed affinitive.

The Spaniards, who have the best right to the word, have never adopted the diphthong. With them it is still era, and Scaliger asserts that there is not in all Spain a single inscription in which the diphthong is recognised. Alluding to Sepulveda, he says,—

"Mirum mihi visum hominem doctissimum ac præterea Hispanum, cum tot monimenta extent in Hispania in quibus hujus rei memoria sculpta est, ne unum vidisse—In illis, ut diximus, nunquam æra, semper era, scriptum est."

The practical institution of the Spanish, or era account, was probably, like the Dionysian, long subsequent to its nominal commencement; so that an enquiry into its earliest known record would possess the additional interest of determining whether such were the case or not.

Censorinus, in his comparative enumeration of the various accounts of years — the Julian — the Augustan — the Olympiad — and the Palilian, makes no mention of the Era, which he would scarcely have omitted, had it been then in existence and of imperial institution. Between his time, therefore, which was towards the middle of the third century, and that of Isidorus, the practice of computation by eras most probably arose.

As for its institution by Cæsar Augustus, which rests on the authority of Isidorus; that suggestion, even if free from anachronism, had probably no better foundation than an accidental similitude in sound, and a wish to compliment the bishop of CÆSARAUGUSTA, to whom the epistle containing it was addressed by him of Hispalis. The latter appears to have dealt largely in conjecture in framing his Origines — as, for example, in hora,—

"Hora enim finis est temporis sic et oræ sunt fines maris, fluminorum, et vestimentorum"—

an analogy which reminds one of the cockney — hedge from edge, because it *edges* the field.

With respect to the initial-letter method of derivation, of which, in the case of era, there are three or four different versions, something has been already said upon that subject, with reference to the alleged derivation of N. E. W. S. in the first volume of "N. & Q." Scaliger called such suggestions puerile and ridiculous, and doubtless they are little better; his castigation of Sepulveda's version was so complete that it may well serve for its modern imitations.

The original meaning of era has been, like our own word *day*, expanded into a period of indefinite duration; in that sense it is particularly useful as a general denomination for a running account of years. It is an elegant and convenient expression, and its service to chronological and historical language could be ill dispensed with — it has, moreover, the prescription of long usage in its favour.

But a modern and far more indefensible attempt has been made in the opposite extreme, to deprive era of all duration, and to restrict its meaning to that of a mere initial point — such a meaning, already well supplied by the word epoch, is, in the case of era, opposed alike to reason, analogy, usefulness, and usage.

Leeds. A. E. B.

SINGING OF SWANS.

(Vol. ii., p. 475.)

Amongst the Egyptians, the SWAN was an emblem of music and musicians: *Cygnus* with the Latins was a common synonym for *poeta*, and we sometimes use the expression ourselves; thus, Shakspeare is called "the *swan* of Avon."

This bird was sacred to Apollo, as being endued with DIVINATION, "*because, foreseeing his happiness in death, he dies with singing and pleasure:*"

"Cygoni non sine causa Apolini dicati sint, quod ab eo divinationem habere videantur, qua providentes quid in morte boni sit, cum cantu et voluptate moriantur." — Tull. *Quæst. Tusc.* 1. c. 30.

"The dying swan, when years her temples pierce,
In music-strains breathes out her life and verse,
And, chanting her own dirge, tides on her wat'ry hearse."

Phineas Fletcher's *Purple Island*, Canto I.

Giles Fletcher, in his *Temptation and Victory of Christ*, speaks of —

"The immortal swan that did her life deplore."

An American poet has the following beautiful lines:

"'What is that, mother?'
'The swan, my love;
He is floating down from his native grove,
No lov'd one now, no nestling nigh:
He is floating down by himself to die.
Death darkens his eyes, and unplumes his wings,
Yet the sweetest song is the last he sings:
Live so, my love, that when death shall come,
Swan-like and sweet it may waft thee home.'"

G. W. Doane.*

Tennyson, with all that luxury of dreariness, sadness, and weariness, which characterises his masterpieces, has also sung of "The Dying Swan." I subjoin an extract, wishing your limits would admit of the entire:

"The plain was grassy, wild and bare,
Wide, wild, and open to the air,
Which had built up everywhere
An under-roof of doleful gray.
With an inner voice the river ran,
Adown it floated a dying swan,
Which loudly did lament.
It was the middle of the day.
Ever the weary wind went on,
And took the reed-tops as it went.

. . . . . .

The wild swan's death-hymn took the soul
Of that waste place with joy
Hidden in sorrow: at first to the ear
The warble was low, and full, and clear:
And floating about the under-sky,
Prevailing in weakness, the coronach stole
Sometimes afar, and sometimes anear:
But anon her awful *jubilant* voice,
With a music strange and manifold
Flow'd forth on a carol free and bold."

So much for the melody of the *dying* swan. That of the *living* swan also requires consideration. Mr. Nicol, in his valuable *Iceland*, *Greenland*, &c., thus describes the *Cygnus musicus* which frequents the lakes and rivers of Iceland:

"The largest and noblest of this class [the natatorial] is undoubtedly THE WILD OR WHISTLING SWAN, with pure white plumage, slightly tinged on the head with orange-yellow. This majestic bird is five feet long, and, with extended wings, eight broad. It is rarely seen in Greenland, and appears merely to rest in Faroe, on its journeys to and from Iceland in the spring and autumn. Some of them, however, remain all the winter in the latter, AND DURING THE LONG DARK NIGHTS THEIR WILD SONG IS OFTEN HEARD as they are passing in troops from one place to another. It appears to be a kind of signal or watchword to prevent the dispersion of the party, and is described as remarkably pleasant, RESEMBLING THE TONES OF A VIOLIN, THOUGH SOMEWHAT HIGHER, each note occurring after a distinct interval. THIS MUSIC IS SAID TO PRESAGE A THAW, and hence the Icelanders are well pleased when, in long-continued frosts, it breaks their repose."

He adds in a note, "The account of the MIDNIGHT SONG OF THE SWAN is from Olafsen, who says it 'das allerangenehmste zu hören ist,' is very delightful to hear."

Henderson says of the river Nordura in Iceland, near its confluence with the Hrita:

"The bleakness of the surrounding rocks was greatly enlivened by the number of SWANS that were swimming and SINGING MELODIOUSLY in the river." — *Iceland*, 2nd ed. p. 277.

In the Edda we find Njörd, god of the winds and waves, when he came back to the mountains to please his wife, thus singing:

"How do I hate the abode of the mountains! There one hears nothing but the howling of wolves, instead of the SWEET SINGING OF THE SWANS who dwell on the sea-shores."

Waterton gives an account of the last moments of a favourite swan which he watched, in hopes of catching "some plaintive sound or other, some soft inflection of the voice," but was "disappointed."

Geronimo.

* I am not sure whether this gentleman be the American Bishop of New Jersey, or a namesake only.

QUEEN BRUNEHILDA.*

(Vol. v., p. 40.)

I am glad that C. B. has questioned the propriety of the epithet "female monster," which some of your correspondents have applied to Queen Brunehilda. Knowing how the passion and prejudice that characterise party spirit have under our own observation been able to distort facts and blacken characters, we should receive with the greater caution the statements of those who, if they were free, which is hardly possible, from a strong bias, lived in an age when exact information was hardly possible to obtain, and when the most odious calumnies could defy refutation. From the success with which Brunehilda maintained the sovereignty of her husband's kingdom through a long life, I should conclude that she was a woman of great abilities as well as energy; and the terms in which Gregory the Great addresses her, tend to confirm this opinion. And in reference to this it seems somewhat surprising that it should not have struck those who first raised this question, that the evidence of the "wise and virtuous pontiff" was at least as good as that of the historian who might be neither wise nor virtuous. Gregory is surely as powerful to raise Brunehilda, as Brunehilda to pull down Gregory. But the plain fact is, that there is a

* Why do your correspondents adopt the barbarous French corrupted form of this name, "Brunéhaut?"

tendency to be hyperbolical in our estimation of crowned heads; in all probability, if one was no monster the other was no saint.

The circumstances in favour of the more favourable view of Brunehilda's character, are sufficiently well attested. That she was the superior in every respect to Fredegunda probably she felt herself, and as probably the latter was made to feel. Gregory of Tours was not merely struck by the beauty of her person and her engaging manner, but he has also remarked upon her good sense and her agreeable conversation. Sisterly affection appears in the first instance to have precipitated her into a conflict that ended but with her life. Her sister's murder was followed by those of Sigebert and Merowig; and it is not a little remarkable that though it is not doubted who was the instigator of these crimes, the name of "monster" is never applied to Fredegunda, but reserved for the familiar appellation of her victim. When we consider how generally vague are the charges against Brunehilda, and, regarding what is otherwise known of her, how improbable, I think some suspicion of an undue leaning on the part of the Frankish historians will not be altogether misplaced. My own opinion is that she was one of those remarkable women who from time to time astonish the world; one, whom for her superior knowledge and acquirements, the rumour of a rude age gifted with supernatural powers. And I am farther inclined to think that in the course of time the characters reported of her from opposite sources became finally so antagonistic, that they came to be considered as those of two distinct persons; and with a reference to the eternal enmity between Fredegunda and herself, she became more world-wide famous than has been hitherto supposed, as both the Criemhilda and Brunehilda of the *Nibelungen Noth*. Many circumstances may be brought forward to support this latter view.

SAMUEL HICKSON.

St. John's Wood.

COVERDALE'S BIBLE.

(Vol. v., p. 59.)

The answer of our friend MR. OFFOR to the inquiry of your correspondent H. H. H. V., Vol. v., p. 59., would have required no remarks but for the paragraph which follows his description of the copies of Coverdale's Bible in his valuable collection. That paragraph was as follows:—

"The introduction of the words *from the Douche and Latyn* has never been accounted for; they probably were inserted by the German printer to make the volume more popular, so as to interest reformers by the German of Luther, and Romanists by the Vulgate Latin. The translation is certainly from the Hebrew and Greek, compared with Luther's and the Vulgate."

If MR. OFFOR will look at "the Prologue to the Translation of the Bible—Myles Coverdale unto the Christian Reader," in that copy of his, which he describes with the delight of an amateur of rare editions as having "several uncut leaves," he may read in its first page, how Coverdale confesses, with that humility which especially adorned his character, that "his insufficiency in the tongues" made him loath to undertake the task. He then touchingly alludes to Tyndale's adversity, suppressing his name, while he speaks of his "ripe knowledge," and laments the hindrances to his completing the translation of the Scriptures. But "to help me herein," he proceeds, "I have had sundry translations, not only in Latin, but also of the Dutch [*i.e.* German] interpreters, whom because of their singular gifts and special diligence in the Bible, I have been the more glad to follow for the most part, according as I was required." And again he says, "Lowly and faithfully have I followed mine interpreters."

My attention was drawn to this subject nearly thirty years ago by the strange inaccuracies in Bishop Marsh's account of the sources of our authorised version; in which he had assumed that Tyndale could not translate from the Hebrew, which there is the clearest evidence that he knew well; and that he therefore translated from the German, of which language it is almost equally certain that he was ignorant.

I saw, on the other hand, that Coverdale honestly confessed that his own translation was a secondary one, from the German and the Vulgate. He named the language, but not the translator, Luther, for the same reason that in two references to Tyndale's ability he desisted from naming him, viz., that his translation was to be dedicated to Henry VIII., who hated both their names.

To test the different sources from which Tyndale and Coverdale formed their respective translations, nothing more is necessary than to open any chapter in the Hebrew and German Bibles; and whilst the translators from either will of course be found to agree in the broad meaning of any verse, there will be delicate distinctions in rendering idiomatic forms of speech, which will be decisive of the question. Having preserved my collation of some verses in Genesis xli., I find the following:

Ver. 1. First word, ויהי, literally, *And it was.* An introductory expression fairly represented by the Greek Εγενετο δε. Tyndale, *And it fortuned.* Luther and the Vulgate have omitted it, and therefore so has Coverdale.

והנה, lit. *And behold;* Luther, Wie; Coverdale, *How that.*

על־היאר, LXX, Επι του ποταμου; Tyndale, *By a river's side*; Luther, Am Waſſer; Coverdale, *By a water side.* Here the Greek preserves the emphatic article ה, which pointed to the Nile; the Latin ne-

cessarily loses it, Tyndale neglects it, Coverdale copies Luther's vague expression. Our authorised version has correctly, *By the river.*

Ver. 2. מן־היאר עלת, literally, *Out of the river ascending*; LXX, Εκ του ποταμου αναβαινον; Vulg., *De quo ascendebant;* Luther, Aus dem Waſſer ſteigen; Coverdale, *Out of the water there came;* Tyndale, *There came out of the river.*

Ver. 3. ותעמדנה, Tyndale, *And stode*, which is quite literal; Vulg., *Et pascebantur*; Luther, Und traten; Coverdale, *And went.*

Ver. 7. והנה חלם, lit. *And behold a dream;* Vulg., *Post quietem;* Tyndale, *And see, here is his dream;* Luther, Und merckte daß es ein Traum war; Coverdale, *And saw that it was a dream.*

Such instances might be multiplied to any extent. Their effect upon my mind was to convince me that Coverdale did not even know the Hebrew letters when he published his version of the Bible. In fact, the Jews being then expelled from England, and the only Hebrew Lexicon, that of Xantes Pagninus, having probably not arrived here, it was scarcely possible for an Englishman to master the Hebrew tongue, without going abroad to obtain access to learned Jews, as Tyndale did, and as Coverdale himself did after the appearance of his Bible; and then, as I think Mr. Pearson has afforded some evidence, he may have become acquainted with Hebrew.

If H. H. H. V. desires to know more of Coverdale, he can find all that late researches have been able to discover in the first volume of Mr. C. Anderson's *Annals of the English Bible*, and in the biographical notice of Coverdale prefixed to the Parker Society's edition of his *Remains*, by the Rev. G. Pearson. But when that gentleman describes Coverdale's portion of Matthew's Bible, and says that the book of Jonah is of Tyndale's version, he has made a mistake. Perhaps I may be allowed to say, that the question, whether Tyndale put forth any version of Jonah, is *adhuc sub judice.* At any rate, I can say, from collation, that the Jonah in Matthew's Bible is identical with that which Coverdale put forth in his own version.

The account of our early versions in Macknight's *Introduction to the Epistles* is very erroneous; and that prefixed to D'Oyley and Mant's Bible, published by the Christian Knowledge Society, is far from being correct. HENRY WALTER.

SERJEANTS' RINGS AND MOTTOES.

(Vol. v., pp. 59. 92.)

For much curious information upon these subjects, I would refer your correspondents to a rather scarce and privately printed tract or volume, entitled *Observations touching the Antiquity and Dignity of Serjeant-at-Law*, 1765. I am not sure that it was not subsequently reprinted and published. The author was Mr. Serjeant Wynne. He says:

"The first introduction of rings themselves on this occasion (of making serjeants) is as doubtful as that of mottoes. They are taken notice of by Fortescue in the time of Hen. VI., and in the several regulations for general calls in Hen. VIII. and Queen Elizabeth's time. The antiquity of them, therefore, though not to be strictly ascertained, yet being thus far indisputable, makes Sir H. Spelman's account rather extraordinary (see *Gloss.* tit. *Serv. ad Legem*); but whatever is the antiquity of these rings, that of mottoes seems to fall short of them at least a century. That in the 19 & 20 Eliz. (1576–77) may perhaps be the first; because, till that time, they are nowhere mentioned.

"When Dugdale speaks (p. 136.) of the posies 'that were usual,' he must be understood to speak of the usage of his own time."

The motto which Serj. Wynne notices as of the earliest occurrence in 19 & 20 Eliz., was *Lex regis præsidium.* The earliest of subsequent date appear to be as follow:

13 Car. II. *Adest Carolus Magnus.*
2 Jac. II. *Deus, rex, lex,* (at the call of Christopher Milton, the poet's brother, John Powell, and others).
3 Jac. II. *Rege lege.*
1 Wm. & Mary. *Veniendo restituit rem.*
12 Wm. *Imperium et libertas.*
2 Anne. *Deo et regina.*
5 Anne. *Moribus, armis, legibus.*
9 Anne. *Unit et imperat.*
1 Geo. *Plus quam speravimus.*
10 Geo. *Salvâ libertate potens.*
20 & 21 Geo. II. *Mens bona, fama, fides.*

Serjeant Wynne brings his list of the Serjeants called down to the year 1765, and gives in most cases the mottoes, which were not confined, it would seem, to individuals, but adopted by the whole call. He remarks, that in late years they have been strictly classical in their phrase and often elegant in their application, — whether in expressing the just idea of regal liberty — in a wish for the preservation of the family — or in a happy allusion to some public event, and, at the same time, a kind of prophetic declaration of its success. At p. 117. will be found an account of the expense and weight of the rings, which, upon the occasion referred to, were 1,409 in number, and the expense 773*l.* I will not occupy further space, but refer your correspondents to the work of Serjeant Wynne. G.

The custom of Serjeants-at-law presenting rings on their creation was used in (and probably before) the reign of Henry VI. (See *Fortescue De Laudibus Legum Angliæ*, cap. 50.; and see instances and particulars in the reigns of Henry VIII., Edward VI., Philip and Mary, and Elizabeth in Dugdale's *Origines Juridiciales*, 2nd

edit., pp. 116. 118. 122. 123. 124. 130.) Mottoes were used as early as 1606, but I am not prepared to say they originated at that period, though I do not observe any mention of them in Dugdale's accounts of the ceremonies at the creation of Serjeants of an earlier date. The following mottoes may interest some of your readers:

Sir Edward Coke, 1606. *Lex est tutissima cassis.*

Sir John Walter and Sir Thomas Trevor, 1625. *Regi legi servire libertas.*

Sir Henry Yelverton, 1625. *Stat lege corona.*

Sir Robert Berkeley, 1627. *Lege Deus et rex.*

Robert Callis, 1627. *Regis oracula legis.*

Sir George Vernon, 1627. *Rex legis regnique patronus.*

Sir James Weston, 1631. *Servus regi serviens legi.*

Sir Robert Heath, 1631. *Lex regis vis regis.*

Sir George Jeffreys, 1680. *A Deo rex a rege lex.*

Sir Michael Foster, 1736. *Nunquam libertas gratior.*

Sir William Blackstone, 1770. *Secundis dubiisque rectus.*

Sir Alexander Thomson, 1787. *Reverentia legum.*

William Cockell, 1787. *Stat lege corona.*

On Serjeant Cockell's call, "in consequence of a late regulation no rings were given to the judges, the bar, or to the attornies."

Some of the older, and most of the modern, law reporters, mention the mottoes on the rings given by the serjeants. C. H. COOPER.

Cambridge.

T. P. is informed that the custom of Serjeants-at-law presenting rings with mottoes prevailed long before A.D. 1670. In the *Journal of the Arch. Institute*, vol. vii. p. 196., he will find mention of a mediæval ring of the kind, described as "A Serjeant-at-law's gold ring, the hoop $\frac{3}{8}$ of an inch in width, and of equal thickness, inscribed *Lex regis præsidium.*" CEYREP.

On June 8, 1705, fifteen Serjeants-at-law took the customary oaths at the Chancery Bar, and delivered to the Lord Keeper a ring for the Queen, and another for his H. R. H. Prince George of Denmark, each ring being worth 6*l.* 13*s.* 4*d.* The Lord Keeper, Lord Treasurer, Lord Steward, Lord Privy Seal, Lord High Chamberlain, Master of the Household, Lord Chamberlain, and the two Chief Justices, received each a ring of the value of 18*s.*; the Lord Chief Baron, Master of the Rolls, the Justices of either Bench, and two Chief Secretaries each one worth 16*s.*; the Chief Steward and Comptroller each a ring valued at 1*l.*; the Marshal, Warden of the Fleet, every Serjeant-at-Law, the Attorney-General, and Solicitor-General, each a ring worth 12*s.*; the three Barons of Exchequer a ring worth 10*s.*; the two Clerks of the Crown, the three Prothonotaries, the Clerks of the Warrants, the Prothonotary of Queen's Bench, and the Chirographer, each a ring worth 5*s.*; each Filazer and Exigenter, the Clerk of the Council, and the Custos Brevium, each a ring that cost 2*s.* 6*d.* The motto on the rings was this, "*Moribus, armis, legibus.*" MACKENZIE WALCOTT, M.A.

48. Jermyn Street.

EXTERMINATION OF EARLY CHRISTIANS IN ORKNEY.

(Vol. iv., p. 439.)

It is capable of demonstration that Christianity was introduced into the Orkney Islands, or at least that missionaries were sent there, long previous to the invasion of Harold Harfagre. Your correspondent W. H. F. mentions that Depping, in the *Histoire des Expéditions Maritimes des Normands*, states that Sigurd, the second nominally, though really the first earl, expelled the Christians from Orkney, and he requests to know Depping's authority; as the circumstance is not alluded to by Torfæus, the Orkneyinga-Saga, or Snorro Sturleson, and has been "either overlooked by Barry, or unknown to him."

The well-known "Diploma or Genealogical Deduction of the Earls of Orkney," written by the bishop of that diocese in the year 1406, and printed in Wallace's *Account of Orkney*, and in the appendices to Barry's *History*, and the Orkneyinga-Saga, is generally looked upon, from the circumstances under which it was drawn up, as an authentic document of considerable historical value. It is there mentioned, that the Norsemen found the islands inhabited by the Peti and the Papé, whom they exterminated. But I transcribe the words of the Diploma:

"Hæc terra sive insularum patria Oreadie fuit inhabitata et culta, duabus nacionibus scilicet Peti et Pape, que due genera naciones fuerant destructe radicitus, ac penitus per Norwegenses de stirpe sive de tribu strenuissimi principis Rognaldi, qui sic sunt ipsias naciones aggressi, quod posteritas ipsarum nacionum Peti et Pape non remansit."

Though Chalmers (*Caledonia*, vol. i. p. 261.) is rather inclined to discredit the above account, it seems probable that those Papé were missionaries or priests, who were also found, under precisely the same name, in Iceland when that island was colonised by the Norsemen (Pinkerton's *Enquiry*, vol. ii. p. 297.). I have not my copy of Depping at present by me, and therefore am unable to say whether he explains his use of the word *Christians* in his mention of their expulsion. It may be that, without going into detail, he accepted, as proved, the identity of the Papé and the priests, and believed himself warranted in making the assertion. But perhaps he might have had some other

authority of which I am ignorant, as he attributes the expulsion (according to W. H. F.) to Sigurd, whereas the words of the Diploma are, "per Norwegenses de stirpe sive de tribu strenuissimi principis Rognaldi," by no means limiting the deed to his (Rognald's) immediate successor, though inferentially accusing Sigurd of participation. A careful consideration of the entire passage in Depping, and of his general style, may tend to show whether he relied merely on the Diploma, or whether he had some more definite authority.

I may mention, that though it has escaped W. H. F.'s observation, he will find, by referring to pp. 87. 116. 133., Headrick's édition, that Barry did not overlook the early Christianising of the Orkneys, and the extirpation of the Papé; although, seeing that the former is matter of history, and the latter was not a mere tradition in 1406, but derived from a more trustworthy source ("sicut *cronice* nostre clare demonstrant"), he is scarcely distinct enough, or decided in his inferences. It would be interesting to know what were those "cronice" appealed to by the bishop.

A. H. R.

Caithness.

THE CRIME OF POISONING PUNISHED BY BOILING.

(Vol. v., p. 32.)

Mr. J. B. Colman has directed attention to the special act of attainder passed in 22 Hen. VIII. in order to punish Richard Roose for poisoning the family of the Bishop of Rochester; but I have reason to believe that he is wrong in his assertion that, prior to that statute, "there was no peculiarity in the mode of punishment" for the crime in question. In the *Chronicle of the Grey Friars of London*, which I am now engaged in editing for the Camden Society, I find an instance of the like punishment being inflicted for the same crime in the 13th Hen. VIII.:

"And this yere was a man soddyne in a cautherne (*sc.* a cauldron) in Smythfelde, and lett up and downe dyvers tymes tyll he was dede, for because he wold a poyssynd dyvers persons."

I would therefore beg to inquire whether Mr. Colman has taken a correct view of the statute of 22 Hen. VIII. as prescribing a new punishment, *retrospective* to the case of Richard Roose; and whether the act was not, so far as he was concerned, simply one of attainder, to deprive the culprit of the "advantage of his clargie," whereby he might otherwise have escaped the legal punishment already provided for the crime. Having declared Roose attainted of high treason, the statute proceeds to enact that all future poisoners shall also be debarred of the benefit of clergy, and immediately committed to death by boiling. Roose's own case is recorded in the *Grey Friars' Chronicle* with the same horrible circumstances as those related in the former instance, of his life being gradually destroyed:

"He was lockyd in a chayne and pullyd up and downe with a gybbyt at dyvers tymes tyll he was dede."

A third instance occurs in 1542, when—

"The x day of March was a mayde boyllyd in Smythfelde for poysynyng of dyvers persons."

This last is the same case which is cited by L. H. K. in your Vol. ii., p. 519. If my view of the statute of 22 Hen. VIII. be the right one, it still remains to be ascertained when this barbarous punishment was first adopted; and is it certain that it ceased with the reign of Hen. VIII.?

John Gough Nichols.

There appears to have occurred in Scotland *one* instance at least of this barbarous mode of executing justice. In his Notes to Leyden's Ballad of *Lord Soulis* (in the *Minstrelsy of the Border*), Sir Walter Scott says:—

"The tradition regarding the death of Lord Soulis, however singular, is not without a parallel in the real history of Scotland. The same extraordinary mode of cookery was actually practised (*horresco referens*) upon the body of a Sheriff of the Mearns. This person, whose name was Melville of Glenbervie, bore his faculties so harshly, that he became detested by the Barons of the country. Reiterated complaints of his conduct having been made to James I. (or, as others say, to the Duke of Albany), the monarch answered, in a moment of unguarded impatience, 'Sorrow gin the Sheriff were sodden, and supped in broo!' The complainers retired, perfectly satisfied. Shortly after, the Lairds of Arbuthnot, Mather, Laureston, and Pattaraw, decoyed Melville to the top of the hill of Garvock, above Lawrencekirk, under pretence of a grand hunting party. Upon this place (still called the *Sheriff's Pot*), the Barons had prepared a fire and a boiling cauldron, into which they plunged the unlucky Sheriff. After he was *sodden* (as the king termed it) for a sufficient time, the savages, that they might literally observe the royal mandate, concluded the scene of abomination by actually partaking of the hell-broth.

"The three Lairds were outlawed for this offence; and Barclay, one of their number, to screen himself from justice, erected the kaim (*i. e.* the camp, or fortress) of Mathers, which stands upon a rocky and almost inaccessible peninsula, overhanging the German Ocean. The Laird of Arbuthnot is said to have eluded the royal vengeance, by claiming the benefit of the law of clan Macduff. A pardon, or perhaps a deed of replegiation, founded upon that law, is said to be still extant upon the records of the Viscount of Arbuthnot.

"The punishment of boiling," adds Sir Walter, "seems to have been in use among the English at a very late period, as appears from the following passage in Stowe's *Chronicle*:—'The 17th March (1524) Margaret Davy, a maid, was boiled at Smithfield for poisoning of three households that she had dwelled in.'"

According to tradition, however, the boiling, or *broiling* rather, of the Wizard-Earl Soulis, was still more frightful:—

"On a circle of stones they placed the pot,
On a circle of stones but barely nine;
They heated it red and fiery hot,
Till the burnished brass did glimmer and shine.

"*They rolled him up in a sheet of lead,*
A sheet of lead for a funeral pall;
They plunged him in the cauldron red,
And melted him, lead, and bones, and all."

R. S. F.

Perth.

Replies to Minor Queries.

List of English Sovereigns (Vol. v., p. 28.).—The principal reason why the names of the Empress Matilda, King Henry junior, and Queen Jane (Grey or Dudley), are not inserted in the lists of English sovereigns, as J. J. S. suggests they should be, arises from the fact of the periods of their supposed reigns being concurrent with those of other monarchs, and our constitution recognising one only at a time. The name of Queen Jane has, however, found a place in some recent lists; following that given in Sir Harris Nicolas's *Chronology of History* (edit. 1833, p. 330.), where he states that her nominal reign extended from the 6th to the 17th July, 1553. Appended to *The Chronicle of Queen Jane and Queen Mary* (printed for the Camden Society), I have given a list of all the public documents or state papers known to be extant which bear date in the reign of Queen Jane, and the last is a letter of the Privy Council to Lord Rich, dated the 19th July; this extends the period two days longer than in the *Chronology of History*, and was certainly the last public document that recognised Jane's authority. Only one *private* document so dated has been discovered. It is a deed relating to the parish of St. Dunstan's in Kent (dated 15th July), which was communicated by Mr. Hunter to the *Retrospective Review*, N. S. vol. i. p. 505. But an act of parliament of the 1st March, 1553–4, legalised all documents that might be so dated from the 6th of July to the last day of the same month (*Nicolas*, p. 316.). Among our historians, Heylin, in his *History of the Reformation*, has apportioned a distinct division of his narrative to "The Reign of Queen Jane." JOHN GOUGH NICHOLS.

Moravian Hymns (Vol. v., p. 30.).—I cannot tell H. B. C. what is the *editio princeps* of these hymns; but as he appears to know of no edition anterior to 1749, I beg to observe that an edition of *Psalms and Hymns* for the use of the Moravians was published by the Rev. John Gambold, one of their bishops, at London, in 1738. It is in 12mo. without the name of any printer. There is a copy of this book in the archiepiscopal library at Lambeth. But as it is five-and-twenty years, or more, since I saw it, I have no recollection of the particulars of its contents. H. C.

Thurles.

In 1801 a Moravian Hymn-book was issued, which, being out of print, was reprinted in 1809. I should suppose the book a great improvement upon the old Moravian hymn-books. I have a copy of the edition of 1809: about half the hymns are translations from the German, and the rest selected from Watts, Wesley, Steel, Robinson, and others. The hymn "To you, ye Jesus' wounds" is not in it. The book contains also their simple and beautiful liturgy, offices for baptism, burial, ordination of bishops, priests, and deacons, &c.

JAMES EDMESTON.

Homerton.

The following is the title of a book, printed in 1749, for James Hutton, Fetter Lane:—*Hymns composed for the Use of the Brethren by the Right Rev. and most Illustrious C. Z.* (Count Zinzendorf?) I transcribe some specimens.

"God's side hole, hear my prayer,
Accept my meditation;
On thee I cast my care,
With childlike adoration.
While days and ages pass, and endless periods roll,
An everlasting blaze shall sparkle from that hole.

Lovely side hole, dearest side hole!
Sweetest side hole, made for me;
O my most beloved side hole!
I wish to be lost in thee.
O my dearest side hole!
Thou art to my bride soul
The most dear and loveliest place;
Pleura's space!
Soul and body in the pass.

The daughters reverence do,
Christess and praise thee too,
Thou happy Kyria, daughter of Abijah;
We reach each sister of Jehovah,
Manness of the man Jeshuah,
Out of the pleura Hosannah."

JAMES CORNISH.

Age of Trees—"*Essex Broad Oak*" (Vol. v., pp. 10. 40.).—Was not the "Essex Broad Oak" identical with the "Fairlop Oak?" The Fairlop Oak is thus described in *Excursions through Essex* (Longman, 1818, vol. ii. p. 56.):

"In Hainault Forest, about one mile from Barkingside, stands an oak which has been known through many centuries by the name of Fairlop. For an account of this celebrated tree (which seems to have escaped the attention of the laborious Camden, and his indefatigable continuator, Mr. Gough) we are indebted

to the Rev. Mr. Gilpin. 'The tradition of this tree,' says this ingenious writer in his *Remarks on Forest Scenery and other Woodland Views*, 'traces it half way up the Christian æra. It is still a noble tree, though it has suffered greatly from the depredations of time. About a yard from the ground, where its rough fluted stem is 36 feet in circumference, it divides into eleven vast arms; yet not in the horizontal manner of an oak, but rather in that of a beach. Beneath its shade, which overspreads an area of 300 feet in circuit, an annual fair has long been held on the first Friday in July.' This celebrated tree was for some time fenced round with a close paling about five feet high. Almost all the extremities of its branches have been sawed off, and Mr. Forsyth's composition applied to them, to preserve them from decay; and the injury which the trunk of the tree had sustained from the lighting of fires have been repaired, as much as possible, with the same composition. On one of the branches a board was fixed, with this inscription, 'All good foresters are requested not to hurt this old tree, a plaister having been lately applied to its wounds.'"

If my recollection serves me correctly, a drawing and description of this old tree is contained in one of Hone's publications,—I think his *Table Book*.*

Another large tree is mentioned in the same volume (p. 87.) as being called "Doodle [Query, *dole* or *boundary*] Oke."

To conclude (if I have not already trespassed too much upon your space), Is the Fairlop Oak still standing; and, if so, what is its present condition? J. B. COLMAN.

Eye.

Cypress trees on the continent of America grow to immense ages. By counting the concentric rings observed in the wood, on sawing a trunk across, it appears that 400 years is a common age. There is a gigantic trunk near Santa Maria del Tula, in the province of Oaxaca, in Mexico, whose circumference at the dilated base is no less than 200 feet. Of this, taking 1·6 line as the average growth of a year, the age would be 3512 years. (Lyell's *Second Visit to United States*, vol. ii. pp. 254, 255. Prescott's *Peru*, vol. ii. p. 315. 4th edition.) Adanson, the celebrated botanist, calculated the age of one of the famous Boabab trees of Senegal to be 5150 years. (Marquis of Ormonde's *Sicily*, p. 76.) A tamarind tree in the Mahometan burial-ground at Putelam, in Ceylon, is 39 feet in diameter, or upwards of 117 feet in circumference, from which the age may be calculated on the above scale. (Sirr's *Ceylon*, vol. i. p. 85.) T. G.

Arrangement of Books (Vol. v., p. 49.) — Your correspondent L.'s letter is very valuable. May I add a few contributions?

There is a mode of printing used in Cuvier's *Règne Animal*, which is exceedingly useful for books of classification, that is, to print those sentences which relate to the primary divisions in a larger type, and full up to the side; the subdivisions to be printed short, as sums are entered in an account book, and in a smaller type. I believe I had the fortune to introduce a slight improvement in indexes. For instance, in your index the subordinate items are arranged according to time, but that gives a great deal of trouble. Under MR. BREEN'S name there are fifteen items; they should be arranged alphabetically, like the principal items, as is done in the same index in the case of notices of books, unavoidably. But such subordinate items had better, in general, have the word on which the alphabetical arrangement turns printed in Italics to catch the eye, rather than invert the order of the words, as *must* be done in the principal items.

In what books the old spelling should be retained is a matter of individual question, upon which no rules can be laid down. Walpole complained that the *Paston Letters* were printed with the old spelling, and that, though a version is on the opposite page; but few persons will agree with him in that. In such books we have a right to see the old spelling in order to judge whether the version is right, as well as for general information. C. B.

The Ring-finger (Vol. iv., pp. 150. 198. 261.).—The two questions mooted concerning the ring-finger, *i. e.* why the third finger is the ring-finger, and why the wedding-ring is worn on the third finger of the left hand? have not yet been satisfactorily answered.

The *third finger is the only recognised ring-finger*. Hence all who wear rings *ex officio*, wear them on that finger. Cardinals, bishops, doctors, abbots, &c., wear their ring on the third finger. The *reason is that it is the first vacant finger*. The thumb and the first two fingers have always been reserved as symbols of the three persons of the Blessed Trinity. When a bishop gives his blessing,

* [The drawing and description of this venerable oak is given in the *Mirror*, vol. ii. p. 81., where it is stated that Mr. Forsyth's precautions were insufficient to protect it from an injurious custom practised by many of its thoughtless visitors, of making a fire within the cavities to cook their provisions; for, in the month of June, 1805, it was set on fire, and continued burning until the following day, by which the trunk was considerably injured. The high winds of February, 1820, at last stretched its massy trunk and limbs on that turf which it had for so many ages overshadowed with its verdant foliage. The wood of which the pulpit and reading-desk of St. Pancras new church are composed was a portion of the Fairlop Oak; and are looked upon as matters of greater curiosity perhaps, on that account, than even the beautiful grained and highly polished material and the splendid carvings. — ED.]

he blesses with the thumb and first two fingers. Our brasses and sepulchral slabs bear witness to this fact. And at the marriage ceremony, the ring is put on to the thumb and the first two fingers, whilst the names of "The Father, and the Son, and the Holy Ghost" are pronounced. Thus the third is the first vacant finger, and the ring-finger. *The wedding-ring is worn on the left hand to signify the subjection of the wife to her husband.* The right hand signifies power, independence, authority; according to the words:

"The salvation of his right hand is in powers." — Psalm xx. 6.

"The change of the right hand of the Most High." — Psalm lxxvii. 10.

The left hand signifies dependence or subjection. Married women, then, wear the wedding-ring on the third finger of the left hand, because they are subject to their husbands.

Bishops, because they have ecclesiastical authority, and doctors, because they have authority to teach, wear the ring on the ring-finger of the right hand. CEYREP.

Count Königsmark (Vol. v., p. 78.).—The Queries put by MR. MARKLAND will be found solved in that excellent book, *The English Causes Célèbres*, edited by Mr. Craik, and published in 1840. It is a great pity that Mr. Craik's undertaking was not prosecuted beyond vol. i.

Walpole was wrong, and Sir Egerton Brydges right. Charles John Count Königsmark was the instigator of the assassination of Mr. Thynne. Philip Christopher von Königsmark, the younger brother of Charles John, was the presumed lover of Sophia of Zell.

Charles John von Königsmark was mortally wounded at the battle of Argos, on the 29th August, 1686.

The presumed "foul play" in the Königsmark case consisted, I suppose, in Chief Justice Pemberton summing up strongly, in accordance with the known wish of the king, that the Count should be acquitted. JOHN BRUCE.

MR. MARKLAND will find his inquiries as to the two Königsmarks answered in a late number of the *Quarterly Review* (I think that for October, 1851), in an article on the Lexington Papers. C.

Petition respecting the Duke of Wellington (Vol. iv., pp. 233. 477.; Vol. v., p. 43.).—I thank ÆGROTUS for the clue he has afforded me, as to the date of the document he inquired for, and can now give him some further particulars. At a Court of Common Council held Feb. 23, 1810, in consequence of a proposition in the House of Commons to settle upon Lord Wellington 2000*l.* per ann. for three lives, a motion was made, and carried by sixty-five to fifty-eight, to petition the House against it. The petition is very long, but it is to the following tenor: it commences by objecting to the grant on the ground of economy, and that his services have not deserved it; "that his gallant efforts in Portugal have lead only to the disgraceful and scandalous Convention of Cintra, signed by his own hand;" that the result of the battle of Talavera was a retreat, with the abandonment of sick and wounded; that as yet they have seen no inquiry into either of these campaigns; that he and his family have held lucrative appointments in the East Indies; that no provision has been made for the family of the highly deserving Sir John Moore. It then goes on to say, "that it appears a high aggravation of the misconduct of his Majesty's incapable and unprincipled advisers;" that they advised his Majesty to refuse to receive from the Lord Mayor and Sheriffs, either at a levee, or personal audience, a petition from the livery praying an inquiry into the conduct of the commanders of the late campaign. This is the substance of the petition which I should think might be readily seen *in extenso* by a reference to a file of newspapers of the date.

E. N. W.

Southwark.

P. S.—The petition from the Livery, doubtless agreed to in Common Hall, which the king refused to receive, and which is referred to above, is most probably the one which ÆGROTUS inquires about, and of which the Duke complains in his dispatch of Jan. 1810. I have not been able to see it; but if I can find it, will send you notes of it: the mem. I have sent establishes the fact of its having been carried.

Reichenbach's Ghosts (Vol. iv, p. 5.; Vol. v., p. 89.).— If A. N. will do me the favour to refer to my question, he will see that his remarks do not furnish a reply. Reichenbach says, that "thousands of ghost stories will now receive a natural explanation," from his discovery that the decomposition of animal matter is accompanied by light, or luminous vapour, which is visible to certain sensitive persons. As I originally stated, "my Query is, *where to find* the 'thousands of ghost stories' which are explained by it." I now repeat that Query in unaffected ignorance. I have read a good many ghost stories, British and foreign; but I know that some of the writers in "N. & Q." are much better acquainted with German literature and superstitions than I am; and I ask them if they can tell me where to find *such* stories, — that is, ghost stories explained by Reichenbach's discovery? I do not ask for "thousands," nor even hundreds — a score or two will be quite enough; or even a dozen, if they are good ones.

S. R. MAITLAND.

Gloucester.

The Broad Arrow.—I can only offer the following note on the above subject as a conjecture,

probably most of your readers will think a very wild one.

It has sometimes occurred to me that the origin of the symbol now generally known as the "broad arrow" might be traced back to the mysteries of Mithras. At all events, it is known that the same figure occurs on coins, gems, &c. as the symbol of Mithras as the *Sun*. Now, so widely was the worship of Mithras spread throughout the Roman empire, that I believe no one would feel any surprise at the adoption of a Mithraic symbol even in the remotest parts of the empire; and indeed the fact that Carausius, during his usurpation of the imperial authority in Britain, issued coins with the inscription ΗΛΙῼ ΜΙΘΡᾼ ΑΝΙΚΗΤΩ, brings the worship of Mithras, as it were, home to our own doors. Whether the symbol of the sun was ever employed for any such purpose as our modern broad arrow, is a question on which I hope some of your readers may be able to throw some light. Meanwhile, being quite ignorant as to the antiquity of our Ordnance mark, the above is merely thrown out as a conjecture. It is perhaps, to some extent, confirmed by a statement of Grimm's (*Deutsche Mythologie*), that the symbol of the *Moon* was used by the ancient Germans precisely as our broad arrow, viz. on boundary stones, &c.

I think there is more probability in another conjecture of mine, that the same symbol occurs elsewhere, and for a very different purpose, viz. in our churches, and as symbolical of the Sun of Righteousness. Our painted windows and our altar-cloths contain the symbol ⅄, which I believe generally goes by the name of the "three sacred nails,"—an explanation which I always thought ridiculous, even at a time when I could give no other. Is it not far more in accordance with the principles of symbolism, and the practice of the early Christians, to believe it to be the adoption of a heathen symbol, and its application to Christian purposes? J. M. (4).

St. Mary Tavy, Tavistock.

Quarter Waggoner (Vol. v., p. 11.).—I have met with a gentleman in the navy who informs me that these words should be "Quarter Wagner," and was so called from the publisher's name, "Wagner," who published the charts in four parts answering to the four quarters of the globe. These charts so called have been disused for near thirty years; and it was commonly observed that they who did not make alteration by improvement in the charts, or who knew not of anything beyond what was then known in maritime affairs, did not know anything beyond what was noted on the then existing charts by Wagner. Hence the phrase. †

In connexion with the notes of Bolton Corney, I would mention that I have a ponderous folio volume, with thick oak backs, covered with canvas, on which is the name of the book, *The Dutch Waggoner:* the printed title is—

"The Lightning Columne, or Sea-Mirrour, containing the Sea-Coasts of the Northern, Eastern, and Western Navigation; Setting forth in divers necessarie Sea-Cards, all the Ports, Rivers, Bayes, Roads, Depths and Sands, very curiously placed on its due Polus heigt furnished, With the discoveries of the chief Countries, and on what cours and distance they lay one from another. Never theretofore so clearly laid open, and here and there very diligently bettered and augmented for the use of all Seamen. As also the Situation of the Northernly Countries, as Islands, the Strate Davids, the Isle of Jan Mayen, Bear's Island, Old Greenland, Spitzbergen and Nova Zembla: Adorned with many Sea-Cards and Discoveries, gathered out of the Experience and Practice of divers Pilots and Lovers of the famous Art of Navigation. Whereunto is added a brief Instruction of the Art of Navigation, together with New Tables of the Sun's Declination, wit an New Almanach. At Amsterdam. Printed by Casparus Loots-man, Bookseller upon the Water in the Lootsman, 1689. With previledge for fiftheen Iears."

The "priviledge" is signed "Arent Baron van Waggenaer. By the appointment of the States, Symon van Beaumont." The book is full of very curious charts, sections, and headlands, and other engravings, and is very rare; but I merely mention it to show that books of charts, &c. *were* known as *waggoners*. L. Jewitt.

Mr. Bolton Corney has traced the "Waggoner" to Wagenaer's work satisfactorily; but surely the *Quarter* is merely *Quarto*. I believe the term is not now used in the navy, and apparently was never *officially* recognised: at least it does not occur in the *Admiralty Instructions for the Navy* of 1747, 1790, or 1808. I may add a reference to Falconer's *Marine Dictionary*, where "Waggoner" is explained to be a "book of charts, describing the coasts, rocks, &c.;" and to Dalrymple's *Charts and Memoirs* (1772), where a work called *The English Waggoner* is mentioned.

Log-book is so called because the rate of sailing of the ship, as ascertained by heaving the *log*, is one of the most frequent and important entries. B. R. I.

Cibber's Lives of the Poets (Vol. v., p. 25.).—I have not Croker's *last* edition of Boswell's *Life of Johnson* to refer to, to see what is there said respecting Cibber's title to the authorship of this book; but I find the following MS. note on the fly-leaf of the first volume of my copy of the *Lives of the Poets*:—

"Steevens says that not the smallest part of the work called 'Cibber's *Lives of the Poets*' was the compilation of Cibber; being entirely written by Mr. Shiells, amanuensis to Dr. Johnson, when his Dictionary was preparing for the press. T. Cibber was in the King's Bench, and accepted of ten guineas from the booksellers

for leave to prefix his name to the work, and it was purposely so prefixed as to leave the reader in doubt whether he or his father was the person designed."

The American edition of the German *Conversations-Lexicon*, at vol. iii. p. 190. makes the same statement, but without giving any authority. The name of Robert Shiells, a Scotchman, is here given as the author of the *Lives of the Poets*. P. T.

Shakspere and the English Press (Vol. iv., p. 344.). — The *Second part of Henry the Sixt*, ascribed to Shakspere by Heminge and Condell, is founded on a play entitled *The first part of the contention betwixt the two famous houses of Yorke and Lancaster*, which was first printed anonymously in 1594. It was reprinted anonymously in 1600; and, as the work of Shakspere, about 1619. The amended play first appeared in the folio of 1623. The passage in which Jack Cade reproaches lord Say with having promoted education, stands thus in the editions of 1594 and 1623:

"Thou hast most traitorously erected a grammer schoole, to infect the youth of the realme, and against the kings crowne and dignitie, thou hast built vp a paper-mill."—1594. (J. O. H.)

"Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school: and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the king, his crown, and dignity, thou hast built a paper-mill."—1623. (J. P. C.)

Fabian gives no information on the charges made against lord Say; nor do the subsequent chroniclers. The received text contains two undoubted anachronisms — to what extent, it would require a volume to decide. On comparing the extracts, it appears that we must ascribe the anachronism on paper-making to the earlier dramatist, and that on printing to William Shakspere — who also borrowed the allusion to *the score and the tally* from a former speech in the work of his unknown precursor.

Malone, when he edited *The plays and poems of William Shakspere*, undertook to distinguish by inverted commas the lines of this play which the poet "retouched and greatly improved," and by asterisks, those which were "his own original production." The design was commendable, but in the execution of it he committed numerous oversights. BOLTON CORNEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Book of Familiar Quotations; being a Collection of Popular Extracts and Aphorisms selected from the Works of the best Authors, is a little volume of such extracts from Shakspeare, Pope, and others of our greatest poets as most frequently fall on the ear in conversation, or meet the eye in the columns of the press and periodicals of the country. The present selection is a very good one, as far as it goes, and has the advantage over its predecessors of not only giving us the name of the author of each passage quoted, but also its precise place in his works.

Shall we Register our Deeds? answered by Sir Edward Sugden. This clever pamphlet proposes an important Query, and replies to it thus: "Let us therefore to the question proposed, Shall we register our deeds? answer with one voice, No!"

If the study of Natural History be one which may with advantage be introduced into the family circle (and who can doubt it?) we know no better medium than the clever and well-conducted little weekly paper which has just been commenced under the title of Kidd's *London Journal*, of which the first five numbers are before us.

Mr. Tymms, the active and zealous Secretary of the *Bury and West Suffolk Archæological Institute*, and Editor of the volume of *Bury Wills*, printed by the Camden Society, is about to publish a *Handbook of Bury*, on the plan of Cunningham's *Handbook of London*, and would be glad to receive any notes upon the subject: more especially with respect to its remarkable inhabitants.

We have to call the attention of our readers interested in the history of our Constitution and Constitutional Law to a preliminary Essay on the History of the *Law of Habeas Corpus* recently published by Dr. Marquardsen, under the title *Ueber Haft und Bürgschaft bei den Angelsachsen*. It is but a small pamphlet, but will repay the time spent in its perusal. This mention of the Anglo-Saxon polity reminds us, that the Second Part of *The Jubilee Edition of the Complete Works of King Alfred* has been issued, and, in addition to a continuation of the *Harmony of the Chronicles*, contains a *Sketch of the Anglo-Saxon Mint*, and a *Description of all the Coins of King Alfred* now remaining.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

FIELDING'S WORKS. 14 Vols. 1808. Vol. XI. [Being 2nd of Amelia].
SHADWELL. Vols. II. and IV. 1720.
ARCHBISHOP LEIGHTON. Vol. IV. 1819.
BARONETAGE. Vol. I. 1720.
Ditto. Vols. I. and II. 1727.
CHAMBERLAYNE'S PHARONNIDA. (Reprint.) Vols. I. and II. 1820.
EVANS' OLD BALLADS. Vol. III. 1784.
HOLCROFT'S LAVATER. Vol. I. 1789.
ENCYCLOPÆDIA BRITANNICA. Vol. I. Third edition, published in 1794, Edinburgh, for A. Bell.
DRECHSLERUS DE LARVIS. Lipsiæ, 1674.
GIBBON'S DECLINE AND FALL. Vol. II. Dublin. Luke White. 1789.
ELSLEY ON THE GOSPEL AND ACTS. London. 1833. Vol. I.
SPENSER'S WORKS. Pickering's edition, 1839. Sm. 8vo. Vol. V.
WHARTON'S ANGLIA SACRA. Fol. Vol. II.
ARISTOPHANES, Bekker. (5 Vols. edit.) Vol. II. London, 1829.
LYDGATE'S BOKE OF TROYE. 4to. 1555. (Any fragment.)
COLERIDGE'S TABLE TALK. Vol. I. Murray. 1835.
THE BARBERS (a poem), by W. Hutton. 8vo. 1793. (Original edition, not the fac-simile.)
THE DOCTRINE AND PRACTICE OF THE CHURCH OF ROME TRULY REPRESENTED, by Edw. Stillingfleet, Bishop of Worcester, edited by William Cunningham, Min. Edinburgh.
A CATECHISM TRULY REPRESENTING THE DOCTRINES AND PRACTICES OF THE CHURCH OF ROME, with an Answer to them, by John Williams, M.A.
DODD'S CERTAMEN UTRIUSQUE ECCLESIÆ; or a List of all the Eminent Writers, Catholics and Protestants, since the Reformation. 1724.

FÜSSLEIN, JOH. CONRAD, BEYTRAGE ZUR ERLÄUTERUNG DER KIRCHEN-REFORMATIONS-GESCHICHTE DES SCHWEITZERLANDES. 5 Vols. Zurich, 1741.

VERUS CHRISTIANUS, OR DIRECTIONS FOR PRIVATE DEVOTIONS, &c., with Appendix, by David Stokes. Oxford, 1668.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

EXECUTIONER OF CHARLES I. *The passage from Lilly sent us by* R. S. F. *has already appeared in* "N. & Q.;" *see* Vol. II., p. 263. *The story of Lord Stair being the executioner, forwarded by* R. F. M. *and* C., *is obviously a fiction. It was printed by Hone in his* Cecil's Sixty Curious and Authentic Narratives, *where it is given as a quotation from* The Recreations of a Man of Feeling.

R. GLENN *will find a list of Englishman who have been Cardinals in our* 2nd Vol., p. 406.

R. G. V. THE THREE BALLS OF PAWNBROKERS *is explained in our* 1st Vol., p. 42.

T. B. H. *Does not our division of* REPLIES TO MINOR QUERIES *answer the purpose suggested?*

H. G. D. *is thanked for his private note. The ballad is intended for insertion. We will make inquiries respecting the old tablets. Many of our early Numbers are out of print again.*

J. J. D. *shall receive a note from us shortly, not only with reference to the* specimen *enclosed, but to his former communication, which has not been lost sight of.*

O. T. D. (Hull) *is thanked. His wishes shall be attended to.*

M. W. B. (Bruges). *The order has been duly received.*

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STONE-PILLAR WORSHIP STILL EXISTING IN IRELAND.

In a work recently published by the Earl of Roden, entitled *Progress of the Reformation in Ireland*, there occurs a curious account of a remnant of this ancient form of fetichism still existing in Inniskea, an island off the coast of Mayo, with about 380 inhabitants; amongst whom, he says,

"*A stone* carefully wrapped up in flannel is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a wreck on their coast."—P. 51.

A correspondent in the same volume writes to Lord Roden that—

"They all speak the Irish language, and among them is a trace of that government by chiefs, which in former times prevailed in Ireland: the present chief or king of Inniskea is an intelligent peasant called Cain, whose authority is acknowledged, and the settlement of all disputes is referred to his decision. Though nominally Roman Catholics, these islanders have no priest resident among them; they know nothing of the tenets of that church, and their worship consists in occasional meetings at their chief's house, with visits to a holy well called *Derivla*. The absence of religion is supplied by the open practice of pagan idolatry. In the south island a stone idol called in the Irish *Neevougi*, has been from time immemorial religiously preserved and worshipped. This god resembles in appearance a thick roll of homespun flannel, which arises from the custom of dedicating to it a dress of that material whenever its aid is sought; this is sewed on by an old woman, its priestess. Of the early history of this idol no authentic information can be procured, but its power is believed to be immense; they pray to it in time of sickness, it is invoked when a storm is desired to dash some hapless ship upon their coast, and again it is solicited to calm the waves to admit of the islanders fishing or visiting the main land."—*Ib.* pp. 53, 54.

This statement, irrespective of graver reflections, is suggestive of a curious inquiry, whether this point of Ireland, on the utmost western verge of Europe, be not the last spot in Christendom in which a trace can now be found of stone-pillar worship?—the most ancient of all forms of idolatry known to the records of the human race; and the most widely extended, since at one time or another it has prevailed in every nation of the old world, from the shores of Lapland to the confines of India; and, I apprehend, vestiges of its former existence are to be traced on the continent of America.

Before men discovered the use of metals, or the method of cutting rocks, they worshipped unhewn stones; and if the authenticity of Sanchoniathon is to be accepted, they consecrated pillars to the *fire* and the *wind* before they had learned to hunt, to

fish, or to harden bricks in the sun. (Sanchon. in Cory's *Ancient Fragments*, pp. 7, 8.) From *Chna*, "the first Phœnician" as he is called by the same remote authority, the Canaanites acquired the practice of stone-pillar worship, which prevailed amongst them long before:

"Jacob took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it; and called the name of the place Bethel, saying, this stone which I have set up for a pillar shall be *God's house*."—Gen. xxviii. 18. 22.

The Israelites were repeatedly ordered to destroy these stone idols of the Canaanites, to overthrow their altars, and "break their pillars" (Deut. vii. 5.; xii. 3.). And when the Jews themselves, in their aberrations, were tempted to imitate their customs, Moses points a sarcasm at their delusion:—

"Where are their gods, their *rock* in whom they trusted! How should one chase a thousand, and two put ten thousand to flight, except their *rock* had sold them?"—*Ib.* xxxii. 30. 37.

From Jacob's consecration of his stone pillar, and the name *Bethel* which he conferred upon it (which, in Phœnician, signified *the house of God*), were derived the Bætylia, Βαιτύλια or Βαιτύλοι, the black stones worshipped in Syria and Asia Minor, in Egypt, and in Greece before the time of Cecrops, under the names of Cybele and of Saturn, who is fabled to have swallowed one of them when he intended to have devoured his son Jupiter. Even in the refined period of Grecian philosophy, the common people could not divest themselves of the influence of the ancient belief; and Theophrastus gives it as the characteristic of the "superstitious man," that he could not resist the impulse to bow to these mysterious stones, which served to mark the confluence of the highways. From Asia Minor pillar worship was carried to Italy and Gaul, and eventually extended to Germany, where the trunks of trees occasionally became the substitute for stone. From the same original the Arabs borrowed the Kaaba, the black stone, which is still revered at Mecca; and the Brahmans a more repulsive form, under which the worship now exists in Hindostan. Even in early times the reverence of these stones took a variety of forms, as they were applied to mark the burial-place of saints and persons of distinction, to define contested boundaries, and to commemorate great events (vide Joshua iv. 5.; xxiv. 26.); and perhaps many of the stones which have now a traditional, and even historical celebrity in Great Britain, such as the "Lia Fail" of Tara, the great "Stone of Scoon," on which the Scottish kings were crowned; the "King's Stone" in Surrey, which served a similar office to the Saxons; the "Charter Stone" of Inverness; the "Leper's Stone" of Ayr; the "Blue Stone" of Carrick; the "Black Stone" of Iona, and others, may have acquired their later respect from their earlier sanctity.

There appear to be few countries in the old world which do not possess some monuments of this most remote idolatry; but there is none in which they would seem to be so abundant as on the western extremity of Europe, in Cornwall, and especially in the islands and promontories from the Land's End to Caithness and the Orkneys. In the latter the worship of stone pillars continued to so recent a period, that one is curious to know when it actually disappeared, and whether there still exist traces of it in any other locality, similar to that pointed out by the Earl of Roden at Inniskea.

My own acquaintance with the subject is very imperfect; but, so far as my recollection serves, the following references may direct attention to interesting quarters.

Scheffer, who published his *Description of Lapland* in 1673, states that the practice of stone-pillar worship then existed there, and that *Storjunkar*, one of the deities of Scandinavian mythology, was—

"Represented by a stone. Neither do they use any art in polishing it; but take it as they find it upon the banks of lakes and rivers. In this shape they worship it as his image, and call it *Kied kie jubmal*, that is, *the stone god*."—Scheffer, *Lapponia*. Engl. London, 1751.

He adds that they select the unhewn stone, because it is in the form in which it was shaped by the hand of the Creator himself. The incident suggests a curious coincidence with the expressions of Isaiah (ch. lvii. v. 6.):

"Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering; thou hast offered a meat-offering. Should I receive comfort in these?"

Joshua, too, selected the twelve stones with which he commemorated the passage of the Jordan from the midst of the river, where the priests' feet stood when they bore the ark across.

Martin, in his account of the Western Islands of Scotland in 1703 A.D., describes repeatedly the numerous pillar-stones which were then objects of respect in the several localities. And in one instance he states that an image which was held in veneration in one of the islands was *swathed in flannel*,—a practice which would thus seem to have served as a precedent for the priestess of Inniskea, as detailed by Lord Roden. In speaking of the island of Eriska, to the north of Barra, Martin says—

"There is a stone set up, near a mile to the south of St. Columbus's church, about eight foot high and two broad. It is called by the natives the *bowing stone*; for when the inhabitants had the first sight of the church, they set up this stone, and then bowed, and said the Lord's Prayer."—*A Description of the Western Islands*, p. 88.

But Borlase, who notices this passage in his

Antiquities of Cornwall, gives a much more learned derivation of the name. He says:

"They call them *bowing stones*, as it seems to me, from the reverence shown them; for the *Even Maschith*, which the Jews were forbade to worship — (Leviticus xxvi. 1. '*neither shall ye set up any image of stone*') — signifies really a *bowing stone*, and was doubtless so called because worshipped by the Canaanites." — Borlase, *Antiquities of Cornwall*, book iii. c. 2.

I fancy the word which Martin rendered a *bowing stone*, is *cromlech*, or *crom liagh*.

As regards the ancient monuments of stone worship in Cornwall, the most learned and the most ample information is contained in Borlase's *Antiquities* of that county; but there their worship ceased, though not till several centuries after the introduction of Christianity. Borlase says:

"After Christianity took place, many continued to worship these stones; coming thither with lighted torches, and praying for safety and success: and this custom we can trace through the fifth and sixth centuries; and even into the seventh, as will appear from the prohibitions of several Councils." — Borlase, *Antiq. Corn.*, b. iii. c. ii. p. 162.

In all parts of Ireland these stone pillars are to be found in comparative frequency. Accounts of them will be found in *The Ancient and Present State of the County Down*, A.D. 1744; in Wakeman's *Handbook of Irish Antiquities*, and in various similar authorities. A writer in the *Archæologia* for A.D. 1800 says that many of the stone crosses which form so interesting and beautiful a feature in Irish antiquities were originally pagan pillar-stones, on which the cross was sculptured subsequent to the introduction of Christianity, in order that —

"The common people, who were not easily to be diverted from their superstitious reverence for these stones, might pay a kind of justifiable adoration to them when thus appropriated to the use of Christian memorials by the sign of the cross."—*Archæol.* vol. xiii. p. 208.

The tenacity of the Irish people to this ancient superstition is established by the fact of its continuance to the present day in the sequestered island of Inniskea. And it seems to me that it would be an object of curious inquiry, if your correspondents could ascertain whether this be the last remnant of pillar worship now remaining in Europe; and especially whether any further trace of it is to be found in any other portion of the British dominions. J. EMERSON TENNENT.

London.

THE INVASION OF BRITAIN.

(*Not by Julius Cæsar.*)

A great many correspondents of the daily press are directing the attention, I suppose, of the Government to what they call the "defenceless state of Great Britain." Will you allow me, on account, as I think, of its rarity, to submit to you the following extract from the *Macaronéa*, par Octave Delepierre (*Gancia*, Brighton, 1852), attributed to Porson. The lines were composed on occasion of the projected French invasion under Napoleon.

"LINGO DRAWN FOR THE MILITIA.

"*Ego nunquam audivi* such terrible news,
At this present *tempus* my *sensus* confuse;
I'm drawn for a *miles*, — I must go *cum marte*,
And, *concinus ense*, — engage Bonaparte.

"Such *tempora nunquam videbant majores*,
For then their opponents had different *mores*;
But we will soon prove to the Corsican vaunter,
Though Times may be changed, — Britons never *mutantur*.

"*Mehercle!* this Consul *non potest* be quiet,
His word must be *lex*, and where he says *Fiat*,
Quasi Deus, he thinks we must run at his nod,
But Britons were ne'er good at running, by ——!

"*Per mare*, I rather am led to *opine*,
To meet British *naves* he would not incline;
Lest he should *in mare profundum* be drown'd,
Et cum algâ, non laurâ, his *caput* be crown'd.

"But allow that this boaster in Britain could land,
Multis cum aliis at his command:
Here are lads who will meet, aye, and properly work 'em,
And speedily send 'em, *ni fallor, in orcum.*

"*Nunc*, let us, *amici*, join *corda et manus*,
And use well the *vires Di Boni* afford us;
Then let nations combine, Britain never can fall,
She's, *multum in parvo*, a match for them all."

These verses are quoted by M. Delepierre, from Stephen Collet's *Relics of Literature*, 8vo. 1823.

S. H.

HERMITS, ORNAMENTAL AND EXPERIMENTAL.

Keeping a poet is a luxury enjoyed by many, from the Queen down to Messrs. Moses, Hyam and Co.; but the refinement of keeping an hermit would appear to be a more *recherché* and less ordinary appendage of wealth and taste.

I send you an advertisement *for*, and two actual instances of *going a hermiting*, from my scrap-book:

"A young man, who wishes to retire from the world and live as an hermit in some convenient spot in England, is willing to engage with any nobleman or gentleman who may be desirous of having one. Any letter directed to S. Lawrence (post paid) to be left at Mr. Otton's, No. 6. Colman's Lane, Plymouth, mentioning what gratuity will be given, and all other particulars, will be duly attended to."—*Courier*, Jan. 11th, 1810.

Can any one tell me whether this retiring young

man was engaged in the above capacity? I do not think so: for soon after an advertisement appeared in the papers which I have reasons for thinking was by the same hand.

"Wants a situation in a pious regular family, in a place where the Gospel is preached, a young man of serious mind, who can wait at table and milk a cow."

The immortal Dr. Busby asks —

"When energising objects men pursue,
What are the prodigies they cannot do?"

Whether it is because *going a hermiting* does not come under the Doctor's "energising objects" I know not; but this is clear, that the two following instances proved unsuccessful:

"M. Hamilton, onee the proprietor of Payne's Hill, near Cobham, Surrey, advertised for a person who was willing to become a hermit in that beautiful retreat of his. The conditions were, that he was to continue in the hermitage seven years, where he should be provided with a Bible, optical glasses, a mat for his bed, a hassock for his pillow, an hour-glass for his timepiece, water for his beverage, food from the house, but never to exchange a syllable with the servant. He was to wear a camlet robe, never to cut his beard or nails, nor ever to stray beyond the limits of the grounds. If he lived there, under all these restrictions, till the end of the term, he was to receive seven hundred guineas. But on breach of any of them, or if he quitted the place any time previous to that term, the whole was to be forfeited. One person attempted it, but a three weeks' trial cured him.

"Mr. Powyss, of Mareham, near Preston, Lancashire, was more successful in this singularity: he advertised a reward of 50*l.* a-year for life, to any man who would undertake to live seven years under ground, without seeing anything human: and to let his toe and finger nails grow, with his hair and beard, during the whole time. Apartments were prepared under ground, very commodious, with a cold bath, a chamber organ, as many books as the occupier pleased, and provisions served from his own table. Whenever the recluse wanted any convenience, he was to ring a bell, and it was provided for him. Singular as this residence may appear, an occupier offered himself, and actually staid in it, observing the required conditions for four years."

FLORENCE.

Dublin.

DAVID MALLET, HIS CHARACTER AND BIOGRAPHY.

When an editor selects a favourite ballad for notes and illustrations, he may be supposed, naturally, to have a sort of respect, not to say veneration, for its author. Such is the case with the recent editor of *Edwin and Emma* (Dr. Dinsdale), when, in his brief biography of David Mallet, he glosses over the vices of this man's character in the quietest and most inoffensive manner possible. If he was a "heartless villain" I do not see that we ought to screen him; and I think those who may choose to look into his doings will find him full as "black" as he is painted.

Southey, in his *Specimens of the Later English Poets*, vol. ii. p. 342., does not mince the matter. His words are these:—

"A man of more talents than honesty, who was always ready to perform any dirty work for interest; to blast the character either of the dead or the living, and to destroy life as well as reputation. Mallet was 'first assassin' in the tragedy of Admiral Byng's murder."

In a copy of Gascoigne's *Works*, sold in Heber's sale, was the following MS. note by George Steevens:—

"This volume was bought for 1*l.* 13*s.* at Mr. Mallet's, *alias* Malloch's, sale, March 14, 1776. He was the only Scotchman who died in my memory unlamented by an individual of his own nation."

David Malloch, or Mallet, is said to have been born about the year 1700, at Crieff, in Perthshire, at which place his father was an innkeeper. A search has been made in the parochial registers of Crieff, from 1692 to 1730, but his baptism is not registered.

The names of various children of Charles and Donald Malloch's in the neighbourhood of Crieff occur, including a David, in 1712. This obviously was not the poet; but it appears that his father "James Malloch, and Beatrix Clark his wife," were brought before the Kirk Session of Crieff in October and November, 1704, for profanation of the Lord's day, "by some strangers drinking and fighting in their house on the Sabbath immediately following Michaelmas." On the 12th of November, "they being both rebuked for giving entertainment to such folks on the sabbath-day, and promising never to do the like, were dismissed."

Some of Mallet's letters are printed in the *Edinburgh Magazine*, a literary miscellany, for 1793. They contain a number of curious literary notices, including some particulars of the writer's life not generally known.

Much interesting matter concerning the literary career and character of David Mallet may also be found in the recent *Life of David Hume* by John Hill Burton, Esq., Advocate.

EDWARD F. RIMBAULT.

Minor Notes.

The Hyphen.—Dr. Dobbin, lecturing some time back on physical education in Hull, condemned the practice of tight lacing as extremely injurious to the symmetry and health of the female sex, and jocularly proposed the formation of an "Anti-killing-young-women-by-a-lingering-death-Society." This was gravely reproduced in other parts of this country and on the continent as a sober matter of fact, the Germans giving the hyphenated title thus: *Jungefrauenzimmerdurchschwindsuchttoedtungs-gegenverein.* I. C.

Old Books and New Titles.—Permit me to say that it is in the power of your London correspondents to do a real service to your country readers, and at the same time serve the cause of *honest* bibliopoly, by pointing out in the pages of "N. & Q." current instances of what I beg leave to call *the fraudulent advertisement* of published books under a *new title*, or one so altered as to produce the impression of *novelty* in the mind of a reader like myself. For example, being an admirer of *Sam Slick's* works—and who is not?—I purchased, on its first appearance, his *English in America;* and seeing lately advertised, as a new work, *Rule and Misrule of the English in America*, by the same author, I obtained it, and found it the identical work before named, the *title-page* alone being altered! I mention another instance. I perceive an advertisement of the *Letters of Gray the Poet*, published from the original MSS. in two volumes, by the Rev. J. Mitford. Now, I should like to know whether this is, as it is called, really a "new work," or merely a part, or at most a revival, of Mitford's *Letters, &c. of Gray*, published in 4 vols., 1836. J. H.

Eugene Aram.—Until the year 1834, when considerable reforms took place in the Court of Exchequer with respect to sheriffs' accounts, a process called "the Summons of the Pipe" issued into each county, charging the sheriff with the levy of divers old rents. In that of Yorkshire I noticed the following entry, which I communicated to Mr. Scatcherd. I am not aware that it has ever been published. By inserting it you will relieve me from the necessity of preserving my "note."

"Of the same Sheriff for the issues of waste building in Knaresbrough, in the said county, in the tenure of Daniel Clarke, of the yearly value of IIII*£i* and one undivided moiety or fifth part of the whole, to be divided into five equal parts of and in a certain farm called Moat House farm, situate at Wickersley in the said County, which consists [*here followed particulars*], in the occupation of Samuel Chipchase, of the yearly value of XXI*£i* of the lands and tenements of *Daniel Clarke* aforesaid, shoemaker, *outlawed* at the suit of *Philip Coates*, gentleman, in a plea of trespass on the case VIII*£i* III^{s} and VI^{c}XXXVIII*£i* V^{s} arrears."

"Philip Coates," says Mr. Scatcherd (*Gleanings*, p. 26.), "attorney-at-law, a very respectable man, married Clarke's wife's sister." It is singular that a murdered man should be outlawed after death, and that he should continue to haunt the Exchequer for near a century afterwards. It is a complete confirmation of the statement that Clarke was supposed to have absconded, and that no suspicion of foul play arose at the time of his disappearance. W. G.

Inscription at Hardwicke Hall.—The following inscription, from a banqueting-room in Hardwicke Hall, Derbyshire, may be worthy of a place by the side of those quoted by PROCURATOR (Vol. v., p. 8.):

"Sanguine, cornu, corde, oculo, pede, cervus et aure
Nobilis, at claro sanguine nobilior."

H. T.

Queries.

JUNIUS QUERIES.

Junius Rumours.—Some months since there was a story whispered in certain circles, or rather two stories, which, when taken together, went to show that this great mystery of modern times was on the eve of solution. The first stated that the *Grenville Papers*, about to be published by Murray, would prove the identity of Junius with the correspondent of Woodfall under one of the signatures Atticus or Brutus, whose letters had been already, and, as it would thereby appear, very properly, attributed to Junius himself. The second rumour was to the effect that an eminent bookseller, whose attention had been drawn to the Junius question by the circumstance of his having recently published an edition of the letters, &c., on being called in to estimate the value of certain historical papers for some legal purposes, was startled by discovering, in the course of his examination of them, who this Atticus or Brutus was — and, consequently, who Junius himself was. On the announcement of an article on Junius in the *Quarterly Review*, those who had heard these stories expected to find in the article in question the solution of what has been called the "great political enigma of the eighteenth century." As this hope has not been realised, may I ask, through the medium of "N. & Q.," whether there is any foundation for the rumours I have referred to; and, if so, how much of truth there is in both or either of them. Such information will be acceptable to every one of your readers who is not satisfied with any of the THIRTY-NINE theories on the subject which have been already propounded, and who is therefore like myself still a JUNIUS QUERIST.

"*To Commit*" *in the Sense used by Junius.*—On looking into Walker's *Dictionary*, a short time since, I found the following remark, which seems to have escaped every inquirer into the authorship of the letters of Junius:—

"*To* COMMIT.—This word was *first* used in Junius's letters in a sense unknown to our former English writers, namely, *to expose, to venture, to hazard;* this sense is borrowed from the French, and has been generally adopted by subsequent writers."

Can any of your readers produce an instance of the use of this word in the sense here applied to it, *prior* to the appearance of Junius? Such a parallel would carry more weight with it than the countless examples of verbal singularities with

which almost every *discoverer* of Junius has encumbered his essay. D. J.

Junius' Letters to Wilkes.—Would Mr. Hallam kindly inform your readers whether the *Junius Letters*, to which he refers in "N. & Q." Vol. iii., p. 241., were inserted in books or not? And in the former case, whether they were in a separate collection, or mixed with the other correspondence of Mr. Wilkes? I. J. M.

WHAT IS THE DERIVATION OF "GARSECG?"

This Anglo-Saxon word is used in the poetry of Beowulf and Cædmon, and in the prose of Orosius and Bede, &c. The *â* in *gâr* is twice accented in Cædmon; and Mr. Kemble has always accented it in Beowulf. In the Lauderdale MS. of Orosius it is written *garsæcg* and *garsecg;* and in the Cotton MS. *garsegc* and *garsecg*, without any accent. Grimm, Kemble, and Ettmüller make the first part of the word to be *gâr*, a spear, javelin, the Goth., *gairu;* Ohd., *kér;* O. Sax., *gér;* O. Nor., *geir:* and the latter, *secg*, a soldier, man. Thus *gârsecg* would be literally "a spear-man," homo jaculo armatus. Mr. Kemble adds, it is "a name for *the ocean*, which is probably derived from some ancient myth, and is now quite unintelligible." Ettmüller gives it, "*Gârsecg, es*, m. Carex jaculorum, vel vir hastatus, *i. e.* oceanus.—Grymm's *Mythol.*, p. xxvii."

Dahlmann, in his *Forschungen der Geschichte*, p. 414., divides the word thus: *Gars-ecg*, and says, *gar* is very expressive, and denotes "what is enclosed," and is allied to the Ger. *garten*, a garden, like the A.-S. *geard*, a garden, region, earth. *Ecg*, Icl. *egg;* Ger. *egge, ecke*, a border, an outward part; that is, *what borders or encircles the earth, the ocean.* What authority is there for dividing the word into *gars-ecg*, and for the meaning he gives to *gar?*

Barrington, in his edition of *Orosius*, p. xxiii., gives "M. H. The Hatton MS." among the transcripts. I cannot find any Hatton MS. of *Orosius.* Can he refer to the transcript of Junius?

Throw.

Minor Queries.

Commemoration of Benefactors.—I shall be glad to learn by what authority an office for the Commemoration of Founders and Benefactors is used in our college chapels, since this office in not found in our Book of Common Prayer. And, farther, whether the office is the same in all places, *mutatis mutandis.* In my own college (Queen's, Cambridge), the order of service was as follows:—The Lesson, Ecclus. xliv. (read by a scholar): the sermon: the list of foundresses and benefactors: Te Deum laudamus: proper Psalms, viz. cxlviii., cxlix., cl.: the following versicles and responses:

"*V.* The memory of the righteous shall remain for evermore.

R. And shall not be afraid of any evil report.

V. The Lord be with you.

R. And with thy spirit."

Then followed an appropriate collect, introduced by the words "Let us pray;" and the office was concluded by the Benediction.

W. Sparrow Simpson, B.A.

Pedigree of Richard, Earl of Chepstow.—At a recent meeting of the Kilkenny Archæological Society, there was exhibited, by permission of the Marquis of Ormonde, an original charter, under seal, of Richard, Earl of Chepstow, surnamed Strongbow, whereby he granted certain lands in his newly acquired territory of Leinster, to Adam de Hereford. The charter, which is beautifully and clearly written on a small piece of vellum, commences thus:

"Comes Ric' fil' com' Ric' Gisleb'ti omnibus amicis suis," &c.

As the usually given pedigrees (see Sir R. Colt Hoare's *Tour in Ireland*, Introd. p. lxxv.) make Richard Strongbow the son of Gilbert, the second son, and not Richard, the eldest son, of Gilbert de Tonbrige; query, Are we to supply "fil'" before "Gisleberti" in the charter, or are we to suppose that the second "Ric'" is a slip of the pen,—a thing, however, not likely to occur in a legal deed of so important a nature. James Graves.

Kilkenny.

Twenty-seven Children.—In Colonel James Turner's defence (*English Causes Célèbres*, vol. i. p. 111.) he says, speaking of his wife, who was then also on trial for her life:

"She sat down, being somewhat fat and weary, poor heart! I have had twenty-seven children by her; fifteen sons and twelve daughters."

Is there any well authenticated instance of a woman having had more than twenty-five children?

E. D.

Esquires of the Martyred King.—In the Smith MSS. in the Bodleian Library, there are copies of certain petitions addressed to King Charles II., relating to a proposed Order of Esquires of the Martyred King. These forms of petition appear to have been derived *ex MSS. Asm.* 837.

Where is a full account of these proceedings to be found in print? J. Sansom.

Braem's "Mémoires touchant le Commerce."—Having lately seen a MS., of which I subjoin the title, and not being able to discover any further account of the writer of it than what is briefly given in the volume itself, I submit my wish to know something more about the author, and his,

perhaps, still inedited work, to you and to your numerous readers, both in England and in Holland (where you have an able imitator), in the hope of gaining some further information about him. The MS. is a foolscap folio, containing about 340 pages, written in a bold, open hand, and bears the following title: *Mémoires touchant le Commerce que les Provinces Unies des Pays-Bas font dans les divers Endroits du Monde.* At page 306. this part of the MS. ends, and is signed by "Daniel Braems," who says of himself, that he left the Dutch possessions in the East Indies in 1686, and made his Report to the States-General of what he had seen, and delivered in a written copy. Mr. Braems says further, that he was "dernièrement Teneur-Général des Livres à Batavie, et a ramené en qualité de Commandeur la dernière Flotte des Indes en ce pays;" and that his Report, as regards East India affairs, was made "touchant la constitution des affaires dans les Indes Orientales, ainsi qu'elle estoit lorsque la ditte flotte est partie de Batavie," and was delivered in May 26, 1688. The remaining pages of the MS. are taken up with a detailed account of the ecclesiastical and civil revenues of France for 1692, and also the "estat des affaires extraordinaires" for the years 1689, 1690, 1691, 1692. J. M.

Newspapers. — Can any of your readers obligingly inform me when *The Suffolk Mercury or St. Edmund's Bury Post* commenced? The earliest number I have seen is that of "Monday, Feb. 3, 1717, to be continued weekly, No. 43. Price Three Half-pence." The next is that of "Monday, May 2, 1726, Vol. xvi., No. 52." And the latest that of "Monday, October 4, 1731, Vol. xxii., No. 40." When did it cease? Were there any other papers before 1782 printed in Bury; or including the name of that town in its title?

Buriensis.

Serjeant Trumpeter. — What are the privileges of persons holding this appointment?

Edward F. Rimbault.

Lunhunter.—What is the etymology of this surname; or rather, what is a *lun?* We have the analogous names Wolfhunter and Todhunter (*i. e.* a hunter of foxes). I am not satisfied with the origin assigned to this designation in my *English Surnames.* Is there any beast of prey, or of the chase, bearing the provincial name of *lun?*

Mark Antony Lower.

Family of Bullen. — Could any of your readers inform me what branch of the Bullen family it was that emigrated to Ireland in the fifteenth or sixteenth century, and settled at Kinsale in the county of Cork? Their genealogical history I find it difficult, almost impossible, to discover. It is thought that the first of the family who settled in Ireland was nearly allied to the lovely but unfortunate queen of Henry VIII.; and the family consequently claim kindred with our famous Queen Elizabeth, though they seem unable to trace their pedigree so as to prove it. The present representative of this old family resides at Bally Thomas, in the neighbourhood of Mallow; but, singular to say, though proud of his name and race, can give no correct history of his pedigree; in fact, nothing more than a traditionary account of it. I find, in turning over the pages of Burke's *Landed Gentry*, the following note appended to the pedigree of the Glovers of Mount Glover:

"This Abigail Bullen was daughter of Robert Bullen, of Kinsale, descended from the Bullen family, who came and settled in Ireland in the reign of Elizabeth, and who are stated to have been not remotely related to that queen."

Any information connected with this family I am most anxious to obtain. E. A. G.

London.

Burnomania. — I should be glad if any of your correspondents could favour me with the name of the author of this work: it is entitled *Burnomania, or the Celebrity of Robert Burns considered*, Edinburgh, 1811, 12mo., pp. 103. In his advertisement to the reader, the author says:

"Who is the author? Is he a poor man? Is he employed by the booksellers? Is he a young student? Does he write for fame? For gain? Does he wish to irritate, to offend, to indulge in a sarcastic humour? To all these questions, the answer is 'No.'"

Elginensis.

Rent of Assize.—Can you or any of your correspondents explain certain difficulties I find in a schedule of the revenues of the bishopric of Winton, sent by Thomas Cooper, the Bishop of Winton, 1587, to the Lord Treasurer: Strype's *Annals*, vol. iii. part 2. p. 263. Oxon, 1824?

In the first place, there appears to be some misprint, as "the whole charge or value" is put at 3114*l.* 0*s.* 5*d.*, and "ordinary reprizes and allowances deducted" 3389*l.* 0*s.* 11*d.*, and then "remain of rent of assize of the same bishopric" 2773*l.* 10*s.* 6*d.*, which appears afterwards to be a misprint for 2775*l.*, &c. What is "rent of assize?" is it the *assessment* of the bishopric for dues, rates, &c.? Also what is the meaning of "ob. q.," which is added after certain items?

Lastly, what is to be understood by the item "For ingrossing the great pipe," &c.? I should be much obliged by any explanation of these accounts. H. C. K.

—— Rectory, Hereford.

White Livers. — Can any correspondent give some information as to the popular superstition of *white livers*, or refer to any author that alludes to it in any way. In a recent account of poisonings in France, by a woman named Helène Jagado, it

is stated that though for a long time she was not suspected to be an actual murderess, yet "the frequency of deaths in the families by whom she was engaged excited a suspicion among the peasantry that there was something in her nature fatal to those who were near her; and they said that *her liver was white*, it being believed, in that part of France, that persons who are dangerous have *white livers*." In the midland counties there is a similar saying among the lower classes, and I have heard it said of an individual who had married and lost several wives by death, that he had a white liver. A young woman once told me that she had been advised not to marry a certain suitor, because he had a white liver, and she would be dead within a year. "White-livered rascal" is a common term of reproach in Gloucestershire. What is the origin and explanation of the supposed *white liver?* AMBROSE FLORENCE.

Worcester.

Welsh Names Blaen. — Can any of your correspondents tell the meaning of the word *Blaen*, which occurs so frequently in the names of places in Pembrokeshire, and perhaps other parts of Wales? Thus, there is *Blaen-awen*, near Monington; *Blaen-argy*, *Blaen-pant*, and *Blaen-hafren*, to the south of Hantwood; *Blaen-yr-angell*; *Blaen-y-foss* and *Blaen-nefern* near Penrydd; *Blaen-dyffryn*; and a great many more. It seems generally to be applied to farms. α.

Jesuits. — Can you give me any clue to the following line:

"Haud cum Jesu itis qui itis cum Jesuitis?"

A similar play on words was made a few years ago by an Italian professor in the university of Pisa. A large number of Jesuits made their appearance one day in his lecture room, as they believed that he was about to assail some favourite dogma of theirs. He commenced his lecture with the following words —

"Quanti Gesuiti sono all' inferno!"

When remonstrated with, he said that his words were

"Quanti — Gesu! — iti sono all' inferno!"

L. H. J. T.

"*The right divine of Kings to govern wrong.*" — Can any of your correspondents inform me the origin of the line "The right divine of kings to govern wrong?" It is in the *Dunciad*, book iv., placed in inverted commas. Is it there used as a quotation? and, if so, whence is it taken, or was Pope the original author of the lines?

SARPEDON.

[Our correspondent is clearly not aware that this line has already been the subject of much discussion in our columns. (See Vol. iii., p. 494.; Vol. iv., pp. 125. 160.) But as the Query has not yet been solved, and many curious points may depend upon its solution, we avail ourselves of SARPEDON's inquiry to bring the matter again under the consideration of our readers.]

Valentines, when first introduced. — The quantity and variety of Valentines which now occupy our stationers' windows suggest the Query as to their first introduction; whether originally so ornamental, and if by hand; when they first became printed, and what early specimens exist? EXON.

Minor Queries Answered.

The Bed of Ware. — In Shakspeare's comedy of *Twelfth Night*, the following words are used by Sir Toby, Act III. Sc. 2.:

"... Although the sheet were big enough for the Bed of Ware in England."

Query: What is the history of Bed of Ware? †

[Nares, in his *Glossary*, says, "This curious piece of furniture is said to be still in being, and visible at the Crown or at the Bull in Ware. It is reported to be twelve feet square, and to be capable of holding twenty or twenty-four persons." And he refers to Chauncy's *Hertfordshire* for an account of its receiving at once twelve men and their wives, who lay at top and bottom in this mode of arrangement; first two men, then two women, and so on alternately; so that no man was near to any woman but his wife.]

Merry Andrew. — When did the term *Merry Andrew* first come into use, and what was the occasion of it? χ. β.

[Although Strutt, in his *Sports and Pastimes*, has several allusions to Merry Andrews, he does not attempt to explain the origin of the term. Hearne, in his *Benedictus Abbas* (tom. i. Præf. p. 50. ed. Oxon. 1735, as quoted by Warton in his *English Poetry*, vol. iii. p. 74. ed. 1840), speaking of the well-known Andrew Borde, gives it as his opinion that this facetious physician gave rise to the name of MERRY ANDREW, the fool on the mountebank's stage: "'Twas from the Doctor's method of using such speeches at markets and fairs, that in aftertimes those that imitated the like humorous, jocose language, were styled MERRY ANDREWS, a term much in vogue on our stages."]

A Baron's Hearse. — In reading a curious old book, entitled the *Statesmen and Favourites of England since the Reformation*, which was written by David Lloyd, and published in 1665, I was at a loss to know what a *baron's hearse* might be, and hope therefore that some of your readers may be able to give me some information respecting it. It occurs at page 448., in his observations on the life of Sir Henry Umpton, who, he says, "had allowed him a *baron's hearse*, because he died ambassadour leiger." JOHN BRANFILL HARRISON.

Maidstone.

[Although a "*baron's hearse*" is not particularly specified in the very curious *Note upon Funerals* prefixed by Mr. J. G. Nichols to the *Diary of Henry Machyn*, edited by him for the *Camden Society*,—we refer our correspondent to it, as furnishing much curious illustration of the

time and expense formerly bestowed upon these ceremonials. The word "herse," it may be remarked, was not then applied in its modern sense, but to a frame of timber "covered with black, and armes upon the black, ready to receive the corpse when it had arrived within the church," which corresponds to what our French neighbours designate the *Catafalque.*]

Saint Bartholomew. — Can you favour me with a reference to any works in which any further account is given of this saint, than is contained in the four passages of the New Testament in which his name is mentioned?

What representations are there of him in picture, tapestry, or window, in England or on the continent? REGEDONUM.

[For further particulars we would refer our correspondent to Mrs. Jameson's *Sacred and Legendary Art* (1st edit.), vol. i. pp. 222. et seq.; and Parker's *Calendar of the Anglican Church illustrated*, p. 100.]

Moravian Hymns — Tabitha's Dream (Vol. iv., p. 502.). — Are the following lines from Walsh's *Aristophanes* original; and was the translation ever completed? I quote from memory.

"Audi mæstum, Eliza, questum,
Nuntium audi horridum;
It devota domus tota,
Barathrum orci torridum.

Simkin *Frater* desperatur,
Ludit, salit, turpiter;
Ridet Jana sacra fana;
Tabitha *Runt* deperditur.

Ego, ut ovis, errans quovis
Scomma nuper omnium,
Ter beata, quæ vocata
Manè sum per somnium;

Nam procero par Rogero
Spectrum venit cœlitus:
Dicens, Ego amore implebo
Te divino penitus."

J. H. L.

[These lines are by Christopher Anstey, Esq., and will be found in his *New Bath Guide*, letter xiv., where "Miss Prudence B-n-r-d informs Lady Betty that she has been elected to Methodism by a Vision." This metrical epistle consists of five more verses, to which the author has subjoined a Latin translation. See Anstey's *Works*, p. 82. 4to. 1808. Only Vol. I. of Walsh's translation of *The Comedies of Aristophanes* has been published.]

Story of Ginevra.—Mr. Rogers, in his beautiful poem of *Italy*, has a story which is headed "Ginevra," and which he lays the scene of at Modena. It narrates that a young bride on the day of her wedding, to entertain her young friends, proposes that they should amuse themselves at "hide-and-seek;" and thinking to conceal herself where her companions could not discover her, bethought herself of an old oaken chest in the garret of the house. The lid of this chest unfortunately had a clasp lock, which occasioned her to be completely enshrined; and not being discovered at the time, she must have perished miserably. Many years after, upon pulling the house down the chest was forced open, and the skeleton of the unfortunate lady was, to the consternation of all present, brought to light.

Mr. Rogers, in a note, says, "I believe this story to be founded on fact, though I cannot tell when and where it happened;" and adds, "many old houses *in this country* lay claim to it."

I should be much obliged to any reader of the "N. & Q." to point out any old seat in England where the above is stated to have happened; if there be any memorial or legend concerning it, or any particulars relating to it. ☞ F.

P. S. I have, some years ago, read the counterpart of this story in *French*, when the bride proposes *jouer au cache-cache*, with exactly the same melancholy result, but I have not any recollection in what work.

[Two versions of the dramatic narrative of "Ginevra, the Lady buried alive," are given by Collet in his *Relics of Literature*, p. 186., in neither of which is there any notice of the hide-and-seek game, or of the chest with the clasp-lock. The French account is extracted from the *Causes Célèbres;* and the Italian, which differs in some particulars, from a work by Dominico Maria Manni.]

Play of "Pompey the Great." — Can any of your readers inform me where the entire translation of this play, from the French of Corneille into English, is to be found? — the first act only, which was translated by Waller, being found in some editions of his works. Also, whether I am right in supposing that this play contains a scene where the dead body of Pompey is discovered on the seashore, and a passage discussing what tomb should be erected to his honour, in deprecation of any monument at all, and ending with: "The eternal substance of his greatness; to that I leave him." H.

[The title of the play is, *Pompey the Great; a Tragedy*, as it was acted by the Servants of his Royal Highness the Duke of York. Translated out of French by certain Persons of Honour, 4to. 1664. It consists of five acts. Waller translated the first; the others were translated by the Earl of Dorset, Sir C. Sedley, and Mr. Godolphin. It will be found in the British Museum and the Bodleian.]

Replies.

THE THREE ESTATES OF THE REALM.

(Vol. iv., p. 278.)

Mr. Fraser's erudite researches are well worth the space which they occupy. The conclusions to

be drawn from them appear quite to support my positions:

1. *The Three Estates of the Realm are, the Spiritualty, the Nobility, and the Commonalty:* on this fact there is no dispute. The last is as certainly the *third* estate (*tiers état*). But Mr. Fraser demurs to my ranking the Spiritual Estate as the *first*, quoting the Collect in the Service for the fifth of November, which runs, "the Nobility, Clergy, and Commonalty." On this point I am not prepared with a decisive authority; but certainly the language and practice of Parliament is with me. The Lords Spiritual are always named *before* the Lords Temporal, and precedence is allotted to them accordingly; the Archbishops ranking *above* the Earls (with the more recent distinctions of Marquess and Duke), and the Bishops *above* the Temporal Barons [Qy. What was the relative rank of the *other* "prelates" who were formerly in Parliament?]. To the same effect is the language of the celebrated preamble to the act 24 Henry VIII. c. 12.:—

> "This realm of England is an empire . . . . governed by one supreme head and King . . . . unto whom a body politic compact of all sorts and degrees of people divided in terms and by names of *Spiritualty and Temporalty*, be bounden and owen."

2. *The Convocations of the Clergy* (which are *two* synods sitting in three houses) *are no part of the Parliament.* Mr. Fraser thinks "this point was settled somewhat late in our history;" but it is proved (I submit) in the very extracts which he produces from ancient statutes. Since there is no doubt that the Clergy sat *regularly* in Convocation, we should not hear of their *occasional* presence in the House of Commons had the Convocation been deemed a part of Parliament. It is certain that Convocation never exercised the powers which belong to a chamber of Parliament; even their own subsidies to the Crown were ratified and passed in Parliament before they became *legally* binding. [See on the whole of this subject, Burn's *Eccl. Law* (Phillimore's ed.), tit. "Convocation," vol. ii. pp. 19—23.] Mr. Fraser has certainly adduced instances in which the assent of the Clergy was given to *particular* statutes; he might have added the recital of their submission to the Crown, in the Act of Supremacy, 26 Henry VIII. c. 1. He has shown also that clerical proctors were *occasionally* introduced into the House of Commons, like the judges (he says) in the House of Lords. But this is far from making those proctors, or the Convocation which sent them, a *part* of the Parliament. Indeed it is shown that they were *not* by the petition of the Lower House of Convocation (cited by Mr. Fraser), in which they desire "*to be admitted to sit in Parliament* with the House of Commons, according to antient usage." It is clear that they who so petitioned did not esteem themselves to be, as a Convocation, already part of the Parliament. The Convocation would indeed have become the Spiritual Estate in Parliament, if the Clergy had acceded to the wise and patriotic design of King Edward I. But they, affecting an *imperium in imperio*, refused to assemble at the King's writ as a portion of the Parliament of their country, and chose to tax themselves apart in their Provincial Synods, where they used the forms of a separate Parliament for the Church.

3. Hence *the Spiritual Estate was, and still is, represented in Parliament by the Spiritual Lords.* William the Conqueror having converted their sees into baronies, they were obliged, like other tenants *in capite*, to obey the royal summons to *Parliament.* When I called it a mistake to suppose that our Bishops sit in the Upper House only as Barons, I did not mean that they are not so, in the present constitution of Parliament, but that such was not the *origin* of the prelates being called to share in the legislation of the realm. The other clergy, however, retained their tenure of frankalmoigne, and stood aloof alike from the councils and from the burdens of the state. Attendance in Parliament being chiefly given for the purpose of voting *taxes*, the Commons, as well as the Clergy, looked upon it as a burden more than a privilege. But while the Clergy were quickly compelled to bear their share of the public burdens, their short-sighted policy deprived them of the voice which is now enjoyed by other degrees of Englishmen in the affairs of the country. While Convocation was sitting, the Clergy could make their sentiments known by the Bishops who represented their Estate in Parliament; and we often find the Lower House of Convocation petitioning their lordships to make statements of this kind in their places in Parliament. But in the present suspension of Convocation and the disuse of diocesan synods, the Clergy have lost their weight with the Bishops themselves; and that once formidable Estate of the Realm retains but the shadow of a representation *in Parliament.*

Mr. Fraser will find this account of the matter fully borne out by the extract he has given from Bennet's *Narrative.* "The King in full Parliament charged the *Prelates*, Earls, Barons, and other great men, and the Knights of the shire, and the Commons," to give him counsel. Here we have a description of *Parliament* precisely as it is constituted at this day, and the "Prelates" are the only members of the Spiritualty. Then we read "the Prelates *deliberated* 'with the clergy by themselves' (*i.e.* in *Convocation*), and the Earls and Barons by themselves, and the Knights and others of the Commons by themselves; and then, 'in full Parliament' (as before), each by themselves, and afterwards all in common answered," *i.e.* the Clergy deliberated in Convocation, but answered *in Parliament* by their Prelates.

It is true, as Mr. Fraser observes, that the majority of the Upper House of Parliament binds the Clergy though all the Bishops should be dissentient, as in Queen Elizabeth's Act of Uniformity. This is the result of the Spiritual Estate voting in the same chamber with the Nobility; and to avoid such a result the Commons very early demanded a chamber to themselves. The Spiritualty is thus yet further reduced under the power of the Temporalty; for "the authority of Parliament" (as Elizabeth's Act of Uniformity words it) is and must be supreme, however defective its representative constitution. It were certainly to be wished that those liberal reformers who were so shocked at *burgage tenures* and rotten boroughs, would extend their compassion to the disfranchised clergy, some five or six hundred of whom are "represented," without their consent or opinion asked, by a prelate appointed by the Crown.

On the whole, the Convocation is "the true Church of England by representation" (Canon 139) in such matters as belong to the *Church* as distinguished from the *State;* but in *Parliament*, which is the State, the Spiritualty is represented by the Bishops alone.

I am astonished that Mr. Fraser should stumble at my remark, that the Three Estates still assemble in common for the final passing of every act. I had thought that the ceremony of giving the royal assent in full Parliament to bills previously deliberated upon in the two Houses apart, had been sufficiently well known. Canon Ebor.

P.S.—Since writing the above I have lighted upon the following authorities, confirming the position that the Spiritual Estate is represented in Parliament by the Bishops, and also that it is ranked as the "*First* Estate of the Realm." Can Mr. Fraser adduce *any authority whatever* for applying that designation to the Clergy in Convocation?

I. In *An Account of the Ceremonies observed at the Coronation of George III.* (London, Kearsley, 1791, 4to.), I read that immediately after the enthronement—

"The bishops performed their homage, and *then* the temporal lords, first H. R. H. the Duke of York, and H. R. H. the Duke of Cumberland, each for himself;"—

the Prelates thus taking precedence even of the blood royal. The same fact is distinctly stated in the accounts appended of the coronations of James II., William and Mary (when the Bishops did homage before Prince George); and I presume that this is the regular order in which the Estates of the Realm do homage to the Sovereign upon that most solemn occasion.

II. When the royal assent is given to any act of grace (which emanates from the Crown in the first instance), the form is for the clerk of parliament to acknowledge the royal favour in these words:

III. "*Les prélats, seigneurs, et commons*, en ce present parliament assemblés au nom de tout vous autre subjects remercient très humblement votre Majesté, et prient à Dieu vous donner en santé bonne vie et longue."

"Strictly speaking, the 'Three Estates of the Realm' consist of, 1st, the Lords Spiritual; 2nd, the Lords Temporal; 3rd, the Commons. Parliament fully assembled consists of the King, with the two estates of the Peerage sitting in one house, and the Commons by their representatives standing below the bar."—Dodd's *Manual of Dignities, &c.*, tit. "Parliament," p. 266.

LEGEND OF ST. KENELM — IN CLENT COU BACHE.

(Vol. v., p. 79.)

Your correspondent will find the ample story in the *Golden Legend.* It is related more succinctly by Roger of Wendover, who has been followed by later chroniclers. In the legend, as related by Roger of Wendover, the murder of Kenelm is said to have been miraculously notified at Rome by a white dove alighting on the altar of St. Peter's church, bearing a scroll in her bill, which she let fall. The scroll contained, among other things, the following lines:

"In Clente cou bache
Kenelm kine-bearn,
Lith under thorne
Havedes bereaved."

"Qui Latine sonat (says the Chronicler) in pastum vaccarum Kenelmius regis filius jacet sub spina capite privatus."—*MS. Douce*, fo. 66. *b.*

And afterwards he says:

"De hujus quoque sancte martyris quidam sic ait:
In Clent, sub spina, jacet in *convalle bovina*,
Vertice privatus, Kenelmus rege creatus."

"Cou bache" has been erroneously printed "cou bathe;" and travestied sometimes into *coubage.*

Clent is the name of the place, a wood according to the *Golden Legend.* *Bach*, or Bache, is a word that had long escaped the glossarists, with the exception of Dr. Whitaker, who says it is "a Mereno-Saxon word, signifying *a bottom*, and that it enters into the composition of several local names in the midland counties."

The passage in *Piers Ploughman*, upon which this is a gloss, occurs at p. 119. of Whitaker's edition:

"Ac ther was weye non so wys (that the way thider couthe
Bote blostred forth as bestes) *over baches* and hulles."

The word occurs several times in *Layamon*, and on two occasions the later text reads *slade;* in one passage we have it thus:

"Of *dalen* and of *dunen*
And of *bæcchen* deopen."

The cognate languages would have led us to a different interpretation of *Bache*. In Suevo-Gothic, *Backe* is "an ascent or descent, extremitas montes, alias crepido vel ora." Wachter has *Backe;* collis, tumulus; of which *Bühel*, collis clivus, is the diminutive still in use. In Swedish *Backe*, and in Danish *Bakke*, is a hill or rising ground; and Ray, in his *Travels*, has "a *baich*, or languet of land." There has probably been some confusion here, as well as in the two similar words *dune* and *dene*, for *hill* and *valley*. S. W. SINGER.

The legend of the sainted King Kenelm is related at great length, and with very precise references to the various chroniclers in which it is to be found, in the 1st vol. (pp. 721–4.) of MacCabe's *Catholic History of England*. The Saxon couplet in which his death was announced at Rome is very neatly rendered in Butler's *Lives of the Saints:*—

"In Clent cow pasture under a thorn,
Of head bereft, lies Kenelm king-born."

A. M.

ISABEL, QUEEN OF THE ISLE OF MAN.

(Vol. iv., p. 423.)

The lady about whom FANNY inquires, was the wife of William Lord Fitz-Warine, who died in 35 Edward III. (1361), as to whom see *Dugd. Bar.* i. 447. The register of interments and sepulchral inscriptions in the church of the Grey Friars, London, printed in the fifth volume of *Collectanea Topogr. et Geneal.* (the entry is at p. 278.), which I presume to be the authority for the statement in Knight's *London*, does not afford further information as to this lady, who is reckoned amongst the four queens said by Weever (following Stowe) to have been interred in this church. Mr. J. G. Nichols, in his note to the entry referred to, does not add any information about the lady Isabel.

There was a Sybil, who was daughter of William Montacute, Earl of Salisbury and King of Man and Derby, one of the most distinguished characters in the heroic age of Edward III. She married Edmund, the younger of the two sons of Edmund Earl of Arundel, by Alice, sister and heir of John, last Earl of Warren and Surrey, who died in 1347 (*Dugd. Bar.* i. 82.). William Montacute was created Earl of Salisbury 16th March, 1337, and died in 1343, and was entombed in the church of the Friars Carmelites, London (*Weever*, 437.). He was connected with the family of John Earl of Surrey, for it appears from a grant made by the king in 11 Edward III. to William Earl of Salisbury, that he was entitled in reversion to certain hereditaments then held by John de Warren, Earl of Surrey, and Joan his wife (*Collect. Top. et Gen.* vii. 379.) The valiant Montacute, lord of Man, did not die without heirs male, for his son William was his heir; otherwise we might have supposed the dominion of the isle to have devolved on his daughter Sybil or Isabel, who, surviving Edmund her husband, may have married the Lord Fitz-Warine. Can evidence of such connexion be found? I have not met with anything to connect his family with the lordship of the Isle of Man, and am not aware that "Isabel Queen of Man" is mentioned in any record save the sepulchral register of the Grey Friars. I wish some clue could be found to a satisfactory answer.

The other branch of the question proposed by FANNY, viz., when did the Isle of Man cease to be an independent kingdom? can be answered by a short historical statement. So early as the reign of John, its sovereigns rendered fealty and homage to the kings of England. Reginald, styled King of Man, did homage to Henry III., as appears by the extract given from the *Rot. Pat.* 3 Hen. III., by Selden. During a series of years previously, the kings of Man, who seem to have held this isle together with the Hebrides, had done homage to the kings of Norway, and its bishops went to Drontheim for consecration. Magnus, last sovereign of Man of the Norwegian dynasty, died in 1265. From that period the shadowy crown of Man is seen from time to time resting on lords of different races, and its descent is in many periods involved in great obscurity. After the death of Magnus, the island was seized by Alexander III. of Scotland. A daughter and heiress of Reginald sued for it against John Baliol before Edward I. of England as lord paramount of Man (*Rot. Parl.* 31 Edw. I.). In 35 Edw. I., we find Anthony Bek, the warlike Bishop and Count Palatine of Durham, in possession of the isle; but the king of England then claimed to resume it into his own hands, as of the ancient right of the crown. Accordingly, from sundry records it appears that Edw. II. and Edw. III. committed its custody to various persons, and the latter king at length conferred his right to it upon William Montacute, Earl of Salisbury, in consideration, probably, of that valiant Earl having by his arms regained the island from the Scots, who had resumed possession, and of the circumstance that his grandmother, the wife of Simon de Montacute, was sister and heiress of one of the former kings of Man, and related to the lady who had claimed it as her inheritance on the death of Magnus. The son and heir of the grantee sold the isle to Scrope, Earl of Wiltshire, about 16 Rich. II. In the time of Hen. IV., Sir William Scrope forfeited his possessions (*Dugd. Bar.* ii. 250.); and the isle again came to the crown. It was granted to Percy, Earl of Northumberland, by the service of bearing the Lancaster sword on the left shoulder of the king on the day of coronation; was forfeited by Percy; and was thereupon granted by the same king to Sir John Stanley and his heirs, under which grant the Earls of Derby suc-

ceeded during many years. It was a subject of a grant to the Stanleys by Queen Elizabeth, and of an act of parliament in the reign of James I., under which the isle became vested in the Duchess Dowager of Athol, as heir of the body of James, seventh Earl of Derby, and ultimately became vested by purchase in the crown. It may be said that during the time of authentic history, the Isle of Man was not an independent kingdom, until the regality was granted by the crown, as already mentioned. Wm. Sidney Gibson.

Newcastle-on-Tyne.

LONG MEG OF WESTMINSTER.

(Vol. ii., pp. 131. 172.)

When I wrote my note upon *Long Meg of Westminster*, I was not aware of the following passage in Fuller's *Worthies* (Westminster, edit. 1662, p. 236.):

"*As long as Megg of Westminster.* — This is applyed to persons very tall, especially if they have *hop-pole-height*, wanting *breadth* proportionable thereunto. That such a *gyant-woman* ever was in Westminster, cannot be proved by any good witness (I pass not for a late lying *pamphlet*), though some in proof thereof produce her gravestone on the *south-side* of the *cloistures*, which (I confess) is as long, and large, and entire *marble* as ever I beheld. But be it known, that no *woman* in that age was interred in the *cloistures*, appropriated to the sepultures of the *abbot* and his *monkes*. Besides, I have read in the records of that *Abby* of an infectious year, wherein many monkes dyed of the *plague*, and were all buried in one grave; probably in this place, under this *marble monument*. If there be any truth in the proverb, it rather relateth to a great gun, lying in the tower, commonly call'd *Long Megg*; and in troublesome times (perchance upon *ill May day* in the raigne of King *Henry* the eighth), brought to *Westminster*, where for a good time it continued. But this *Nut* (perchance) deserves not the cracking."

Grose, in his *Provincial Glossary*, inserts among the *Local Proverbs*, "As Long as Megg of Westminster," with the following note: —

"This is applied to very tall slender persons. Some think it alluded to a long gun, called Megg, in troublesome times brought from the tower to Westminster, where it long remained. Others suppose it to refer to an old fictitious story of a monstrous tall virago called Long Megg of Westminster, of whom there is a small penny history, well known to school-boys of the lesser sort. In it there are many relations of her prowess. Whether there ever was such a woman or not, is immaterial; the story is sufficiently ancient to have occasioned the saying. Megg is there described as having breadth in proportion to her height. Fuller says, that the large grave-stone shown on the south side of the cloister in Westminster Abbey, said to cover her body, was, as he has read in an ancient record, placed over a number of monks who died of the plague, and were all buried in one grave; that being the place appointed for the sepulture of the abbots and monks, in which no woman was permitted to be interred." — Edit. 1811, p. 207.

I shall not enter into the question, as to whether any "tall woman" of "bad repute" was or was not buried in the cloisters of Westminster, as it is very likely to turn out, upon a little inquiry, that the *original* "long Meg" was a "great gun," and not a creature of flesh and blood.

"Long Meg" is also the name of a large gun preserved in the castle of Edinburgh; and, what is somewhat extraordinary, the great bombard forged for the siege of Oudenarde, in 1382, now in the city of Ghent, is called by the towns-people "Mad Meg."

A series of stones, situated upon an eminence on the east side of the river Eden, near the village of Little Salkeld, are commonly known as "Long Meg and her Daughters."

These notices, at any rate, are suggestive, and may be the means of elucidating something perhaps more worth the knowing.

Edward F. Rimbault.

THE INTRODUCTION OF STOPS, ETC.

(Vol. v., p. 1.)

My enquiry into the use of stops in the early days of typography will, if it prove nothing else, show that the *Tablet of Memory* is not an authority to be depended upon on that subject. I have arranged the authorities which I have consulted in chronological order.

1480. *Epistola F. Philelphi ad Sextum IV.*, printed at Rome.

1493. Politian's Latin translation of *Herodian*, printed at Bologna.

In both these books the colon and period are used, but neither the comma nor semicolon.

1523. *Dialogi Platonis*, printed at Nuremberg.

Here I find the comma and period, and also the note of interrogation, but not the colon or semicolon.

1523. *Ascensius declynsons, with the playne Expositor*, without date, place, or printer's name.

This publication is ascribed by Johnson to Wynkyn de Worde, and therefore printed between 1493 and 1534. I find in it the following amusing passage relative to the ancient art of punctuation:—

"*Of the Craft of Poynting.*

"There be fiue maner poynts, and divisions most uside with cunnyng men: the which, if they be wel usid, make the sentens very light, and esy to understond both to the reder and the herer, and they be these: *virgil, come*, parenthesis, playne poynt, and interrogatif. A *virgil* is a sclender stryke: lenynge forwarde this wyse, betokynynge a lytyl, short rest without any perfetnes yet of sentens: as betwene the five poyntis a fore

rehersid. A *come* is with tway tittels this wyse: betokynynge a longer reste: and the sentens yet either is imperfet: or els, if it be perfet: ther cummith more after, longyng to it: the which more comynly cannot be perfet by itself without at the lest summat of it: that gothe a fore. A *parenthesis* is with tway crokyd virgils: as an olde mone, and a new bely to bely: the whyche be set theton afore the begynyng, and thetother after the latyr ende of a clause; comyng within an other clause: that may be perfet: thof the clause, so comyng betwene: wer awey, and therfore it is sowndyde comynly a note lower, than the utter clause. yf the sentens cannot be perfet without the ynner clause, then stede of the first crokyde virgil a streght virgil wol do very wel; and stede of the later must nedis be a come. A *playne poynt* is with won tittel this wyse . and it cumeth after the ende of al the whole sentens betokynynge a longe reste. An *interrogatif* is with tway tittels, the upper rysing this wyse ? and it cumeth after the ende of a whole reason: wheryn ther is sum question axside. the whiche ende of the reson, triyng as it were for an answere: risyth upwarde. we have these rulis in englishe: by cause they be as profytable, and necessary to be kepte in every mother tonge, as in latyn. Sethyn we (as we wolde to god: every precher wolde do) have kept owre rulis both in owre englishe, and latyn: what nede we, sethyn owre own be sufficient unogh: to put any other exemplis."

It is evident that what the writer of this book calls the *virgil*, is our comma: and his *come*, our colon. There is nothing, however, allusive to our semicolon.

1541. Cranmer's *Bible*. Here we find the comma, colon, and period, and also the note of interrogation, but not the semicolon.

1597. Gerard's *Herbal* contains the comma, colon, semicolon, and period.

1604. First part of Shakspeare's *Henry IV.*, 4to. Here the comma, colon, and period are used, but not the semicolon.

1631. Baker's *Well-spring of Science* also uses the comma, colon, and period, but not the semicolon.

1636. Record's *Ground of Arts*. Here all the stops now in use are found.

1639. Cockeram's *English Dictionary* defines the comma, colon, and period, but not the semicolon. The latter, however, is *used* in the preface.

1650. Moore's *Arithmetic* employs all the four common stops.

1670. Blount's *Glossographia* defines the four common stops.

Generally speaking, the stops now in use may be found in books from about 1630. So much concerning punctuation. P. T.

PAPERS OF PERJURY.

(Vol. ii., pp. 182. 316.)

Your correspondent S. R. will find that in Ireland, as well as in England, the custom prevailed, during the reign of Elizabeth, of inflicting a punishment for various crimes, by the public exposure of the delinquents with papers about their heads. The following "sentence" for adultery, which has been transcribed from the *Book of the Commissioners of Ecclesiastical Causes* (deposited amongst the records of the Court of Exchequer in Ireland, 1570—1574, p. 22.), goes so fully into detail, that it may supply to S. R. the graphic account which he requires:—

"First, that he (Henry Hunchcliffe) shall not come into, nor kepe, nor use the company of Constance Kyng hereafter, and shalbe bounde to the same effecte in a bond of recognizance of a 100*l.*, otherwise to be committed to prison; there to be kept in such sort that neyther he to hir, nor she to him, shall have access in anywise. Secondlie, that upon Saterdaie next enseweing at ix of the clocke in the mornyng, he, the said Eyland, *alias* Hunchcliffe, shall come unto the crosse in the highe strete of Dublin, having on a white shete from his sholders downe to the ground, rounde aboute him, and a paper about his head whereupon shalbe written *for adultery leavyng his wyfe in England alyve and marryeng w^th an other here*, and a white wande in his hand, and then and there goe up unto the highest staire of the crosse, and there sitte duryng all the time of the markette untill yt be ended; and furder decreed that Constance Kyng shall not hereafter in anywise resort or have accesse unto him, or kepe him company, and to performe the same they toke hir othe w^ch she gave upon the holie evangelists; and furder, after y^t Hunchcliffe hath done his penance as above they decreed he shold goe to prison againe, there to remayne and abide untill y^t shall please the commissioners to take furder order in this cause."

The book contains other entries of a similar kind. J. F. F.

Dublin.

Replies to Minor Queries.

Rev. Thomas Adams, D.D. (Vol. v., p. 80.).—In addition to the sermons enumerated, I possess two more in small quarto:—1. "Preached at the triennial visitation of the R. R. father in God, the Lord Bishop of London, in Christchurch: text, 15 Actes 36: London, 1625." 2. "*The holy choice.* at the chappell by Guildhall, at the solemnitie of the election of the Rt. Hon^ble the Lord Maior of London: text, 1 Actes 24. 1625." E. D.

Wiggan, John (Vol. v., p. 78.).—John Wiggan, M.D., the editor of *Aretæus* (Oxon. fol. 1723), was in 1721 a student of Christ Church. M. D.

"*Poets beware!*" (Vol. v., p. 78.).—The words

> "Poets beware! never compare
> Women to aught in earth or in air," &c.

are the first of a song by Thomas Haynes Bayly, written for and arranged to music by T. A. Rawlings, in *The Musical Bijou* for 1830, edited by

F. H. Burney, published by Goulding and d'Almaine, 20. Soho Square. E. B. R.

Traditions of Remote Periods, &c. (Vol. v., p. 77.). —It is a well-known fact that the proud Duke of Somerset, and Prince George, his successor as a Knight of the Garter, occupied the space between 1684 and 1820. The anecdote, however, related of George IV. by your intelligent correspondent C. cannot be correct, because *the blue ribbon was conferred upon Lord Moira by the Prince Regent in June*, 1812, who advanced him in 1816 to the Marquisate of Hastings, *and George III. did not die till* 1820. The story, therefore, must belong to the period of the Regency, and not to the commencement of the reign of George IV.

Braybrooke.

Audley End.

There is some error in the statement of C. George IV. succeeded to the throne 29th January, 1820, and the vacancy in the Order of the Garter occasioned by his accession he gave to the Marquess of Buckingham, who was elected 12th June that year. The Earl of Moira was elected and invested in 1812, upon the vacancy created by the death of William, fifth Duke of Devonshire, and was the third knight made during the Regency. (See Beltz's *Succession of the Knights*, pp. ccxi. and ccxiv.) Lord Moira never occupied the stall of George IV., which before his accession was that of Prince of Wales.

At the time of the death of the Duke of Somerset, in 1748, there were several vacancies; and on the 22d June, 1749, George Prince of Brunswick, afterwards King George III., was elected in the room of John Earl Powlett, and John Earl Granville was elected in the room of the Duke of Somerset. (See *Beltz*, cciii.) G.

Heraldical MSS. of Sir Henry St. George Garter (Vol. v., p. 59.).—M—n, in "N. & Q." of the 17th ultimo, wishes to know what became of these valuable MSS. I understand that, just before the auction at Enmore Castle in 1831, these MSS. passed into the possession of the late Sir Matthew Tierney, Bart., by private contract, or some arrangement of the kind. And most likely they now are in the possession of his brother, Sir Edward Tierney, Bart., who for a long period was the confidential friend, as well as the land and law agent of the fourth Earl of Egmont: in any case, he is the only person who can give M—n the information he requires respecting them: and, if written to on the subject, I have no doubt will communicate all he knows about him. E. A. G.

Richmond.

Dr. John Ash (Vol. v., p. 12.). — I am able to afford your correspondent F. Russell but little information respecting Dr. John Ash; but that is authentic, being taken from an entry in his own handwriting in the Admission Book of Trinity College. It is to the following effect:

"Ego Joannes Ash, Fil Josephi Ash, gen. (generosi) de Coventria in Com. Warwick: natus ibidem annos circiter 16 admissus sum com. infer. ordinis (commersalis inferioris ordinis) sub tutamine magistri Geering 4° Die Martii, 1739–40."

There is no other John Ash admitted between 1737 and 1764; therefore it may be presumed this is the same person. T. W.

Trin. Coll. Oxon.

P.S. — I find by the corrected list of Oxford graduates, just published, that Dr. Ash took his degrees of B.A. Oct. 21, 1743; M.A. Oct. 17, 1746; B.M. Dec. 6, 1750; D.M. July 3, 1754.

Inveni Portum (Vol. v., p. 64.). — The words "Inveni portum" remind me of Byron's answer to a friend, who claimed his congratulations upon receiving a valuable appointment; "for," said he, "I may now say with truth, 'Portum inveni.'" "I am very glad to hear it," replied Byron, "for you have finished many bottles of mine." Note.

Goldsmith (Vol. v., p. 63.). — Thanks to your sensible correspondent A. E. B.! A *true poet* always puts the right word in the right place, and A. E. B.'s good taste assured him of Goldsmith's propriety.

We have it upon record, that Burke asked Goldsmith what he meant by the word "slow," in the first line of his *Traveller* —

"Remote, unfriended, melancholy, *slow*."

"Do you mean, Dr. Goldsmith, *tardiness of locomotion?*" "Yes," said Goldsmith. "No!" said Johnson, "you mean no such thing, Sir. You mean *vacuity of action*."

A *true* poet ever puts the *right* word in the *right* place. A. E. B. has put the argument rightly, and it is to be regretted that he has been *obliged* to do so. To alter a word of Goldsmith's, is to gild refined gold. James Cornish.

Lords Marchers (Vol. v., p. 30.). — See *Historical Account of the Principality of Wales*, by Sir J. Dodridge, Kt. — *Discourse against the Jurisdiction of the King's Bench over Wales*; printed among Hargrave's *Law Tracts*. The author was Charles Pratt, Esq., afterwards Lord Chancellor Camden: see Hargr. *Jurisc. Exerc.*, vol. ii. p. 301. — Coke, 4 *Inst.* 244. — Coke's *Entries*, 549. — *Harl. MSS.* 141. 1220. contain copies of *A Treatise of Lordships Marchers in Wales*. H. S. M.

Foreign Ambassadors (Vol. iv., p. 442.).—The information solicited in p. 442. has, in some degree, been subsequently given at page 477.; but, I believe, much more distinctly in the *Gentleman's Magazine* for November and December, 1840, so far, at least, as embracing the French ambassadors to the English court from the fourteenth to the

eighteenth century. A personal account of each is there given in reply to the inquiry of Mr. John Holmes of the British Museum, and under the signature of J. R. (Cork.)

Church, whence derived (Vol. v., p. 79.).—*Theophilus Anglicanus* supplies a sufficient answer to Mr. George Stephens' inquiries respecting the word *church*.

There can be no doubt about its etymology. The only question of difficulty seems to be, *why* did the church of Rome adopt the word ἐκκλησία from the Greeks, and *not* κυριακὴ? Was it that they had a word of their own, viz. *Dominica?* or was it, that *ecclesia* was already a naturalised word? However this may be, Dr. Wordsworth bases upon the fact an important argument, tending to show that the *Britons* did not receive their christianity in the first instance from Rome:

"We may appeal," he says (Part II. chap. ii.), "to the English word *church*, which is derived, as has been before said, from the Greek κυριακὴ, a term which no Roman ever applied to the church (which he called *ecclesia*, and by no other name); and it is not credible, that, if the British church had been derived from Rome, it should have been designated by a title alike foreign to Romans and to Britons themselves."

If this argument be of any value in relation to *Britain*, it (of course) would not be without its worth to those who ascribe the primary conversion of the Teutonic countries, which Mr. Stephens mentions, to the early British and Irish missionaries. J. Sansom.

Cross-legged Effigies (Vol. iv., p. 382.).—W. H. K. inquires for the latest known example of a cross-legged effigy. The latest I have met with is the very beautiful slab at Norton-Brize, Oxfordshire, to Sir John Daubigné. He appears in plate armour of the earliest kind, and wears the camail, and is surrounded by an inscription, with the date 1346. It is engraved by Skelton, and there is also an admirable woodcut of it in Boutell's *Christian Monuments*, part ii. p. 141., a work of which the continuation is much to be desired. That this monument was not put down in Sir John Daubigné's lifetime, and the date of his death filled up afterwards, is evident from the perfect correspondence of the costume with the date of 1346. But it is probably the last example left us of the cross-legged position, and even then out of fashion. C. R. M.

Sir Walter Raleigh's Snuffbox (Vol. v., p. 78.).—In answer to your question from your correspondent L. H. L. T., I have to inform you that Sir Walter Raleigh's snuffbox is in my possession. It was bought when the Duke of Sussex's collection was sold at Messrs. Christie's, in 1843, by a gentleman of the name of Lake. Mr. Lake having died, his effects were sold by Messrs. Christie, either 1849 or 1850, when it was purchased by me. Should your correspondent wish to see it, he can have the opportunity by applying as below.

R. Polwarth.

8. Queen's Row, Pimlico.

Epigram on Erasmus (Vol. iv., p. 437.).—I well remember to have seen this before, in one of the multiplied editions of his *Colloquies* which I cannot directly indicate. M. Ménage could not recollect, he says, the name of the author* of the following singular epigram on the same celebrated writer's character and name:—

"Hic jacet Erasmus, qui quondam bonus erat mus:
Rodere qui solitus, roditur a vermibus."

This distich, it has been remarked, presents two obvious faults of prosodial quantity; the first syllable of *bonus* being made long, and the first of *vermibus* short, which the author explained by maintaining that the one nullified and compensated for the other, thus redeeming both.

The best epitaph on Erasmus has always appeared to me to be that of Julius Cæsar Scaliger, expressive of his regret for their long personal hostility, and then rendering ample justice to his deceased adversary. It begins thus:—

"Tune etiam moreris? ah quid me linquis, Erasme?
Ante meus quam sit conciliatus amor!"

To which may be aptly applied the sentiment expressed by Corneille (*Mort de Pompée*, Acte V. Sc. 1.):—

"Ah! qu'il est doux de plaindre
La mort d'un ennemi, quand il n'est plus à craindre."

To the portrait of Erasmus have been subscribed these characteristic words, "Vidit, pervidit, risit."

J. R. (Cork.)

General Wolfe (Vol. iv., p. 439.).—To the inquiries of ʒ relative to General Wolfe, I can only answer that the northern English county to which his ancestor, Captain George Woulfe, made his escape in 1651 from Ireton's proscription, was understood to be Yorkshire. After his expatriation and change of religion, the family in Clare lost, in a great measure, sight of him and of his descendants, until, like Epaminondas and Nelson, crowned with victory and glory at his death.

I may be here permitted to observe that your correspondent distinguishes me as J. R. (of Cork); but, whether with the single initials, or the local addition, the signature is mine, though latterly, to avoid all mistake, I append my locality.

J. R. (Cork.)

Ghost Stories (Vol. iv., p. 5.; Vol. v., p. 89.).—Baron Reichenbach has evidently overrated the importance of his discovery, but his system may be advantageously applied to the explana-

[* The author of the *Critique de Marsollier* says it was Philip Labbe. See Burigni, tom. ii. pp. 428, 429. Jortin's *Life of Erasmus*. — Ed.]

tion of corpse-candles, illuminated church-yards, and other articles of Welsh and English superstition. Aubrey tells us, that "when any Christian is drowned in the river Dee, there will appear over the water where the corpse is a light, by which means they do find the body." The Welsh also to this day believe that the body of a secretly buried person may be discovered by the lambent blue flame which hovers round the grave at night.

I would also refer Dr. Maitland to Baxter's *Certainty of the World of Spirits*, and the chapter on "Spectral Lights" in Mrs. Crowe's *Night-side of Nature*. T. Sternberg.

Epigram on Burnet (Vol. v., p. 58.). — Odd enough! — at the moment when your No. 116. reached me, a volume of the *State Poems* was before me, in which I read the very *epigram* to which your correspondent alludes, where it thus stands: —

"Elegy on Coleman.

"If heaven be pleased, when sinners cease to sin,
If hell be pleased, when souls are damned therein,
If earth be pleased, when its rid of a knave,
Then all are pleased, for Coleman's in his grave."

State Poems, vol. iii. 1704.

Who was Coleman? James Cornish.

[We are indebted to another correspondent, Louisa Julia Norman, for pointing out the same epigram *on Coleman* in *The Panorama of Wit* (1809). Coleman, on whom the epigram appears to have been originally written, is obviously the Jesuit of that name executed in the reign of Charles II.]

"*Son of the Morning*" (Vol. iv., pp. 209. 330. 391.).—As none of your correspondents have been able to explain the meaning of this passage in *Childe Harold*, I may now tell you that the phrase is an orientalism for "traveller," in allusion to their early rising to avoid the heat of the mid-day sun. Lord Byron invites the traveller to visit the ruins of Greece, but not to molest them as some former travellers had done; then he turns upon Lord Elgin, and attacks him for his misdeeds in that way. An old Bengal Civilian.

Haberdasher (Vol. ii., pp. 167. 253.).—In Todd's edition of Johnson's *Dictionary*, the word *haberdasher* is derived from *berdash*, which is said "to have been a name formerly used in England for a certain kind of neck-dress, whence the maker or seller of such clothes was called a *berdasher;* and thence comes *haberdashers*." This etymology is hardly admissible. Can an early reference be given to the use of the term *berdash*, as an article of dress? Minsheu, Todd remarks, ingeniously deduces it from *Habt ihr dass*, German, *Have you this?* the expression of a shopkeeper offering his wares to sell. But the derivation of the term *haberdasher* furnished by your correspondent (Vol. ii., p. 253.) is certainly the most satisfactory.

At the end of the sixteenth century (about 1580) the shopkeepers that went under this designation dealt largely in most of the minor articles of foreign manufacture; and among the "haberdashery" of that period were "daggers, swords, owches, broaches, aiglets, Spanish girdles, French cloths, Milan caps, glasses, painted cruizes, dials, tables, cards, balls, puppets, ink-horns, tooth-picks, fine earthen pots, pins and points, hawks' bells, salt-cellars, spoons, knives, and tin dishes." A yet more curious list of goods vended by the "milloners or haberdashers" who dwelt at the Royal Exchange within two or three years after it had been built, occurs in Stow's *Annals* by Howe (p. 869.), where we are informed that they "sould mouse-trappes, bird-cages, shooing-hornes, lanthornes, and Jew's trumpes."

The author of that curious tract, *Maroccus Extaticus*, 1595 (which I reprinted in the Percy Society) speaks of a "felow" loading his sleeve with "fuel from the *haberdashers*."

The more ancient name of these traders was *milainers*, an appellation derived from their dealing in merchandize chiefly imported from the city of Milan. They were also, I believe, called *hurrers*, from dealing in hats and caps.

It is evident, from the above, that "a retailer of goods, a dealer in small wares," is the true meaning of the word *haberdasher*.

Edward F. Rimbault.

Vincent Kidder (Vol. iv., p. 502.).—The ancestors of this personage resided at a house called the "Hole," in the parish of Maresfield. In the time of Henry VII., and earlier, they held the office of bailiffs of the Forest of Ashdown, otherwise called Lancaster Great Park. I believe that most of the existing families of Kidder are branches of this parent stock. From a branch long settled at Lewes sprang Dr. Kidder, Bishop of Bath and Wells, who lost his life in the great storm of 1703. I believe that the Irish branch had previously been settled in London. A third branch settled in the American colonies in the seventeenth century, and has produced a highly respectable and wealthy progeny still resident in the New England states, and elsewhere. I have at hand materials for a complete pedigree of the Sussex or elder line of the family, down to the time of its extinction. Perhaps your correspondent will communicate with me on this subject by a private letter.

Mark Antony Lower.

Lewes.

Tripos, What is the Origin of the Term? (Vol. iv., p. 484.).—*Tripos*, a long piece of white and brown paper, like that on which the commonest ballads are printed, containing Latin hexameter verses, with the author's name, &c. The Cambridge *tripos*, it has been conjectured, was probably in old time delivered, like the Terræ

Filius, from a *tripod*, a three-legged stool, in humble imitation of the Delphic oracle. It is mentioned in the statute De tollendis ineptiis in publicis disputationibus*, an 1626—ut prævaricatores, *tripodes*, alii que omnes disputantes veterum academia formam, &c. JAMES CORNISH.

Monody on the Death of Sir John Moore (Vol. i., p. 445.).—If any person entertains a doubt that the Rev. Charles Wolfe was the author, I trust that the following statement will have the effect of removing it. In the October number of the *Dublin University Magazine*, 1851, there is a short biographical notice of the late much lamented Rev. Samuel O'Sullivan, which contains the following passage:

"One of his intimate acquaintances was Charles Wolfe. The exquisite lines on the burial of Sir John Moore were suggested by O'Sullivan reading to him the description in the *Annual Register* of the retreat from Corunna. Immediately after, the two friends went out to wander in the fields. During their ramble Wolfe was silent and moody. On their return to their College chambers he repeated the first and last stanzas of the ode that has made his name immortal."

Knowing the source from which this assertion emanates, I have no reason to suspect the veracity of the writer.

There is an additional proof, which is well worthy of being recorded in your pages, and of which I have had ocular demonstration. In the *Royal Irish Academy* there is an original letter, framed, in the handwriting of Wolfe, of which I send you an exact *fac-simile*. You will perceive that it contains a copy of the poem, and that his signature is attached to it. I need not add any more. CLERICUS.

Dublin.

* The following, from the facetious Fuller, will serve to show to what lengths they went formerly in *ineptiis* (See his *Worthies*, edit. 1684):—"When Morton, afterwards Bishop of Durham, stood for the degree of D. D. at Cambridge, he advanced something which was displeasing to the professor, who exclaimed, with some warmth, 'Commosti mihi *stomachum*.' To whom Morton replied, 'Gratulor tibi, Reverende Professor, de bono tuo *stomacho*, cœnabis apud me hâc nocte.' The English word *stomach* formerly signified 'passion, indignation.' Archbishop Cranmer appointed one Travers to a fellowship at Trinity College, who had been before rejected (says my author) on account of his 'intolerable stomach.' This would be thought a singular discommendation in the present day.". To add another story from Fuller relating to *Publicis Disputationibus*:—"When a professor of logic pressed an answerer with a hard argument, 'Reverende Professor,' said he, 'ingenue confiteor me non posse respondere huic argumento.' To whom the Professor, '*Recte respondis.*'"—*Holy and Profane State.* Vide *Gradus ad Cantabrigiam*, a little book published by W. J. and J. Richardson, 1803.

Many Children at a Birth (Vol. iii., pp. 64. 347.).—In *The Natural History of Wiltshire*: by John Aubrey, F.R.S., edited by John Britton, Esq., is the following passage:

"At Wishford Magna is an inscription to Thomas Bonham and Edith his wife, who died 1473 and 1469. Mrs. Bonham had *two* children at one birth the first time; *and he being troubled at it*, travelled, and was absent seven years. After his returne, she was *delivered of seven children at one birth*. In this parish is a confident tradition that these seven children were all baptized at the font in this church, and that they were brought thither in a kind of chardger, which was dedicated to this church, and hung on two nailes, which are to be seen there yet, neer the belfree on the south side. Some old men are yet living that doe remember the chardger. This tradition is entred into the Register-booke there, from whence I have taken this narrative," 1659.—See Hoare's *Modern Wilts*, p. 49. J. B.

The following is also from the same book:

"Dr. Wm. Harvey, author of *The Circulation of the Blood*, told me that one Mr. Palmer's wife, in Kent, did beare a child every day for five daies together."

C. DE D.

"*O Leoline*," *&c.* (Vol. v., p. 78.).—If no one sends in better information, I beg to inform H. B. C. that I have had the lines he alludes to for many years in MS. as the composition of Aaron Hill. He was a dramatist, but I observe that the *Cyclopædia* says only two of his dramatic pieces are now remembered, *Algira* and *Zara*, both of them adaptations from Voltaire. He was born 1684, and died 1750. My verses differ slightly from the version of H. B. C.

"Let never man be bold enough to say,
Thus, and no farther, shall my *footsteps* stray.
The first *crime* past *compels* us into more,
And guilt *grows* fate, that was but choice before."

HERMES.

[O. P. W. has forwarded a similar reference to Aaron Hill.]

The Ballad on the Rising of the Vendee (Vol. iv., p. 473.).—It is by Smythe, the member for Canterbury, and was published in his *Historic Fancies*. R. D. H.

House at Welling (Vol. iv., p. 502.).—Your correspondent appears to have made a confusion between *Welling* in Kent and *Welwyn* in Herts. Of this latter place Young, the author of the *Night Thoughts*, was rector, and the house in which he resided is now standing. A. W. H.

Pharetram de Tutesbit (Vol. iv., p. 316.).—Pharetram de Tutesbit must be a quiver manufactured by a person of the name of Tutesbit. This indeed is conjecture, as I have not been able to find any allusion to the word; but it does not appear that there is any place of that name.

Flectatas sagittas may be translated arrows ready dressed, or *fletched.* A *flecher* is one who fashions and prepares arrows; hence the common use of the word as a proper name now-a-days.

H. G. R.

Preston.

Ruffles, when worn (Vol. v., p. 12.).—These appendages to our ancient costume were originally termed *handruffs*. They may be traced in some of our early monumental effigies. The earliest *written* notice of them, that I remember, is in the following extract from an inventory of Henry VIII.'s apparel quoted by Strutt:

"One payer of sleves, passed over the arme with gold and silver, quilted with black silk, and *ruffled* at the hand with strawberry leaves and flowers of gold, embroidered with black silk."

In the reign of Elizabeth, the *handruffs* are seen pleated and edged with rich lace; and in the three succeeding reigns, they were generally worn of fine lawn or cambric. When the Hanoverian race ascended the English throne, many changes took place in the national costume; but the *ruffle* was retained, and continued during the century.

Some of your readers may recollect the print of Garrick's Macbeth, with cocked hat of the last London cut, bag-wig, full court dress and *ruffles!*

In 1762, the rage for large ruffles was beginning to decline. A writer in the *London Chronicle* for that year (p. 167.) says (speaking of the gentlemen's dress):—

"Their cuffs cover entirely their wrists, and only the *edge of their ruffles* are to be seen; as if they lived in the slovenly days of Lycurgus, when every one was ashamed to show clean linen."

The French Revolution of 1789 very much influenced the English fashions in costume; the cocked-hat and ruffles were discarded to make room for the ugly "round hat" and "small cuffs" of the Parisian butchers.

It would be difficult to fix upon the period for the total disuse of any particular fashion. Fashions of a "hundred years ago" may still be seen in some of our country churches; and I should not be surprised to find *ruffles* among their number.

EDWARD F. RIMBAULT.

Allen of Rossull (Vol. v., p. 11.).—There seems some little doubt about the arms of Allen of Rossull. A MS. at Burton Constable, Yorkshire, gives the following as the arms of the family:—Allen, Ross*all* (not Ross*ull*, though sometimes Rushall, Rossal, &c.): argent, a chevron engrailed azure, between three griffins' heads erased; on a chief of the second an anchor, or, between two bezants.

The windows of Ushaw College, Durham, however, frequently present a coat far different from this, surmounted by a cardinal's hat. The arms there are Argent, a cross gules for the college of Douay;—impaling for the founder, William Allen, argent, three conies in pale sejant, sable. The first seems to have belonged to the family; the last—if assumed by the cardinal himself—seem singularly indicative of his peculiar propensity for endeavouring to undermine sound doctrine by his heretical works and acts. G. S. A.

Serjeants' Rings (Vol. v., pp. 59. 92. 110.).—The happiest motto which comes to my recollection is that adopted by the first serjeants who were called after the decision of the Court of Common Pleas in January, 1840, overturning the warrant issued by King William IV., which opened the court to all members of the bar. Five new serjeants were then called, who gave rings with this motto, in allusion to the restoration of their rights:—

"Honor nomenque manebunt."

Is your correspondent E. N. W. right as to Serjeant Onslow's motto? As all the serjeants called at the same time have the same motto inscribed on the rings they respectively give, it is not likely, if others were joined in the same call with him, that a motto should have been adopted which applied only to one of the number. If indeed he happened to be called alone, it is possible he may have used it; but I am inclined to think E. N. W. has confounded the motto *of the family* with that of the serjeant. EDWARD FOSS.

Clerical Members of Parliament (Vol. v., p. 11.).—John Horne Tooke, the reformer, who was in priest's orders, having been presented to the borough of Old Sarum by Lord Camelford, in February, 1801, an act was passed (41 Geo. III. c. 73.) to exclude the clergy from parliament; but as it did not vacate the seat of any member then elected, Mr. Tooke remained in the house till the dissolution in June, 1802. In the course of the debate, the case of Mr. Edward Rushworth, member for Newport, in the Isle of Wight, in 1784, was referred to. He was in deacon's orders, and a petition presented against his return, but was allowed to retain his seat. He is supposed to have been one of the *two* ministers of the Church of England alluded to by Sir James Johnstone in his speech in the debate on the Test and Corporation Acts, 8th May, 1789, as then being members of the House. W. S. S.

Cabal (Vol. iv., pp. 443. 507.).—The following extract from a curious book in my possession, entitled *Theophania; or severall Modern Histories represented by way of Romance* (see "N. & Q." Vol. i., p. 174.), shows a much earlier use of this word than that of Burnet's. The date of *Theophania* is 1655:

"He was at length taken prisoner, and, as a sure token of an entire victory, sent with a strong guard into *Sicily*; where *Glaucus* and *Pausanias*, fearing time might mitigate the queen's indignation, caused his process to

be presently dispatched; and the judges, being all of the same Cabal, without consideration of his many glorious atchievements, they condemned him to an ignominious death." — *Theophania*, p. 147.

T. Henry Kersley, B.A.

Latin Verse on Franklin (Vol. iv., p. 443.; Vol. v., p. 17.).—The line on Franklin —

"Eripuit cœlo fulmen, sceptrumque tyrannis,"

was written by Turgot, Louis XVI.'s minister and controller-general of finance. This verse, however, so happily applied to the American philosopher and statesman's double title to renown, is merely the modification of one in the *Anti-Lucretius* of Cardinal Polignac, the 37th of the first book, "Eripuitque Jovi fulmen, Phœboque sagittas," which again had for its model that of Marcus Manilius, a poet of the Augustan age. It is the 104th of his *Astronomicon*, where he says of Epicurus (lib. v.), "Eripuitque Jovi fulmen, viresque Tonanti." This appears to be the original source of the phrase, so far as I could trace it. Turgot, though highly appreciated by his sovereign, and promoted to the prime ministry in consequence, was only suffered to hold the responsible situation for a short time, from August, 1774, to May, 1776, when he fell a sacrifice to court intrigues, which the weak king had not the energy to resist, while emphatically saying, "Il n'y a que Turgot et moi qui aimions le peuple." This eminent statesman's advocacy of the freedom of commerce, state economy, and general liberty of the subject, exposed him not only to courtly but to popular hostility. The French were certainly ill prepared for such innovations on their policy or habits, nor, I may add, even now, notwithstanding the constantly alternating schemes of government, from despotic to constitutional, in the long interposed period, do they appear fully to appreciate, or anxious to introduce these desirable improvements. J. R. (Cork.)

Job (Vol. v., p. 26.). — The Rev. T. R. Browne interprets one of the Persepolitan inscriptions as representing the coronation and titles of Job. As no previous commentator had supposed Job to be a Persian prince, and as (among other unexpected results) it would follow that the poem bearing his name was a translation into Hebrew by some unknown hand, I hastened at once to the Bodleian to examine the authorities on which Mr. Browne bases his interpretation.

On one glance at the work cited (*Kaempferi Amœnitatum Exoticarum Fasciculi V.*) it was plain enough that Kaempfer had made his transcription so carelessly, that barely *one letter in a hundred* was correct; and, on turning to Niebuhr's copy of the same inscription (plate xxiv. A.), and to Porter's (vol. i. plate xliv. p. 631.), my suspicions were amply confirmed. But the most singular part was to come. Aided by the minute identifications which Mr. Browne gives of the words which he translates, *Aiub taij*, I discovered that the reverend gentleman had mistaken two letters for two words. His whole theory, therefore, falls to the ground.

As some of your readers may like to know the real interpretation of this inscription, I give the translation of Rawlinson as amended from Westergaard's notes, and which is undoubtedly correct:

"The great God Ormazd, who has given this world, who has given that heaven, who has given mankind, who has given life to mankind; who has made Xerxes king, both the king of the people, and the law-giver of the people. I am Xerxes the king, the great king, the king of kings, the king of many-peopled countries, the supporter also of this great world, the son of King Darius the Achæmenian," &c.

Rechabite.

Poniatowski Gems (Vol. v., pp. 30. 65.).—I thank M—n for his note, but it does not at all afford the information I seek. My Query referred to the *original* sale in London of the gems. Lord Monson's collection, to which M—n refers, was, I believe, purchased by his lordship from a dealer who bought them at the original sale, the date of which I seek. A. O. O. D.

Sleck Stone, Meaning of (Vol. iii., p. 241.; Vol. iv., p. 394.). — The expression *sleck-stone* has, I think twice, been spoken of in "N. & Q." as equivalent to whet-stone: this is a mistake. The first word is possibly misprinted in the work in which it is found, but at all events the thing intended is a *sleek-stone* (Old Fr. *Calendrine*) an implement formerly used by calendrers; often, if not always, made of glass, and in shape much like a large mushroom: it is used reversed, the stalk forming the handle. Those which I have seen were about four inches in diameter, some more and some less. Sleek-stones are now, I believe, entirely superseded by machinery.

R. C. H.

Bishop Bridgeman (Vol. v., p. 80.).—The matriculation registers of the University of Cambridge, could Mr. Clay ascertain the year Bridgeman entered (and this might be found by searching them), will give his age at that time, the Christian names of his parents, and their place of residence. I do not know whether it is the case at Cambridge, but at Oxford one has to pay half a guinea for an extract from the archives. Surely these important records should be more accessible to the student in this respect. Cranmore.

Bow Bell (Vol. v., p. 28.). — In *Eastward Hoe*, by Ben Jonson, John Marston, and George Chapman, printed 1605, Girtred, the proud daughter of the citizen Touchstone (Act I. Sc. 1.), taunts her modest sister Mildred, who is endeavouring to

check her arrogant manner, with the scornful expression "Bow Bell!" evidently intending to reproach her as a Cockney. She afterwards asks her intended husband, Sir Petronel Flash, to carry her out of the scent of Newcastle coal and the hearing of Bow Bell. W. S. S.

Fees for Inoculation (Vol. iv., p. 231.).—For the information of R. W. B. I beg to send you the following extract from the vestry-book of this parish:

"22 Jan. 1772.

"It is further ordered that such of the poor persons belonging to this parish who like to be inoculated for the small-pox may be inoculated at the expence of this parish, not exceeding five shillings and threepence each person, provided it is done within six weeks of the date hereof. And that each person to be inoculated shall first produce a certificate under the hands of one justice and one churchwarden to the inoculating surgeon, and that the parish shall not pay for any one inoculated without such certificate of the person belonging to Maidstone."

JOHN BRANFILL HARRISON.

Maidstone.

Salting of Infants (Vol. v., p. 76.).—

"Thou wast not salted at all."

"*Et saliendo non salita eras.*"

"Tenera infantium corpora dum adhuc uteri calorem tenent, et primo vagitu laboriosæ vitæ testantur exordia, solent ab obstetricibus sale contingi, ut sicciora sint et restringantur."—*Hieronymus.*

"Observat et Galenus *De Sanit.*, i. 7.: '*Sale modico insperso cutem infantis densiorem solidioremque reddi.*'"—*Rosenmuller* ad locum.

C. B.

Age of Trees (Vol. v., p. 8.).—Living near the Forest of Dean, I wish to state that it is not known that any trees exist there which can possibly be of anything approaching to the age of Edward III.; that the word *forbid* savours of a reservation of timber for the use of the mines, if the privileges of the free-miners can really be carried back to that time. The intelligence in Pepys was derived from Sir John Winter, the person who bought the whole forest in perpetuity from Charles I., but was allowed by Charles II. only to make the most of it he could in his own time. Some trees may have survived the smash which he made, but they must either have been young, or worthless from age or decay. C. B.

Objective and Subjective (Vol. v., p. 11.).—I would beg to refer X. to the first of the five *Sermons* by W. H. Mill, D.D., preached before the University of Cambridge, in Lent, 1844. When he has carefully perused it, he will be enlightened as to the precise meaning of the terms *objective* and *subjective;* being made aware that there is one great *object* of faith, though, with some writers, the *subject*, man, may be made the most prominent. X. will there find that what he styles "exoteric jargon" has, in the hands of so judicious a writer and so excellent a divine as Dr. Mill, been "translated into intelligible English." J. H. M.

Parish Registers (Vol. v., p. 36.).—I am sorry not to be able to agree with MR. CHADWICK in thinking "that no fee is legally payable for searching the register-books of baptisms and burials, nor even for making a copy," &c. It is quite certain that even parishioners have no *right* to inspect the parish books, except for ordinary parochial purposes. In the case of Rex *v.* Smallpiece, 2 Chitt. *Rep.* 288., Lord Tenterden said, "I know of no rule of law which requires the parish officers to show the books, in order to gratify the curiosity of a private individual." Therefore the "genealogical or archæological inquirer" has in general no *right* to inspect, much less copy the register-books: consequently he must pay the fees demanded for being allowed to do so. J. G.

Temple.

"*'Tis Tuppence now,*" *&c.* (Vol. iv., pp. 314. 372.).—The lines quoted by FANNY I immediately recognised as Thomas Ingoldsby's. On the appearance of REMIGIUS' Query, I looked through the *Ingoldsby Legends* as the most likely place to find the lines in, but failed, in consequence of an alteration of the last stanza, which in my edition (the third, 1842) runs thus:

"I thought on Naseby, Marston Moor, on Worc'ster's
'crowning fight;'
When on mine ear a sound there fell, it chill'd me
with affright,
As thus in low unearthly tones I heard a voice begin,
'This here's the cap of Giniral Monk! Sir, please
put summut in!'"

"*Cætera desiderantur,*" *Ingoldsby Legends*, 2nd Series, pp. 119, 120.

ED. S. JACKSON.

Saffron Walden.

Chatterbox (Vol. iv., p. 344.).—I doubt whether your correspondent J. M. will succeed in limiting the term *chatter-box* to the female sex. His rendering *buxom* by *womanly* will hardly stand the test of criticism. In the old matrimonial service, as elsewhere, it originally signified *obedient, compliant*, and was equivalent to the German *biegsam*. It was applied indifferently to men and women. Thus, in Chaucer's *Shipmanne's Tale*—

"They wolden that hir *husbondes* shulden be
Hardy and wise and riche, and thereto free,
And *buxom* to his wife, and fresh a-bed."

And in the *Clerke's Tale*, speaking of the vassals,

"And they with humble heart ful *buxomly*,
Kneeling upon hir knees ful reverently,
Him thonken all."

The peasantry in Cheshire, instead of chatter-*box*, say chatter-*basket*. E. A.

Churchill the Poet (Vol. v., p. 74.).—If Churchill was, as C. R. states, "already imprudently married," how could he be eligible to a scholarship in Trinity? I believe, in Churchill's days, a Westminster scholar was entitled, as of course, to a Fellowship in Trinity. Married men, as undergraduates, are, I suspect, of recent date in the universities, even as Fellow Commoners or Pensioners. J. H. L.

Hieroglyphics of Vagrants and Criminals (Vol. v., p. 79.). — Consult Mayhew's *London Labour and London Poor* for an elucidation of these signs.

CRANMORE.

Paring the Nails (Vol. iii., p. 462.). — The following Rabbinical quotation on the subject of paring the nails, is certainly curious as bearing on the superstitions connected with the nails:

"Ungues comburit sanctus; justus sepelit eos; impius vero spargit in publicum, ut maleficæ iis abutantur." — *Nidda*, 17. 1.

W. FRASER.

Miscellaneous.

NOTES ON BOOKS, ETC.

Murray's *Official Handbook of Church and State, containing the Names, Duties, and Powers of the principal Civil, Military, Judicial, and Ecclesiastical Authorities of the United Kingdom and Colonies; with Lists of the Members of the Legislature, Peers, Baronets, &c.*, is, as to its objects, sufficiently described by its ample title-page. An examination of its pages will show the great amount of information illustrative of the rise, nature, and peculiar duties of the numerous branches of the executive government of this vast empire, which the editor justly claims the credit of having sought for from various sources, and now for the first time gathered together. It must soon, therefore, find its way on to the desks of all men in office—not indeed as superseding the old Red Books and Official Calendars — but as an indispensable companion to them.

When speaking of the translation of Hue's *Travels in Tartary, Thibet, and China*, which we noticed some few weeks since, we gave our readers the best possible evidence of the value of the work. That Messrs. Longman have done wisely in including a condensed translation of these interesting *Recollections of a Journey through Tartary, Thibet, and China*, from the practised pen of Mrs. Percy Sinnett, in their *Traveller's Library*, we cannot therefore doubt; and we shall be much surprised if the book does not prove to be one of the most popular in the admirable series of which it forms the 14th and 15th Parts.

By way of answering the inquiry of a correspondent, and for the purpose of forwarding the very admirable and important objects of *The Chronological Institute*, we have procured a copy of the prospectus which has been circulated by its projectors, and have inserted it in full in our advertising columns.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

FIELDING'S WORKS. 14 Vols. 1808. Vol. XI. [Being 2nd of Amelia].
SHADWELL. Vols. II. and IV. 1720.
ARCHBISHOP LEIGHTON. Vol. IV. 1819.
BARONETAGE. Vol. I. 1720.
Ditto. Vols. I. and II. 1727.
CHAMBERLAYNE'S PHARONNIDA. (Reprint.) Vols. I. and II. 1820.
HOLCROFT'S LAVATER. Vol. I. 1789.
ENCYCLOPÆDIA BRITANNICA. Vol. I. Third edition, published in 1794, Edinburgh, for A. Bell.
DRECHSLERUS DE LARVIS. Lipsiæ, 1674.
GIBBON'S DECLINE AND FALL. Vol. II. Dublin. Luke White. 1789.
ELSLEY ON THE GOSPEL AND ACTS. London. 1833. Vol. I.
SPENSER'S WORKS. Pickering's edition, 1839. Sm. 8vo. Vol. V.
WHARTON'S ANGLIA SACRA. Fol. Vol. II.
ARISTOPHANES, Bekker. (5 Vols. edit.) Vol. II. London, 1829.
LYDGATE'S BOKE OF TROYE. 4to. 1555. (Any fragment.)
COLERIDGE'S TABLE TALK. Vol. I. Murray. 1835.
THE BARBERS (a poem), by W. Hutton. 8vo. 1793. (Original edition, not the fac-simile.)
THE DOCTRINE AND PRACTICE OF THE CHURCH OF ROME TRULY REPRESENTED, by Edw. Stillingfleet, Bishop of Worcester, edited by William Cunningham, Min. Edinburgh.
A CATECHISM TRULY REPRESENTING THE DOCTRINES AND PRACTICES OF THE CHURCH OF ROME, with an Answer to them, by John Williams, M.A.
DODD'S CERTAMEN UTRIUSQUE ECCLESIÆ; or a List of all the Eminent Writers, Catholics and Protestants, since the Reformation. 1724.
THE SALE CATALOGUE of J. T. Brockett's Library of British and Foreign History, &c. 1823.
DODD'S APOLOGY FOR THE CHURCH HISTORY OF ENGLAND. 1742. 12mo.
SPECIMENS FOR AMENDMENTS FOR DODD'S CHURCH HISTORY, 1741. 12mo.
JOURNAL OF THE GEOLOGICAL SOCIETY OF DUBLIN. Vol. I. Part I. (Several Copies are wanting, and it is believed that many are lying in London or Dublin.)
CH. THILLON (DE HALLE) NOUVELLE COLLECTION DES APOCRYPHES. Leipsic, 1832.
THEOBALD'S SHAKSPEARE RESTORED, ETC. 4to. 1726.
A SERMON preached at Fulham in 1810 by the REV. JOHN OWEN of Paglesham, on the death of Mrs. Prowse, Wicken Park, Northamptonshire (Hatchard).
FÜSSLEIN, JOH. CONRAD, BEYTRAGE ZUR ERLÄUTERUNG DER KIRCHEN-REFORMATIONS-GESCHICHTE DES SCHWEITZERLANDES. 5 Vols. Zurich, 1741.
VERUS CHRISTIANUS, OR DIRECTIONS FOR PRIVATE DEVOTIONS, &c., with Appendix, by David Stokes. Oxford, 1668.

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Notices to Correspondents.

A. W. H. *Bishop Jewel's well-known* Apology *is no doubt the work referred to.*

N. J. B. *We cannot undertake to insert Queries on points of law.*

X. G. X., *who inquires how the word "premises" came to be used of a house and its adjuncts, is referred to our* 4th Vol. p. 487.

S. K. (North Wilts). *Lord Stair not the executioner of Charles I. See Answer to Correspondents last week.*

R. D. H. *We are not aware of any cheap* ANNUAL REGISTER, *unless* The Household Narrative of Current Events (*published monthly in twopenny numbers, and in annual volumes at three shillings*) *may be so considered. It is a work executed with great ability, and written in the lively style which our correspondent so desires.*

G. P. P. *We cannot trace the queries respecting De Pratelli's and Prestwich's* Republica *as having been received by us.*

A. A. D. *The book referred to was Whitaker's.*

G. W. R. *Manlove's* Rhymed Chronicle *is published by Shaw and Sons, Fetter Lane, and noticed by us in our Notes on Books, &c.*, No. 116. *The addition of the price to our Notices of New Books would convert such notices into advertisements, and render them liable to the duty.*

EVANS' BALLADS may be had on application to the publisher.

J. B. HARRISON. *The writer of the tract,* The Holy Table, Name and Thing, *has clearly mistaken Dover for Canterbury, called* Dorobernia *by Bede and the early chroniclers. St. Augustine's Abbey was originally consecrated to St. Peter and St. Paul.*

REPLIES RECEIVED. — *History of Brittany — Donkey — Theotoneum — Lord Hungerford — Lyte Family — Can Bishops vacate their Sees — Eliza Fenning — Miniature of Cromwell — Wearing Gloves in presence of Royalty—Stoke—Cibber's Lives of the Poets — Experto crede Roberto — Broad Arrow — London — Salting a new-born Infant — Souling — Madrigal — Mons Meg — Cabal — Expurgated Quaker Bible — Carmen Perpetuum — Pendutum Demonstration — Portraits of Wolfe — Era — Hieroglyphics of Vagrants — Number of the Children of Israel — Bellman at Oxford—Dying Swan—Robert Bruce's Watch—Hornchurch—Stops, when introduced — Admonition to the Parliament —Serjeants' Rings and Mottoes.*

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The application of the principle of the division of labour hath caused the establishment of various societies, for the special cultivation and promotion of distinct branches of science. Among these, Geography, "the other eye" of History, hath long enjoyed the advantage of a public institution. Astronomy also, which more than any other science, except History, is connected with Chronology, hath obtained the like distinction; notwithstanding the fact that the most important discoveries of modern astronomers had been, as by a peculiar prerogative, communicated to the Royal Society, the noble parent of literary and scientific societies in this country. Chronology indeed, if regarded as a branch of historical science, finds a home in the institutions which are devoted to archæology: but so far as it may be considered mathematical, it meets with little or no attention among associated antiquaries.

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Notes.

THE OLD COUNTESS OF DESMOND.

(*Continued from* Vol. iv., p. 426.)

I feel much obliged to J. H. M., who writes from Bath, and has directed my attention to Horace Walpole's "minute inquiry" respecting the "Old Countess of Desmond," as also to "Pennant's Tours," all which I have had opportunity of examining since I wrote to you last. The references do not incline me to alter one word of the opinion I have ventured as to the identity of this lady; on the contrary, with the utmost respect for his name and services to the cause of antiquarian research, I propose to show that Horace Walpole (whose interest in the question was, by his own confession, but incidental, and ancillary to his historic inquiries into the case of Richard III., and who had no direct data to go on) knew nothing of the matter, and was quite mistaken as to the individual.

Before I proceed on this daring undertaking, I beg to say, that an inspection of Pennant's print, called "The Old Countess of Desmond," *satisfies* me that it is *not* taken from a duplicate picture of that in possession of the Knight of Kerry: though there certainly is a resemblance in the faces of the two portraits, yet the differences are many and decisive. Pennant says that there are "four other pictures in Great Britain in the same dress, and without any difference of feature," besides that at Dupplin Castle, from which his print was copied; but that of the Knight of Kerry must be reckoned as a sixth portrait, taken at a *much more advanced period* of life: in it the wrinkles and features denote *extreme* old age. The head-dresses are markedly different, that of Pennant being a *cloth* hood lying back from the face in folds; in the Knight of Kerry's, the head-dress is more like a beaver bonnet standing forward from the head, and throwing the face somewhat into shade. In Pennant's, the cloak is plainly fastened by a leathern strap, somewhat after the manner of a laced shoe; in the other, the fastening is a single button: but the difference most marked is this, that the persons originally sitting for these pictures, looked opposite ways, and, of course, presented different sides to the painter. So that, in Pennant's plate, the *right side-face* is forward; and in the other, the left: therefore, these pictures are markedly and manifestly neither the same, nor copies either of the other.

It does not concern us, in order to maintain the authority of our *Irish* picture, to follow up the question at issue between Pennant and Walpole

but I may here observe, that either must be wrong in an important matter of fact. Walpole, in a note to his "Fugitive Pieces" (Lord Orford's *Works*, vol. i. p. 210–17.), writes thus: "*Having by permission of the Lord Chamberlain obtained a copy of the picture at Windsor Castle, called The Countess of Desmond, I discovered that it is not her portrait; on the back is written in an old hand, 'The Mother of Rembrandt.'*" He then proceeds to prove the identity of this picture with one given to King Charles I. by Sir Robert Car, "My Lord Ankrom" (after Duke of Roxburg), and set down in the Windsor Catalogue as "*Portrait of an old woman, with a great scarf on her head, by Rembrandt.*" Pennant's note differs from this in an essential particular; he mentions this picture at Windsor Castle thus: "*This was a present from Sir Robert Car, Earl of Roxburg, as is signified on the back; above it is written with a pen,* 'REMBRANDT' (not a word of his *mother*), *which must be a mistake, for Rembrandt was not fourteen years of age in* 1614, at a time when *it is certain* (?) *that the Countess was not living, and . . . . it does not appear that he ever visited England.*"

The discrepancy of these two accounts is obvious — if it "*be written in an old hand, 'The Mother of Rembrandt,'*" on the back of the picture, it seems strange that Pennant should *omit* the first three words; if they be not so written, it seems equally strange that Walpole should venture to *add* them. I presume the picture at Windsor is still extant; and probably some reader of "N. & Q." having access to it, will be so good as to settle the question of accuracy and veracity between two gentlemen, of whom one must be guilty of *suppressio veri*, or the other of *suggestio falsi*.

Horace Walpole, or his editor, must have corrected his "Fugitive Pieces" since the "Strawberry Hill edition," to which J. H. M. refers, was printed; for in the edition I have consulted, instead of saying "I can make no sense of the word *noie*," the meaning is correctly given in a foot-note to the inscription; and the passage given by J. H. M. is altogether omitted from the text.

I must now proceed in my bold attempt to show that Horace Walpole knew nothing of a matter, into which he made a "minute inquiry." This may seem presumptuous in a tyro towards one of the old masters of antiquarian lore and research; but I plead in apology the great advance of the science since Horace Walpole's days, and the greater plenty of materials for forming or correcting a judgment. It has been well said, that a single chapter of Mr. Charles Knight's *Old England* would full furnish and set up an antiquarian of the last century; and this is true, such and so many are the advantages for obtaining information, which we modern antiquaries possess over those who are gone before us; and lastly, to quote old Fuller's quaintness, I would say that "a dwarf on a giant's shoulders can see farther than he who carries him:" thus do I explain and excuse my attempt to impugn the conclusion of Horace Walpole.

Walpole's first conjectures applied to a Countess of Desmond, whose tomb is at Sligo in Ireland, and who was known to that *Gerald*, the sixteenth earl, *ingens rerum Hibernicarum exemplar*, who was outlawed, and killed *rebel*he wood of *Glanagynty*, in the county of in t, A.D. 1583. Walpole applied to an Irish correspondent for copies of the inscriptions on her tomb; but we need not follow or discuss the supposition of her identity with "the old Countess" further, for he himself abandons it, and writes to his Irish correspondent thus: — "*The inscriptions you have sent me have not cleared away the difficulties relating to the Countess of Desmond; on the contrary, they make me doubt whether the lady interred at Sligo was the person reported to have lived to such an immense age.*"

Well might he doubt it, for in no one particular could they be identified: *e. g.* the lady buried at Sligo made her will in 1636, and survived to 1656, — a date long beyond the latest assigned for the demise of "the old Countess." Sir Walter Raleigh expressly says, "the old Countess had *held her jointure from all the Earls of Desmond since the time of Edward IV.*," a description which could not apply to the widow of a person who did not die until 1583, in the reign of Elizabeth. There are many other *impossibilities* in the case, discussed by Walpole, into which it is unnecessary to follow him.

Walpole then reverts to the issue of Thomas, the sixth Earl of Desmond, who was compelled to surrender his earldom, A.D. 1418, for making an "inferior marriage;" and conjectures that "the old Countess" might have been the wife of a grandson of his born 1452, or thereabouts, who would be, as Walpole states, "a titular earl:" but this absurd supposition is met by the fact of our "old Countess" enjoying a jointure from all the earls *de facto* in another line; a provision which the widow of an adverse claimant to the earldom could hardly have made good.

Walpole's last conjecture, following the suggestion of Smith's *History of Cork*, fixes on the widow of Thomas (*the twelfth earl*, according to the careful pedigree of Sir William Betham, though Smith erroneously calls him the thirteenth earl), and asserts the identity of the "old Countess" with a *second* wife, called "Catherine Fitzgerald of Dromana" (the Dacres branch of the Geraldines): for this assertion Smith, in a foot-note, quotes "the Russel MSS.," and Walpole calls this "the most positive evidence we have." Of the MSS. referred to, I can find no further trace, and this "positive evidence" is weakened by the silence of Lodge's *Peerage* as to any

second marriage of the earl in question, while, on the contrary, he gives many probabilities against it. Thomas (moyle, or bald), twelfth earl, succeeded to his nephew James, the eleventh earl, in 1529, being then in extreme age, and died in five years after; he was the second brother of James, ninth earl, murdered in 1587 — whose widow I affirm the old Countess to have been. Let us not lose sight of the fact, that the "old Countess," by general consent, was married in the reign of Edward IV., who died 1483. And I would ask, what probability is there that a younger brother would be already married to a *second wife*, in the lifetime of his elder brother, who is described as murdered "while flourishing in wealth and power at the age of twenty-nine years?" The supposition carries improbability on the face of it; none of the genealogies mention this second marriage at all; and Dr. Smith, whose county histories I have had particular occasion to examine, was, though a diligent collector of *reports*, no antiquarian authority to rely on. Above all, it is to be remembered, that Sir Walter Raleigh calls her "*The old Countess of Desmond of* Inchequin:" this is in itself proof, all but positive, that the lady was an *O'Bryen*, for none other could have "part or lot" in the hereditary designation of that family: hence I have no hesitation in adhering to the conclusion, which, with slight correction of dates, I have adopted from accurate authorities, that "Margret O'Brien, wife of James, ninth Earl of Desmond, who was murdered in 1587, was the genuine and only 'Old Countess.'" Upon the only point on which I venture to correct my authority, namely, as to the date of the earl's death, I find, on reference to an older authority than any to which we have hitherto referred, that my emendation is confirmed. In the Annals of the Four Masters, compiled from more ancient documents still, in the year 1636, I find, under the date 1487, the following: "The Earl of Desmond, James Fitzgerald, was treacherously killed by his own people at Rathgeola (Rathkeale, co. Limerick), at the instigation of his brother John." A. B. R.

Belmont.

THE IMPERIAL EAGLE OF FRANCE.

On reading the *Times* of the 7th ult. at our city library, in which the following translation of a paragraph in the French journal, *Le Constitutionnel*, appeared, application was made to me for an explanation of that part where the Emperor Napoleon is represented as stating, among other advantages of preferring an eagle to a cock as the national emblem or ensign, which, during the ancient dynasty of France, the latter had been — "*that it owes its origin to a pun.* I will not have the cock, said the Emperor; it lives on the dunghill, and allows itself to have its throat twisted by the fox. I will take the eagle, which bears the thunderbolt, and which can gaze on the sun. The French eagles shall make themselves respected, like the Roman eagles. The cock, besides, has the disadvantage of owing its origin to a pun," &c.

Premising that the French journalist's object is to authorise the present ruler of France's similar adoption and restoration of the noble bird on the French standard by the example of his uncle, I briefly stated the circumstance to which Napoleon, on this occasion, referred; and as not unsuited, I should think, to your miscellany, I beg leave to repeat it here.

In 1545, during the sitting of the Council of Trent, Peter Danes, one of the most eminent ecclesiastics of France, who had been professor of Greek, and filled several other consonant stations, appeared at the memorable council as one of the French representatives. While there, his colleague, Nicholas Pseaume, Bishop of Verdun, in a vehement oration, denounced the relaxed discipline of the Italians, when Sebastian Vancius de Arimino (so named in the "Canones et Decreta" of the Council), Bishop of Orvietto (Urbevetanus), sneeringly exclaimed "Gallus cantat," dwelling on the double sense of the word Gallus — a Frenchman or a cock, and intending to express "the cock crows;" to which Danes promptly and pointedly responded, "Utinam et Galli cantum Petrus resipisceret," which excited, as it deserved, the general applause of the assembly, thus turning the insult into a triumph. The apt allusion will be made clear by a reference to the words of the Gospels: St. Matthew, xxvi. 75.; St. Mark, xiv. 68. 72.; St. Luke, xxii. 61–2.; and St. John, xviii. 27., where the ἀλεκτοροφωνία of the original is the "cantus galli" of the Vulgate, and where Petrus represents the pope, who is aroused to *resipiscere* by the example of his predecessor St. Peter.

This incident in the memorable assembly is adverted to in the French contemporary letters and memoirs, but more particularly in the subsequent publication of a learned member of Danes's family, *La Vie, Eloges et Opuscules de Pierre Danes, par P. Hilaire Danes*, Paris, 1731, 4to., with the portrait of the Tridentine deputy, who became Bishop of Lavaur, in Languedoc (now département du Saone), and preceptor to Francis, the short-lived husband of Mary Stuart, before that prince's ascent to the throne. So high altogether was he held in public estimation, that he was supposed well entitled to the laudatory anagram formed of his name (Petrus Danesius), "De superis natus."

In the Council of Trent there only appeared two Englishmen, Cardinal Pole and Francis Gadwell*, Bishop of St. Asaph, with three Irish prelates, (1) Thomas Herliky, Bishop of Ross, called

[* Query, Thomas Goldwell.]

Thomas Overlaithe in the records of the Council; (2) Eugenius O'Harte, there named Ohairte, a Dominican friar, Bishop of Ardagh; and (3) Donagh MacCongal, Bishop of Raphoe: Sir James Ware adds a fourth, Robert Waucup, or Vincentius, of whom, however, I find no mention in the official catalogue of the assisting prelates. Deprived of sight, according to Ware, from his childhood, he yet made such proficiency in learning, that, after attaining the high degree of Doctor of Sorbonne in France, he was appointed Archbishop of Armagh, or Primate of Ireland; but of this arch-see he never took possession, it being held by a *reformed* occupant, Dr. George Dowdall, appointed by Henry VIII. in 1543.

J. R. (Cork.)

FOLK LORE.

Valentine's Day (Vol. v., p. 55.).—Your correspondent J. S. A. will find the following notice of a similar custom to the one he alludes to in Mr. L. Jewitt's paper on the Customs of the County of Derby, in the last number of the *Journal of the British Archæological Association:*

"Of the latter (divinations) there is a curious instance at Ashborne, where a young woman who wishes to divine who her future husband is to be, goes into the church-yard at midnight, and as the clock strikes twelve, commences running round the church, repeating without intermission —

'I sow hemp-seed, hemp-seed I sow,
He that loves me best
Come after me and mow.'

Having thus performed the circuit of the church twelve times without stopping, the figure of her lover is supposed to appear and follow her."

J.

Nottingham Hornblowing. — About the beginning of December the boys in and around Nottingham amuse themselves, to the annoyance of the more peaceable inhabitants, by parading the streets and blowing horns. I have noticed this for several years, and therefore do not think it is any whim or caprice which causes them to act thus; on the contrary, I think it must be the relic of some ancient custom. If any of your correspondents could elucidate this, it would particularly oblige

Stomachosus.

Bee Superstitions — Blessing Apple-trees — "A Neck! a Neck!" — The superstition concerning the bees is common among the smaller farmers in the rural districts of Devon. I once knew an apprentice boy *sent back* from the funeral *cortège* by the nurse, to tell the bees of it, as it had been forgotten. They usually put some wine and honey for them before the hives on that day. A man whose ideas have been confused frequently says his "head has been among the bees" (buzzing).

The custom is still very prevalent in Devonshire of "hollowing to the apple-trees" on Old Christmas Eve. Toasted bread and sugar is soaked in new cider made hot for the farmer's family, and the boys take some out to pour on the oldest tree, and sing —

"Here's to thee,
Old apple-tree,
From every bough
Give us apples enough,
Hat fulls, cap fulls
Bushel, bushel boss fulls.
Hurrah, hurrah!"

The village boys go round also for the purpose, and get some halfpence given them for their "hollering," as they call it. I believe this to be derived from a Pagan custom of offering to Ceres.

The farmer's men have also a custom, on cutting the last sheaf of wheat on the farm, of shouting out "A neck! a neck!" as they select a handful of the finest ears of corn, which they bind up, and plait the straw of it, often very prettily, which they present to the master, who hangs it up in the farm kitchen till the following harvest. I do not know whence this custom arises.

William Collyns, M. R. C. S.

Kenton.

Hooping Cough. — In Cornwall, a slice of bread and butter or cake belonging to a married couple whose Christian names are John and Joan, if eaten by the sufferer under this disorder, is considered an efficacious remedy, though of course not always readily found.

W. S. S.

NOTE ON THE COINS OF VABALATHUS.

(Vol. iv., pp. 255. 427. 491.)

Since the publication of my last note on the coins of Vabalathus, I have obtained the *Lettres Numismatiques* du Baron Marchant, 1850. The original edition being very rare, and I believe only three hundred of this one having been printed, I have thought it might be as well to record some additional information from it in your pages. Marchant reads, "Vabalathus Verenda Concessione Romanorum Imperatore Medis datus Rex." It is needless to remark on this, further than on the more ancient interpretations. He points out that the Greek letters, or rather numerals, show the coins to have been struck in a country where Greek, if not the popular language, was that of the government, along with Latin. This country was necessarily an Oriental one, and I think this observation would rather lead to the inference that the word VCRIMDR, occupying the place usually filled by Cæsar, Augustus, CЄBACϢC, &c., might be an Oriental title, though expressed in Latin letters. Millin, to whom he had communicated his view, thought correctly "que ça

sentait un peu le père Harduin," and it was only published in the posthumous edition of his works. De Gauley has published coins struck by the Arabs in Africa, which have Latin legends, in some of which the Arabic titles are given in Latin letters. The Emir Musa Ben Nasir appears thus, MuSE . F . NASIR . AMIRA. The coins of Vabalathus offer a more ancient example of the same. I have given what appears to me the clue, and I hope it will be followed out by Orientalists. M. de Longperier, in his annotations to the 28th letter, shows that the name Ἀθηνᾶς is derived from Ἀθηνόδωρος, and appears to think ΑΘΗΝΟΥ or ΑΘΗΝΤ the genitive of ΑΘΗΝΑC. The difficulty, he says, is, that names in ᾶς have, in the Alexandrian dialect, the genitive ᾶτος. He does not appear to have noticed the reading as ΥΙuC (or ΟΥ as Ο ΥΙuC?), which appears to me to remove the difficulty, but also to obviate the necessity of the name Ἀθηνᾶς at all. He remarks on the similarity of name between Ἀθηνας, Ἀθηνατος, and Odenathus.

"If," he says, "we examine comparatively Vabalath (ΟΥΑΒΑΛΑΘ) and Odenath, or rather Odanath, as in Zosimus, we see an analogous formation; Ou-baalat, Ou-tanat, the feminine of Baal or Bel, and of Tan, Dan, or Zan, preceded by the same syllable. Baalat is a Scripture form (Jos. xix. 44.; 1 Kings, ix. 48.; Paral. ii. viii. 6.). De Gauley has found the name of Tanat in a Phœnician inscription, and Lenormant remarks that this feminine form of Zan, or Jupiter, corresponds to Athénè. Thus Ou-tanat is the equivalent of Athenas, consequently of Athenodorus."

Vabalathus is thus, if these etymological considerations be correct, the son of Odenathus. Longperier proposes to read ЄΡѠTAC for CΡѠIAC, and to consider this the equivalent of Herodes, mentioned by Trebellius Pollio. With all deference to M. de Longperier, I venture to oppose the following objections. First, Some coins read CΡIAC, which would read ЄΡTAC on his principle. Since, in the coins of Zenobia, Vabalathus, and those bearing the name of Athenodorus, whether struck by Vabalathus or not, is not material at present, we find the names at full length, not omitting the vowels, it is natural to suppose that the same would here take place, if the word really were the name of Herodes. To explain, if we found ZHNOBIA and ZNOBIA, ΑΘΗΝΟΔѠΡΟC and ΑΘΝΑΡΟC, or similar contractions, we might consider ЄΡѠTAC and ЄΡTAC identical. Secondly, On my specimens of this coin I find the ι in this word distinctly formed, and the Τ in the next word ΑΥΤ *as* distinct. All authors have read this letter ι, although varying in the rest. Thirdly, On the obverse of these specimens the Є is larger and more open than the C, as may be seen in the conclusion . . . NOC . CЄB, where it is preceded by two sigmas, and is easy to compare with them. We should naturally expect to find it having the same form on the reverse, if the reading ЄΡѠTAC were correct. But it is of the same size as the other letters, on my specimens at least. I need not say that there is no trace of the central stroke.

W. H. S.

Edinburgh.

THE AGNOMEN OF "BROTHER JONATHAN," OF MASONIC ORIGIN.

George Washington, commander-in-chief of the American army in the revolution, was a mason, as were all the other generals, with the solitary exception of Arnold the traitor, who attempted to deliver West Point, a most important position, into the hands of the enemy. It was this treasonable act on the part of Arnold which caused the gallant Andre's death, and ultimately placed a monument over his remains in Westminster Abbey. On one occasion, when the American army had met with some serious reverses, General Washington called his *brother officers* together, to consult in what manner their effects could be the best counteracted. Differing as they did in opinion, the commander-in-chief postponed any action on the subject, by remarking, "Let us consult brother Jonathan," referring to Jonathan Trumbull, who was a well-known mason, and particularly distinguished "for his sound judgment, strict morals, and having the tongue of good report."

George Washington was initiated a mason in Federicksburg, Virginia, Lodge No. 4, on the 4th of November, 1752, was passed a fellow craft on the 3rd of March, 1753, and raised to the sublime degree of a master mason on the 4th day of August, 1753. The hundredth anniversary of this distinguished mason's initiation is to be celebrated in America throughout the length and breadth of the land.

W. W.

La Valetta, Malta.

Minor Notes.

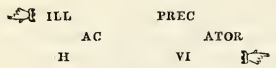
Hippopotamus, Behemoth. — The young animal which has drawn so much attention hitherto, will increase in attractiveness as he acquires his voice, for which the zoologist may now *arectis auribus* await the development. It has appeared singular to many who knew the Greek name of this animal to signify *river-horse*, that he should be so unlike a horse. Nevertheless, the Greeks who knew him only at a distance, as we did formerly, named him from his voice and ears after an animal which he so little resembles in other respects. The Egyptian words from which the Behemoth of Job (chap. xl. v. 10.) are derived, more fitly designate him as *water-ox*, *B-ehe-moût* = literatim, *the aquatic ox*.

T. W. B.

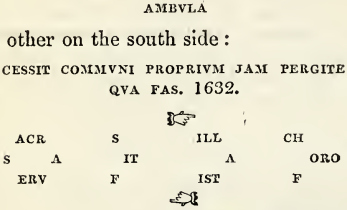
Lichfield.

Curious Inscription (Vol. iv., pp. 88. 182.).—My ecclesiological note-book supplies two additional

examples of the curious kind of inscription communicated by your correspondents J. O. B. and Mr. E. S. Taylor (by the way, the one mentioned by J. O. B. was found also at St. Olave's, Hart Street; see Weever, *Fun. Mon.*). These both occur at Winchester Cathedral: the first near a door in the north aisle, at the south-west angle: —



The other on the south side:



W. Sparrow Simpson, B.A.

[This curious inscription, with a translation, is given by Milner, in his *History of Winchester*, vol. ii. p. 90.]

Coins of Edward III. struck at Antwerp in 1337. — Ruding, in his *Annals of the Coinage of Great Britain* (3rd ed. p. 212.), describing the coins of Edward III. (who often resided on the Continent, and whose sister Eleanor was married to Raimond III., Duke of Guelder), says:

"In November A.D. 1337, according to Grafton, the king was made vicar-general and lieutenant to the emperor, *with power to coin money of gold and silver.* He kept his winter at the castle of Louvain, and caused great sums of money, both of gold and silver, to be coined at Antwerp."

And in the note:

"Chronicle [of Grafton?] *sub anno.* Froissart also mentions this fact. The silver coins were probably struck with English dies, and consequently *are not now to be distinguished.*"

Now, you will oblige me by informing your English readers, that though these may have been struck with English dies, they can readily be distinguished from other English coins by the legends. They are represented on Pl. viii., Nos. 19. and 20., in my *Munten der voormalige Hertogdommen Braband en Limburg, van de vroeyste Tyden tot aan de Pacificatie van Gend.* The type is wholly English, and agrees with the coins of Edward III., as I have remarked in the text. The *Moneta nostra* indicates a joint coin (*i. e.* common to the emperor and to the king); as Coin No. 3. Pl. xxxiii. was probably a joint coin of Edward III. and Philip VI., King of France. P. O. van der Chÿs.

Leiden.

Queries.

IS THE WALRUS FOUND IN THE BALTIC?

Is the Walrus, or Sea-Horse, ever found in the Baltic, or in the ocean near Norway or Lapland?

Mr. J. R. Forster, in his Notes on the *Geography of Europe by King Alfred*, appended to the edition of *Orosius* by Daines Barrington, says, at p. 243.:

"In the country of the Beormas he (Ohthere) found the *horse-whales* or the *Walrus*, animals which he distinguishes carefully from the whales and the seals, of whose teeth he brought a present to King Alfred, and which are found *nowhere but in the White Sea, near Archangel*, and the other seas to the north of Siberia. In all the ocean near Norway and Lapland, no walruses are ever seen, *but still less in the Baltic.*"

I wish to know if the walrus is found in the Baltic, and where it most abounds, with a reference to voyages or written works of authority where it is mentioned. Personal testimony would be valuable. Throw.

ENGLISH FREE TOWNS.

A great many of your readers are doubtless aware that there are in France a number of towns commonly known by the name of *Villes Anglaises*, or the English towns, and also called *Bastides*. Many of these were certainly founded by Edward I., and important privileges were granted to these *Free Towns* from motives of sound policy. These towns are all built on a regular plan, the principal streets wide, open, and straight, and crossing each other at right angles, with a large market-place, usually in the centre of the town. I have seen several of these towns, which preserve their original ground plan to the present time. I could mention other peculiarities about them; but it is not necessary for my purpose, which is to inquire whether we have any towns in England corresponding with them, of the same regular plan and arrangement. The only one I have been able to hear of is the ruined town of Winchelsea, which corresponds closely with them, and was also founded by Edward I. If any of your readers can inform me of any other town in England of the same plan, I shall be greatly obliged to them. J. H. Parker.

Oxford.

Minor Queries.

Bishop Hall's Resolutions.—A small edition of Bishop Hall's *Resolutions and Decisions of Cases of Conscience*, printed in 1650, and consequently in the author's lifetime, has, as its frontispiece, a "vera effigies" of the venerable writer. On a fly-leaf there is, in the handwriting of the former possessor,—a man of much literary information,—

this note: "The following portrait of Bishop Hall is rare and valuable." I should esteem it a favour if some one of your correspondents would inform me how far this is a correct estimate of the print.

S. S. S.

Mother Huff and Mother Damnable. — Can any of your correspondents favour me with an account of Mother Huff? She is mentioned in Bishop Gibson's edition of the *Britannia*, in a list of wild plants found in Middlesex. In Park's *Hampstead*, p. 245., is the following extract from Baker's comedy of *Hampstead Heath*, 4to. 1703, Act II. Sc. 1.:

"*Arabella.* Well, this Hampstead's a charming place: to dance all night at the Wells, and be treated at Mother Huff's," &c.

The place designated as "Mother Huff's" was, I think, the same as that known as "Mother Damnable's." The latter personage is mentioned in Caulfield's *Remarkable Characters*. Who was Mother Damnable? Can any of your correspondents furnish any additions to Caulfield's account of Mother Damnable? S. Wiswould.

Sir Samuel Garth.—Can any of your numerous correspondents inform me when and where Sir Samuel Garth the poet was born, or favour me with a copy of the inscription on his tomb in Harrow Church? Some say he was born in Yorkshire; others that he was born at Bolam, in Durham. S. Wiswould.

German's Lips. — In Fulke's *Defence of the English Translations of the Bible* (Parker Society, 1843, p. 267.) he speaks thus:

"Beza's words agree to us, as well as German's lips, that were nine miles asunder."

Can you inform me who German was, and where his lips were situated? H. T.

[In our first Vol. p. 157. will be found a similar Query, founded on passages in Calfhill and Latimer, in which the same allusion occurs, but which has not as yet received any satisfactory reply.]

Richard Leveridge. — Some years ago, I saw an oil-painting of this celebrated singer at an auction-room in Leicester Street. Can any of your readers give me a clue to its discovery?

Edward F. Rimbault.

Thomas Durfey. — Is there any other engraved portrait of this "distinguished" wit, besides the one prefixed to his *pills?* Edward F. Rimbault.

Audley Family. — Can any of your correspondents inform me whether there are any male representatives still existing of the family of *Audley* (or *Awdeley*) of *Gransden*, in Huntingdonshire; or, if not, when it became extinct?

Thomas Audley, created Lord Audley of Walden, Lord High Chancellor, and K. G. by Henry VIII., had an only daughter and heiress, married to the Duke of Norfolk. He had also two brothers, Robert and Henry. *Robert* was of *Berechurch*, in Essex; and, on the chancellor's death without male issue, inherited from him large landed property. His line flourished for several generations, and ended in Henry Audley—a weak and vicious spendthrift, who ruined himself, and died (without issue) in the Fleet Prison, in 1714, having married a daughter of Philip, Viscount Strangford. *Henry*, the chancellor's youngest brother, had the manor of *Great Gransden*, in Huntingdonshire, by a grant from Henry VIII., where his descendants were fixed for several generations. In the *Visitation of Hunts*, made in 1613, under the authority of William Camden (Clarencieux), there is a pedigree of the Audleys of Gransden, which comes down to Robert Audley, married to Elizabeth, daughter of John Marbury, who had two sons then living, *Robert* and *Francis*, of the respective ages of three and two (in 1613): a daughter, *Elizabeth*, was born in 1614, and married William Sneyd, Esq., of Keele, co. Stafford; she had issue, and died 1686, aged seventy-two.

Gransden must have passed from the possession of that family not long after this visitation; for, in Charles II.'s time, it belonged to Sir Julius Cæsar: and in the catalogue of lords and gentlemen who compounded for their estates (1655), the only Audleys of Hunts who were mentioned, are, *Wheatehill Audley, of Woodhurst;* and *Molineux Audley, of St. Ives* (both in Hunts). The parish registers of Gransden throw no light on the fate of the family. The church contains no memorials, and local tradition is silent.

Can any of your correspondents supply any information? My object is to ascertain whether the above-mentioned *Elizabeth*, married to Wm. Sneyd, did, or did not, become the representative of the family, by the death, without issue, of her brothers. W. S.

Denton.

Ink. — Can any of your correspondents enlighten me as to the nature of the ink used in the ancient MSS.; its delightful blackness, even in examples of great antiquity, is most refreshing to the eye.

W. Sparrow Simpson, B. A.

Mistletoe excluded from Churches. — Is mistletoe excluded now from any church in the mistletoe-producing counties at Christmas? And was it ever admitted in Roman Catholic times?

T. Goldsbeer.

Blind taught to read.—Burnet, in the postscript of his *Letter from Milan*, dated Oct. 1, 1685 (ed. Rotterdam, 1687, p. 114.), speaking of Mistress *Walkier*, who had been accidentally blinded in infancy, states, that her father "ordered letters to be carved in wood;" and that "she, by feeling

the characters, formed such an idea of them, that she writes with a crayon so distinctly, that her writing can be well read." What is the earliest known instance of the blind being taught to read or write by the instrumentality of raised letters?

J. Sansom.

Hyrne, Meaning of.—During my recent investigations into our local history, I met with three places in this town with this word affixed—such as North *Hirne*, now called North Street; also Cold *Hyrne*, now called All Saints' Street, in South Lynn; and a place called Clink's *Heven*, in North Lynn.

I have also met with another village, "Guy*hirn*," in Cambridgeshire, of which most of your readers are aware; and my present object is to learn the meaning of this word? John Nurse Chadwick.

King's Lynn.

The fairest Attendant of the Scottish Queen.—Mary (of Guise), Dowager Queen of Scots, passed through England, on returning from a visit to France, in November 1551: she was lodged at the Bishop's Palace in London, and on her departure "divers lords and ladies brought her on her way; and when she came without Bishopsgate, *the fairest lady that she had with her of her country was stolen away from her*; and so she went forth on her journey." This passage is from *The Chronicle of the Grey Friars of London*, now printing for the Camden Society. Can any one tell me whether "the fairest lady's" elopement has been elsewhere recorded? John Gough Nichols.

"*Soud, soud, soud, soud!*"—In the *Taming of the Shrew*, Act IV. Sc. 1., Petruchio, on arriving at his house, says to his bride:

"Sit down, Kate, and welcome. Soud, soud, soud, soud!"

The word *soud* puzzles the commentators.

Johnson takes it for *soot* or *sooth*, sweet. Mason supposes it to denote the humming of a tune, or an ejaculation, for which it is not necessary to find out a meaning. Malone conjectures it to be a word coined to express the noise made by a person heated and fatigued.

This seems a proper subject for a Query. T. C.

Key Experiments.—Can some one of your correspondents afford me an explanation of the principles controlling the following experiment: Two persons, taking a large key, hold it balanced by the handle upon the forefinger of their opposite hands; the key should be tied in a thin book, with the handle projecting so far that the finger may easily pass between the book and the handle; the book serves to balance the key by its weight, and exhibits more plainly any movement of the key; both persons then wish the key to turn to the right or left, and, after a few moments, the key will take the desired direction. The earnest and united wish of the operators appears to be the motive power. The divination by "the Bible and key," given in your Vol. i., p. 413., and Vol. ii. p. 5., is evidently based on the same principles; and the mention of that superstition will be an apology for my making your pages the medium of the present inquiry, which is perhaps scarcely fitted for a publication designed for literary purposes. J. P. Jun.

Shield of Hercules.—In which of the English periodicals can I have met with a drawing of the Shield of Hercules, as described by Hesiod?

Batavus.

Amsterdam.

"*Sum Liber, et non sum,*" *&c.*—

"Sum Liber, et non sum liber, quia servio Servo.
Sum Servus Servo, Servus et ille Deo."

The above lines are written in the fly-leaf of a copy of the *Iliad*, Greek and Latin, which formerly belonged to Sir Isaac Newton, and bears his autograph. Can any of your correspondents inform me whence they are taken? or may they be considered as the original composition of Newton? The autograph is "Isaac Newton. Trin. Coll. Cant. 1661." G. E. T.

Minor Queries Answered.

Whipping a Husband—Hudibras.—In the first canto of *Hudibras*, part ii. l. 885., are these lines:

"Did not a certain lady whip
Of late her husband's own lordship?
And though a grandee of the house
Claw'd him with fundamental blows;
Ty'd him uncover'd to a bed-post,
And firk'd his hide, as if sh' had rid post.
And after in the Sessions Court,
Where whipping's judg'd, had honor for't?"

My copy of the poem, with Hogarth's plates, has no note on this passage. To whom does it refer? A *Bury Guide*, published in 1833, states that it occurred in that town in 1650 to a nobleman who had discovered an inclination to desert the Hanoverian cause. Buriensis.

[Zachary Grey has given a long note on this passage, and states that it was William Lord M-n-n, residing at Bury St. Edmunds, whose lady, possessing the true disciplinarian spirit, tied his lordship to a bed-post by the help of her maids, and punished him for showing favours to the unsanctified Cavaliers; for which salutary discipline she had thanks given her in open court.]

Aldus.—What was the inscription on his printing-house, requesting his friends to dispatch their business with him as soon as possible, and then go about their business? A. D. F. R. S.

[Over the door of his *sanctum* Aldus placed the following inscription:

"Whoever you are, Aldus earnestly entreats you to dispatch your business as soon as possible, and then

depart; unless you come hither, like another Hercules, to lend him some friendly assistance; for here will be work sufficient to employ you, and as many as enter this place."

This inscription was afterwards adopted, for a similar purpose, by the learned Oporinus, a printer of Basil.]

"*The last links are broken.*" — Who is the author of "The last links are broken?" If they are by Moore, in what part of his works are they to be found? M. C.

[This ballad was written by Miss Fanny Steers.]

Under Weigh or Way. — Does a ship on sailing get under "weigh," or under "way?" E. S. T. T.

[Webster and Falconer are in favour of *way*. The latter says, "The *way* of a ship is the course or progress which she makes on the water under sail. Thus, when she begins her motion, she is said to be under way; and when that motion increases, she is said to have fresh way through the water; whereas, *to weigh* (*lever l'ancre, appareiller*) is to heave up the anchor of a ship from the ground, in order to prepare her for sailing."]

The Pope's Eye. — Why is it that the piece of fat in the middle of a leg of mutton is called the "Pope's eye?" J. D. G.

[Boyer, in his *French Dictionary*, explains it: "Le morceau gras d'une éclanche ou d'un gigot de mouton." Others have derived it from *popa*, which seems originally to have denoted that part of the *fat* of the victim separated from the thigh in sacrificing; and in process of time, the priest who sacrificed.]

"*History is Philosophy*," *&c.* — What is the exact source of the often repeated passage,

"History is philosophy teaching by examples?"

I am aware that it is commonly attributed to Bolingbroke, but a distinguished literary friend tells me that he cannot find it in Bolingbroke's writings, and suspects that, as is the case with some other well-known sayings, its paternity is unknown. T.

[In the *Encyclopædia Metropolitana*, vol. ix. p. 13., this passage is attributed to Dionysius of Halicarnassus.]

Replies.

COVERDALE'S BIBLE.

(Vol. v., pp. 59. 109.)

Learned disputes about the translation of Biblical words might occupy the pages of "N. & Q." to the discomfort of some of its readers. In fact its numbers might be all swallowed up in the important inquiry after those original texts which our eminent translators used when they supplied England with the water of life, by furnishing the country with a faithful translation of the Holy Oracles. To the martyr Tyndale, and the venerable servant of Christ, Coverdale, this nation and the world are indebted to an extent that no honour to their memory can ever repay. Tyndale fearless, learned, and devoted, was sacrificed in the prime of life; while Coverdale, more cautious, went on to old age constantly energetic in promoting the Reformation.

Words and sentences can be produced in which Coverdale claims superiority over Tyndale. While Tyndale's is more suited to this day of fearless enquiry and meridian light, Coverdale's may be preferred as a gentler clearing away of the morning clouds which obscured the horizon after Wickliffe had introduced the day spring from on high.

It has become too much the fashion in our day to exalt Tyndale at the expense of Coverdale. This is ungenerous and unjust: they were both of them great and shining lights in the hemisphere of the Reformation. Tyndale's learning and decision of character gave him great advantages as a translator from languages then but little known; while Coverdale's cautious, pains-taking perseverance enabled him to render most essential service to the sacred cause of Divine Truth. Our inquiry commenced with the question, why the words "translated out of Douche and Latyn into Englyshe" appeared upon the title-page to *some* copies of Coverdale's Bible, 1535. I must remind my excellent friend, the Rev. Henry Walter, that while the copy in the British Museum, and that at Holkham, has those words, a finer and unsophisticated copy in the library of Earl Jersey of the *same* edition has no such words; and that the four editions subsequently published by Coverdale all omit the words "Douche and Latyn," and insert in their place, "faythfully translated in English." My decided impression is, that the insertion of those words on the first title-page was not with Coverdale's knowledge, and that, lest they should mislead the reader, they were omitted when the title was reprinted; and a dedication and prologue were added when the copies arrived in England, the dedication and preface being from a very different fount of type to that used in printing the text.

It must also be recollected that Coverdale altered his prologue to the reader in the copies dedicated to Edward VI. Instead of "To helpe me herein I have had sondrye translacyons, not onely in Latyn but also *of the Douche interpreters*," the last four words are omitted, and he has inserted, "in other languages." Coverdale, with indefatigable zeal, made use of every translation in his power. Tyndale's *Pentateuch* had been for several years published, and had passed through two editions. His translation of *Jonah*, with a long prologue, was printed in 1530 and 1537, and republished in Matthew's (Tyndale's) Bible in 1549. The prologue is inserted in *The Works of Tyndale*,

Frith, and Barnes, and the translation of *Jonah* by Tyndale is denounced by Sir Thomas More. Why Mr. Walter doubts its existence I cannot imagine. The title-page is given at full length by Herbert in his *Typographical Antiquities;* and it is a fact that *Henry Walter*, in 1828, in his *Second Letter to the Bishop of Peterborough*, clearly states that which in 1852 he says is "adhuc sub judice." Coverdale rejected from the canon all apocryphal chapters and books, and placed them together as a distinct part, in four of his editions, between the Old and New Testaments, and in one between Esther and Job. In this he neither copied from the Latin nor the German.

No subject connected with English history has been more confused and misrepresented than the history of the English Bible. Mr. Anderson's errors in quotation are most remarkable, — a fact much to be regretted in so laborious a compilation. In his selection of passages to prove the superiority of Tyndale over Coverdale (*Annals*, vol. i. pp. 587, 588.), in copying forty-six lines he has made *two hundred and sixty-one errors;* viz. 191 literal errors in spelling, 5 words omitted, 1 added, 2 words exchanged for others, 11 capitals put for small letters, 47 words in Italics which ought to be Roman, 3 words joined, and 1 divided. These extracts ought to have been correct, for accurate reprints were within his reach; it probably exhibits the most extraordinary number of blunders in as short a space as could be found in the annals of literature. Mr. Anderson is equally unfortunate in nearly all his extracts from written documents and printed books: let one more instance suffice. He quotes the just and memorable words of Dr. Geddes in eulogy of our translations made in the reign of Henry VIII. It is astonishing how little obsolete the language of it is, even at this day, and "in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it." To this extract Mr. Anderson adds a note (vol. i. p. 586.): "These words are applied by Geddes, by way of distinction, to Tyndale, and not to Coverdale, as sometimes quoted." They occur in Dr. Geddes's *Prospectus for a New Translation of the Holy Bible*, 4to. 1786, p. 88. His words are: "The first compleat edition of an English version of the whole Bible, from the originals, is that of Tyndale's and Coverdale's together." It is to the united labours of these two great men that Dr. Geddes applies his just, and, for a Roman Catholic, liberal eulogium.

Amidst a mass of errors Mr. Anderson complains, in a note on p. 569., that Lewis's *History of the English Bible* is "grievously in want of correction!" Mr. Anderson's *Annals* are encumbered with a heavy disquisition on the origin of printing, which reminds us of Knickerbocker's *History of New York*, in which we find to a considerable extent learned accounts of the cosmogony of creation, because, if the world had not been created, in all probability New York would not have existed: the same probability connects the origin of printing with the history of the English Bible. Why the annalist should have omitted any notice of those important Roman Catholic translations at Rheims and Douay, after a long account of Wickliffe's, which was from the same source, is as difficult to account for as is his total silence with regard to a most important revision of the New Testament made in the reign of Edward VI., called by the Company of Stationers "the most vendible volume in English," and which was introduced into Parker's, or the Bishop's Bible, in 1568. A good historical work on this subject is greatly needed, showing not only the editions and gradual improvement, but also the sources whence our translation was derived, and its faithfulness and imperishable renown.

George Offor.

"AS STARS WITH TRAINS OF FIRE," ETC.

(Vol. v., p. 75.)

Your correspondent A. E. B. has shown on more than one occasion so high an appreciation of the wonderful powers of Shakspeare, and his speculations in connexion therewith are so ingenious, that I feel considerable regret when I am compelled to dissent from his conclusions. I believe with him, that Shakspeare's learning has been very much underrated; but at the same time it must be confessed, that so soon as we abandon the intuition, which some would substitute for learning, by which his knowledge was acquired, the latter ceases to be "mysterious." I regret, however, to say that, if it could be shown that he wrote "asters," and with the intention which A. E. B. claims for him, my conclusion would be against that misuse of learning which left the meaning of a passage dependent on the antithesis between two words used each in a sense different from the usual one, and not understood by the audience to whom they were addressed.

Let us now take another view of the question. The purpose of the passage is to record the occurrence of a series of omens, the harbingers of "fierce events." "The graves *stood tenantless;*" "the sheeted dead *did squeak and gibber;*" "the moist star *was sick almost to doomsday with eclipse:*" each circumstance is distinct. But what did "asters with trains of fire," and "disasters in the sun" do? Mr. Knight says that Malone's proposal to substitute "astres" for "as stars," appears to get rid of the difficulty; but not until the English language admits of the formation of a perfect sentence without a verb will it do so. In short, there is nothing gained by the substitution, as Malone

saw when he proposed to turn "disasters" into "*disasterous*," and to supply the verb.

I have no alteration of my own to propose; but I think possibly a suggestion as to the directions to be taken in search of the right text may be of service. In the case of a line or lines being lost, nothing can be done; but I discern a gleam of hope in two other directions. In the first place it is to be observed, that the thoughts of the speaker would in all probability be turned to *night*-portents. There is a reference to the same circumstances in *Julius Cæsar*, Act II. Sc. 2., as having occurred in the night, and been seen by the watch. Now, though there is certainly no reason why Horatio might not have enumerated spots in the sun as one of the omens preceding terrible events, it seems scarcely probable that it was in the order of his allusions to the events of the "fearful night" preceding the death of Cæsar. Let the corruption then be sought for here. Or look for a verb in the place of "disasters" that shall intelligibly connect "the sun" with what precedes. "As stars" must not be changed into "asters" until it can be shown that such change is necessary to a better constructed sentence than any which has yet been suggested. SAMUEL HICKSON.

St. John's Wood.

DIALS, DIAL MOTTOES, ETC.

(Vol. iv., p. 471., &c.)

Perhaps the following will be of use to your correspondent HERMES (Vol. iv., p. 471.), referring to dials, which I take to mean sun-dials.

Lately there was rather an interesting object of that kind to be seen upon the south wall of Glasgow Cathedral, with this motto or inscription:—

"Our life's a flying shadow, God's the pole,
The index pointing at Him is our soul;
Death the horizon, when our sun is set,
Which will through Christ a resurrection get."

That the above cannot now be classed among *living* inscriptions is entirely to be ascribed to the zeal for clean walls exhibited by Her Majesty's Commissioners of Woods and Forests, under whose auspices the renovation of our cathedral has been accomplished. I regret to mention some other memorials have also disappeared, long familiar to the eye of the antiquary—not granting but that these gentlemen have a power to do what they please; however, *en passant*, we would entreat, if they can, to lay on their hands as charily as possible when such innocent matters come in their way. Though the following well-known lines—

"Good friend, for Jesus' sake forbear,
To dig the dust inclosed here;
Blest be the man that spares these stones,
And curst be he that moves my bones"—

be not literally applicable in the present case, they breathe such a spirit as would almost make any one "nervous" in tampering with revered and time-honoured relics nearly become sacred.

Glasgow does not appear at all rich in dial erections; the only one I know of is in our old street the Gallowgate (or *Gallow's Gate;* as you would say, *the road to Tyburn*), on the south front of a tenement, with no motto, but date 1708. Our long fame for numerous public clocks and excellent bells, according to the ancient adage—

"*Glasgow for bells,*
Linlithgow for wells,
Falkirk for beans and pease,
Edinburgh for wh——s and thieves,"

together with our frequent wet murky atmosphere, may all have contributed to the unfavourableness of endeavouring to mark the flight of Time through the medium of the solar rays.

The cities and villages under the sunny skies of southern climates, and where also appears a better taste generally than with us for inscriptions on public and private monuments, would, I think, be the richest field for HERMES to explore. I speak from some little observation in a tour of France and Italy, &c., in the year 1846. Sun-dials were to me objects of curiosity, but not of that importance as to be engrossing. On a loose memorandum I have the two following mottoes which particularly struck me, but have not preserved a note of the places, that I think lay on the route from Florence to Bologna:—

(Latin Englished) "This dial indicates every hour to man but his last."

"Se il Sol benigno, mi concede il raggio,
L'ora ti mostra, è il ciel ti dia buon viaggio."

On a building near the Cathedral of Geneva, there is rather a novel and curious example of the sun-dial, in a perpendicular line bisected on each side by two curves, the curve on the one side *black*, the other *gilded*, with the following:—

"Fait en 1778—Restauré en 1824,
La Courbe noire Indique le Midi du 21 Juin au 21 Décembre,
et la
Courbe dorée du 21 Décembre au 21 Juin."

Meridian lines, though not, properly speaking, coming under the order of sun-dials, may be reckoned so far cognate; fine specimens of these may be seen in the cathedrals of Milan, Bologna, &c.

Public clocks occasionally become objects of considerable interest, as at Berne, &c., not to mention the *monster* of Strasbourg, which all the world has heard of.

Quaint allegorising on such subjects as the foregoing, as presenting different stages in the life of man and the fleeting nature of times and things, were not unusual among our old Scotch divines, as in the subsequent quotation from *The Last*

Battell of the Soule in Death, by Mr. Zachary Boyd, Glasgow, 1629:—

"Men's dayes are distributed vnto them like *houres* upon the *Horologe:* some must liue but till *one;* another vnto *two;* another vnto *three.* The *Palme* turneth about, and with its finger pointeth at the *houre.* So soone as man's appointed *houre* is come, whether it bee the *first, second,* or *third,* there is no more biding (abiding) for him. *Nec precе nec precio,* neither by *pryce* nor *prayer* can Death be moued to spare him but an *houre;* no, not, As the sound of the *clocke bell* ringing, his last *houre* passeth away with all speede, and turneth not againe, so must the poor man at death packe him out of sight, and no more be seene upon the *land of the living.*"

NIGEL.

Glasgow.

CAN BISHOPS VACATE THEIR SEES?

(Vol. iv., p. 293.)

In answer to your correspondent K. S.'s Query, "Can bishops vacate their sees?" I have little hesitation in saying that they can; though I know of no instance (in modern times) of such an occurrence (except colonial bishops); nor have I ever heard of any one but Dr. Pearce who wished so to do. Lord Dover is, however, mistaken in supposing that "his resignation could not be received, on the ground that a bishopric, as being a peerage, is inalienable." The bishop's own account of the matter (see his Life, prefixed to his *Commentary on the Gospels and Acts*) is as follows:—Feeling himself unable, from his age and other infirmities, to perform any longer his duties as Bishop of Rochester, and wishing like Charles V. to retire from the world, he requested his friend Lord Bath to apply to the king for permission to resign. He was soon after sent for by the king, who told him that he had consulted *Lord Mansfield and Lord Northington, and that neither of them saw any objection.* In the mean time, however, Lord Bath asked the king to appoint, as his successor in the see of Rochester, Dr. Newton, then Bishop of Bristol. On this the ministry, not wishing any ecclesiastical dignities to be granted except through their hands, interfered so as to prevent the resignation from being effected; Dr. Pearce being told by the king that his resignation could not be accepted, but that he should have all the credit of it.

Lord Dover's mistake is, I think, to be attributed to his assumption that bishops are peers of the realm. This is, however, by no means the case. A bishop is simply *a Lord of Parliament*, and possesses none of the privileges of the peerage; not those, among others, of freedom from arrest, and trial by their peers. A peer can only be deprived of his peerage by a special act of parliament, and after a trial by the House of Lords; while a bishop can be deprived of his see, and, of consequence, of his seat in the House of Lords, by the sentence of the archbishop of the province, assisted by such of his suffragans as he may summon. The two last instances of deprivation were those of Bishop Watson, of St. David's, by Archbishop Tenison, and of the Bishop of Clogher, in 1822.

A bishop so deprived does not cease to be a bishop, but only ceases from having jurisdiction over a diocese. Whether a bishop can be deposed from his episcopal office altogether is a matter of doubt, though it is held by most of those who are learned in the canon law, that there is not sufficient authority in any ecclesiastical person, or body of persons, to degrade from the office of bishop any one who has once received episcopal consecration.

R. C. C.

Oxon.

CHARACTER OF A TRUE CHURCHMAN.

(Vol. v., p. 105.)

J. Y. makes an inquiry as to the author of the *Character of a True Churchman*, printed 1711. Your correspondent will do me good service by stating the size, and giving the first few words, of his tract. In 1702, or perhaps in the preceding year, Richard West, D.D., Fellow of Magd. Coll. Oxford, and prebendary of Winchester, published *The True Character of a Churchman, showing the False Pretences to that Name*, one sheet in quarto, no date, of which I have two editions; and it was reprinted in the Somers' *Tracts:* "It is commonly observed," &c. This was answered by Sacheverell in *The Character of a Low Churchman*, 4to. 1702: "It cannot but be visible," &c. And in the same year there was an edition of both these characters printed, paragraph by paragraph, the original character and the reply: London, for A. Baldwin.

I have also *The Character of a True Church of England Man*, a single sheet in 4to.: London, by D. Edwards for N. C. 1702: "Next to the name Christian." And *The True Churchman and Loyal Subject:* London, for J. Morphew, 1710, 8vo. pp. 168.: "The name of the church in whose communion I am," &c. Is this the same with J. Y.'s book with another title?

P. B.

[We have submitted the above to J. Y., who states that "neither of the tracts mentioned by P. B. is the one noticed in his Query. It commences with the following words: 'He [*i. e.* the True Churchman] is one who is not only called a Christian, but is in truth and reality such.' Prefixed is a short letter from the author to his friend in the country; and the edition of 1711 appears to have been the first. It makes sixteen pages of octavo, and consists of short sententious paragraphs, more practical and devotional than controversial. J. Y. discovered it in the British Museum bound up with Dr. Hickes' *Seasonable and Modest Apology*, and other tracts."]

WEARING GLOVES IN PRESENCE OF ROYALTY.

(Vol. i., p. 366.; Vol. ii., pp. 165. 467.; Vol. v., p. 102.).

Mr. Singer's explanation (Vol. ii., p. 165.) is simple, and, I believe, correct. The covered hands might be considered as discourteous as a covered head: but why should uncovering either be a mark of respect? The solution of this question seems to me of some curiosity, and may perhaps be to many of your readers of some novelty. These and most other modern forms of salutation and civility are derived from chivalry, or at least from war, and they all betoken some deference, as from a conquered person to the conqueror; just as in private life we still continue to sign ourselves the "very humble servants" of our correspondent.

The *uncovered* head was simply the head *unarmed;* the helmet being removed, the party was at mercy. So the hand *ungloved* was the hand *ungauntleted*, and to this day it is an incivility to shake hands with gloves on. Shaking hands itself was but a token of truce, in which the parties took hold each of the other's *weapon-hand*, to make sure against treachery. So also a gentleman's *bow* is but an offer of the neck to the stroke of the adversary: so the lady's *curtsey* is but the form of going *on her knees* for mercy. This general principle is marked, as it ought naturally to be, still more strongly in the case of military salutes. Why is a discharge of guns a *salute?* Because it leaves the guns empty, and at the mercy of the opponent. And this is so true, that the saluting with blank cartridge is a modern invention. Formerly salutes were fired by discharging the cannon-balls, and there have been instances in which the compliment has been nearly fatal to the visiter whom it meant to honour. When the *officer* salutes, he points his drawn sword to the ground; and the salute of the troops is, even at this day, called "*presenting arms*,"—that is, presenting them to be taken.

There are several other details both of social and military salutation of all countries which might be produced; but I have said enough to indicate the principle. C.

GOSPEL OAKS.

(Vol. ii., p. 407.)

The inquiry of Stephen into the origin of "this delightful name," applied to some fine old oak trees in different parts of the country, has not elicited one answer, nor an additional note of other trees so designated. Oaks are not the only trees so honoured; for I remember reading of a "gospel *elm*," but where situate I do not recollect. Had your valuable publication been then in existence, I should most probably have made a note of it. It would be desirable to elucidate this interesting subject; and if your correspondents would send you a note of such as may be in their neighbourhoods, with the traditions attached to them, much curious and interesting information would be accumulated; and it is possible that some approximation to their date and origin might be arrived at. The Rev. A. G. H. Hollingsworth, in his *History of Stowmarket*, gives an account of a very fine one still remaining in the park of Polstead Hall, Essex, the seat of Charles Tyrell, Esq.:

"It stands (he writes) almost in front of the house, at a distance of about 150 yards, and close to the adjoining early Norman church. It rises like a small feudal tower out of the green field, to the height of twenty feet, and still possesses vigorous remains of the three enormous stems into which it was divided above. This earth-born giant is forty-three feet in circumference four feet from the ground, and the base slopes gradually outwards as the sides bury themselves in the earth, giving one the idea of a skilful architect's hand having systematically planted an enormous foundation for that stupendous mass of wood, with which 1000 or 1500 years must have loaded its shoulders. It is hollow within, and could seat eight or ten persons. The bark is generally gone, except in one or two places, where it winds like a stream of rough verdure to supply the branches, which still drop their acorns into your face as you gaze upwards, and are thus reminded of the passing seasons. Its wood is seared, knotted, and in some places looks like a piece of sculpture smoothed and wrought by hand into waving channels. By its side, and at a distance of some eight feet, is a tall oak of eighty years' growth,—a scion, no doubt, of such a mighty tree. But it looks puerile, and a child, when compared with its parent. And some idea may be formed of this, perhaps one of the last fast departing memorials of Roman and Saxon times, when on comparison it would take twenty or more such trunks of a hundred years' growth, to make up the bulk of the glorious size of this mighty pillar, thus erected by the hand of nature to the memory of past generations."

Mr. Hollingsworth appears to consider them relics of Druidism:

"When Christianity was first introduced into England, it was customary for the missionaries to select some one known gigantic tree as their place of assemblage. These leafy tabernacles were generally oaks of vast size and stature. Nor is it at all unlikely that some of them were thus chosen because from their gigantic bosoms the sacred mistletoe of the Druids had been cut, and they were consecrated by superstitious veneration in the minds of the people as sacred places. Nor were they inappropriate pulpits for the apostolic bishops and priests, who thus, in making their shades vocal with the gospel words, proclaimed by their voice and presence the victory of Christ over darkness and idolatry."—P. 18.

Can the following item in the will of John Cole, of Thelnetham, dated May 8, 1527, be considered as throwing any light upon their origin and use?

"Item, I will have a newe crosse made according to

Trappett's crosse at the Hawelanesende, and sett vp at *Short Groves end, where the gospell is sayd vpon Ascension Even*, for y^e^ w^ch^ I assigne xs."—*Bury Wills*, p. 118.

BURIENSIS.

THE PENDULUM DEMONSTRATION.

(Vol. v., p. 84.)

A few lines will suffice for my rejoinder to H. C. K.'s further observations on this subject.

Since he and I are substantially of the same opinion as to the reality of the phenomenon, it would be bootless to discuss the comparative merits of the considerations that have led us to it. But inasmuch as I am very careful in making assertions, so am I proportionately impatient when their correctness is wrongfully impugned.

H. C. K., in remarking upon a statement of mine, enters into a calculation to show that it is absurd. At least such I suppose to be the meaning of the paragraph concluding with the words "which is absurd."

My assertion was, that the difference alluded to was "greatly in excess of the alleged apparent motion."

Now "*the difference*" was fifty feet in twenty-four hours, or upwards of two feet in the hour; and "*the alleged apparent motion*" had been stated over and over again to be a complete revolution in about thirty hours (for the latitude of London). Hence, the circumference of a ten-feet circle being about thirty feet, it requires no great profundity to discover that "the alleged apparent motion" is one foot in the hour; but the "difference" in velocity is two feet in the hour, which surely justifies the assertion that the latter is "greatly in excess" of the former.

It would occupy too much space to show H. C. K. where it is that his calculation has gone astray; but if he will reconsider it, he will perceive, firstly, that he has no authority, except his own, for assuming a revolution (of the line of oscillation) in *twenty-four* hours; and secondly, that five feet *on either side* of the centre is equal to ten feet altogether.

But, above all, he must recollect that his own original assertion (Vol. iv., p. 236.), to which mine was but an answer, was, that "the difference" would be "*practically nothing:*" of this even his own calculation is a sufficient refutation. A. E. B.

Leeds.

EXPURGATED QUAKER BIBLE.

(Vol. iv., pp. 87. 412.; Vol. v., p. 44.)

By favour of an intelligent and respected friend, I am enabled to send some kind of answer to the inquiries made on this subject in your Numbers.

The Society of Friends have never published nor authorised a mutilated edition of the Holy Scriptures. The Bible in common use with them is the authorised version of King James. The translation published in 1764, by Antony Purver, a member of the Society, contains several alterations from the received version, but it does not *omit* any part. Besides, this edition never came into general use. It was too expensive, and too bulky, being in two large folio volumes. It never was reprinted, and in fact is seldom found except in public libraries. It is quite true, that many of the Friends, as well as other Christians, have felt that there are parts of the sacred volume, which at this time are ill suited for being read aloud and discussed in a family circle: and some of them have devised expedients for a ready selection of the most edifying portions of Holy Writ for such occasions. One of their ministers, Mr. George Withy, published a small tract in 1846, which he named *An Index to the Holy Scriptures, intended to facilitate the Audible Reading thereof in Families and in Schools*. His tract enumerates those chapters of the Old and New Testaments, which he judged *most* suitable for that purpose.

In 1830, John Kendall (to whom one of your correspondents alludes) published in 2 vols. 12mo. *The Holy Scriptures of the Old and New Testament, by way of Abstract; containing what is more especially Instructive in the Historical Parts, &c. &c.* He designed this for the special use of young persons, and expressly states that "it was not intended to supersede the reading of the Scriptures at large by those who are come to an age of discernment." He adheres mostly, but not entirely, to the words of the authorised version.

Twenty or thirty years later, the same feeling of the want of an edition of the Bible *entirely* fit for audible reading in the presence of a mixed family, induced Mr. William Alexander, a printer of York, to endeavour to supply the deficiency: and after fourteen years of earnest attention to the subject, he issued proposals for publishing a Bible so arranged. It was designed to be in three (perhaps four) volumes, imperial octavo size: but, for want of sufficient encouragement, only the first volume appeared, containing the Pentateuch. This consists of 792 pages; has foot-notes, side-notes, and marginal references; together with introductions to the several books, and dissertations upon sundry interesting subjects. It is evident, that the whole work, if completed in the same manner, would have been far too cumbrous for general use, and could not have been sold for less than fifty shillings or three pounds; so that we need not be surprised at its remaining unfinished, as it would have been little likely to find its way into many of those families for whose benefit it was kindly intended.

The author explains his views and manner of proceeding in his preface. I cannot enter into them at length here. Where a single word or

expression in the authorised version appeared to him objectionable, he has removed or changed it. Where entire verses, or a whole chapter, seemed little fitted for family reading, he has placed such portions in the lower part of the page, and has printed them in *Italics* by way of distinction. He has also added a lineal arrangement of numerous passages which seemed peculiarly fitted to exhibit the characteristic features of Hebrew poetry.

Altogether, it appears that Mr. Alexander's object was most praiseworthy, his learning considerable, and his diligence very great; and it is to be hoped that the remaining portions of his work are not lost, but that they may yet be made available in some manner for the pious purpose which the author had in view. H. Cotton.

Thurles, Ireland.

Junius Rumours.

(Vol. v., p. 125.)

The experience of a pretty long life has taught me never to believe a Junius "rumour;" never to believe in any story of a coming Junius, no matter how confidently or circumstantially told, which is not *proved;* and I think the short experience of the Editor of "N. & Q." must have convinced him that what is asserted on men's personal knowledge — the evidence of their own eyes and ears (see case of Ægrotus, Vol. iii., p. 378.), may possibly be untrue, on the proof that it was impossible. Out of respect, however, to "N. & Q.," I will say a few words on the rumours to which Junius Querist refers.

One of your correspondent's rumours is to this effect, that an eminent bookseller was lately called in to value certain MSS., and thus accidentally discovered who "Atticus *or* Brutus was, and *consequently* who Junius himself was." This *consequently* is certainly a most astounding *non-sequitur* to those who are reasonably well-informed as to the present state of the Junius question. But let that pass. Still I must observe that your correspondent is dealing with a rumour; that the rumour does not tell us whether the discovery is inferential or positive — relates to Atticus or Brutus: nothing can well be more vague. Now my "rumour" said the discovery was of the writer of the letters of Lucius. Under these circumstances it would be idle to waste another line in speculation: enough for the information of your correspondent, if I add, that in one case the discovery *might* help us to a *conjecture* who Junius *was;* in another, might prove who he was *not.*

As to the "rumours" about the scents contained in the *Grenville Papers*, they would fill a volume. They have been buzzing about for more than a quarter of a century. The nonsense of one-half was demonstrable by any intelligent person who would have taken the trouble to examine and test them: but nobody did take such trouble. "N. & Q." was not then in existence. The most plausible, and seemingly, from its circumstantiality, best authenticated version, was given by Mr. Barker, in 1828, to the effect that three letters had been discovered, one of which had a fictitious signature; another asked legal advice of Mr. Grenville as to publishing the letter to the King; and the third enclosed a copy of Junius's letter to Lord Mansfield, signed with the author's initials, and with a reference therein to a letter received from Mr. Grenville.

The publication of the letters will soon put an end to "rumour." Meanwhile the few following facts will dispose of Mr. Barker's circumstantial fictions, and perhaps satisfy your correspondent.

There are amongst the *Grenville Papers* three letters, dated Feb., Sept., and Nov., 1768; the *last* therefore before the *first* Junius was published.

Two of these letters are signed with the initial C.; and, on the similarity of the handwriting, it is assumed that the *three* letters came from the same person. The writer of the *unsigned* letter claims to have written many of the letters which had latterly appeared in the newspapers, and, amongst others, a letter signed Atticus, a copy of which he encloses. This is according to my recollection; but I will not say positively that he does not claim to be the writer of the *letters* signed Atticus. The question, therefore, at present stands thus:—The connexion of these letters with the writer of Junius's letters is an inference or assumption, not a fact. It remains to be proved: and, for anything I know to the contrary, it may hereafter be proved by the editor of the *Grenville Papers*, — a diligent and careful man,—that the unknown writer of the unsigned letter is worthy of belief; that he was the same person who wrote the two letters signed C.; that Mr. Grenville's correspondent C. in 1768, was Woodfall's correspondent C. in 1769; and then, whether Mr. Grenville's Atticus was the same Atticus whose four letters were published as written by Junius, by Mr. *George* Woodfall in the edition of 1812. Simple as this last question may appear, and naturally as most persons would come to a conclusion on the subject, I think it well to mention as a warning, that there were, as admitted in the *Public Advertiser*, two persons who about the same time wrote under that signature, and I think clear evidence of a third writer.

J. R.

Wady Mokatteb not mentioned in Num. xi. 26.

(Vol. iv., p. 481.; Vol. v., pp. 31. 87.)

Your pages are not suited to the discussion of topics like this: I mean, that to enter fully into all the points raised by Mr. Margoliouth, would

occupy more space than you could afford. I therefore write only a few general remarks, lest my silence should be interpreted as an acquiescence in Mr. M.'s arguments. The difficulty Mr. M. has to contend with is evidently this: how came the eminent Hebrew scholars, who were the authors of the ancient versions — how came the whole body of Jewish Rabbis who have written upon the law, to be ignorant of what seems so clear to Mr. M., that הכתובים in the passage in question was in fact a proper name, denoting *the place* in which Eldad and Medad were? How came it that they all took it in the sense expressed in our English version? [I do not admit the Chaldee paraphrase as an exception (notwithstanding what Mr. M. remarks), because the words ואנון בכתיבא are an exact rendering of the Hebrew text, and partake of the same ambiguity, if there be any ambiguity.] The legend which I quoted from Rashi clearly proves that the Jews of his time understood the passage as our English translators have done. This is Mr. M.'s difficulty: and how does he meet it? He says, "What of that, if they happen to be wrong? Such a consideration will never interfere with my own judgment, founded on a thorough knowledge of the meaning of the Hebrew word."

What is this but to say that the Septuagint translators, the authors of the other ancient versions, the Jewish Rabbis, had not the same "thorough knowledge of the meaning of the Hebrew word" which Mr. M. "in his own judgment" believes himself to possess? I do not, however, suppose that Mr. M. really intends to set up his own judgment against these authorities, as if he was better acquainted with Hebrew than those who lived when the language was vernacular; but when he tells us "that he has long since learned that opinions are not necessarily true because they are old, nor doctrines undeniably infallible because we have believed them from our cradles," it becomes necessary to remind him that I never asserted any such thing, and that my argument, from authority, amounted simply to this, — that the judgment of the LXX, and other ancient translators, with that of all the Jewish Rabbis of later date, was a better authority, in my judgment, as to the meaning of a Hebrew word, than the unsupported opinion of Mr. Margoliouth, which (as it seems to me) is also inconsistent with the context of the passage. If Mr. M. will produce the judgment of any other authority, especially of those who lived near the time when Hebrew was a vernacular language (for this is what makes the age of the authority valuable), his opinion will be more worthy of attention.

Mr. M. says, as one of his arguments, "It would appear that Dr. Todd himself found the ב insurmountable, and therefore omitted it in his last Hebrew quotation."

This omission was the error of your printer, not mine; and I think any one who did not greatly need such an argument, must have seen that it was a mistake of the press. In my own defence I must say that I had not the advantage of being allowed to correct the press.

I do not deny that Mr. M.'s interpretation is ingenious and clever, but it is for this reason especially that I object to it; Holy Scripture is too sacred a thing to be trifled with by ingenious conjectures: it is easy for a man of talent like Mr. M. to gain a reputation with the unlearned by affecting to correct our English version on a "thorough knowledge of Hebrew words." This is a rock upon which many have foundered; the temptation is very great to a man like Mr. M., who has been brought up with a verbal knowledge of the Hebrew Scriptures: and it is in no unkindly spirit towards him, but very much the reverse, that I venture to give him this warning.

J. H. Todd.

Replies to Minor Queries.

Rotten Row. — I cannot agree with any of the etymologies of this phrase, as given at p. 441. of Vol. i., p. 235. of Vol. ii., or at p. 40. of Vol. v. of "N. & Q.," because I have found the same applied to many places with which such etymologies could not, by any possibility, have the remotest connexion. In my examination of the *Hundred Rolls* or *Acre Books* of the various parishes in the hundred of Skirbeck in Lincolnshire, I found that a portion of several of those parishes was named *Rotten Row:* I will instance two, Freiston and Bennington. Upon consulting the best authorities I could meet with, I found that Camden derives the name from *Rotteran*, to muster; and we know that the Barons de Croun and their descendants, the Lords Rous, who formerly held the manor of Freiston, were in the habit of mustering their vassals under arms. "William Lord Ros, then residing at Ros Hall, Freiston, received a command to attend Edward II. at Coventry; and hastened to him with all his men at arms, divers *Hoblers*, and some foot soldiers accordingly." (See Dugdale's *Baronage.*) That the term *Rotten Row* has this military origin receives additional corroboration from the fact, that in Blount's *Glossographia*, 1670, the word Rot is defined to be "a term of war; six men (be they pikes or musketeers) make a *Rot* or file." Under the word Brigade in the same dictionary, I find it stated that "six men make a *Rot*, and three *Rots* of Pikes make a corporalship, but the musqueteers have four *Rots* to a corporalship. Nine *Rots* of pikes and twelve *Rots* of musqueteers, or 126 men, make a complete company." In Cole's *Dictionary*, 1685, I find "Rot, a file of six soldiers."

From these authorities I am led to infer that

the term *Rotten Row* is a corruption of the name originally applied to the place where the feudal lord of a town or village held his *Rother* or muster, and where the *Rots*, into which his vassals were divided, assembled for the purpose of military exercise. P. T.

Stoke Newington.

"*Preached from a Pulpit rather than a Tub*" (Vol. v., p. 29.) is from the conclusion of *Religio Clerici; a Churchman's First Epistle*, 3rd edition, Murray, 1819. The author thus dictates his own epitaph:—

"This be my record: Sober, not austere,
A Churchman, honest to his Church, lies here;
Content to tread where wiser feet had trod,
He loved established modes of serving God;
Preached from a pulpit rather than a tub,
And gave no guinea to a Bible Club."

B. R. I.

Olivarius (Vol. v., p. 60.).—Clericus D. may be informed that the work of *Petrus Joannes Olivarius de prophetiâ; Basilea*, 1543, is in the library of Trinity College, Dublin. Tyro.

Dublin.

Slavery in Scotland (Vol. v., p. 29.).—To the question of E. F. L., as to what time the custom of mitigating the punishment of condemned Scottish criminals to perpetual servitude was done away with, I cannot at present give a definite answer; but perhaps the following curious extract from the *Decisions* of Fountainhall may be interesting to enquirers on this subject:—

"Reid, the *Mountebank*, pursues Scot of Harden and his Lady, for stealing away from him a little Girl, called the *Tumbling Lassie*, that danced upon his stage; and he claimed damages, and produced a contract, whereby he *bought her from her mother*, for £30 Scots. But *we have no Slaves in Scotland*, and mothers cannot sell their bairns; and physicians attested the employment of tumbling would kill her; and her joints were now grown stiff, and she declined to return; though she was at least a 'prentice, and so could not run away from her master; yet some cited Moses's Law, that if a servant shelter himself with thee, against his master's cruelty, thou shalt surely not deliver him up. The lords, *renitente cancellario*, assoilzied Harden, on the 27th January (1687)."—Vol. i. p. 439. R. S. F.

Perth.

Cibber's Lives of the Poets (Vol. v., pp. 25. 116.).—P. T. says that "he has not Croker's *last* edition of Boswell's *Life of Johnson*," to which Mr. Crossley had referred him as to Shields' share in Cibber's *Lives*. He has printed "last" in Italics; but I see reason to suspect that he has not seen *any* of Mr. Croker's editions, nor even Boswell's only; for the MS. note which he quotes from a fly-leaf of his (P. T.'s) copy of the *Lives of the Poets*, is nothing but a verbal repetition of what Boswell had stated on Dr. Johnson's authority in his text, but of which he had added a refutation in a note; which note, with some corroborative circumstances, was repeated in *both* Mr. Croker's editions.

There can be no doubt that Shields misled Johnson, and that Johnson misled Stevens, into the statement which P. T. has copied at some *third or fourth hand*, after it had been twice or thrice refuted.

It is a little hard that your valuable space should be taken up by gentlemen who will not even take the trouble of referring to the authorities where you tell them that they will find an answer, and then begin questioning again, as if you had not already settled the matter. C.

Theoloneum (Vol. v., p. 105.).—Theoloneum is the Latin law term for toll, corrupted from the Greek Telonium. I am surprised that I cannot find it either in Du Cange or Spelman. C. B.

John of Padua (Vol. v., p. 78.).—I have often endeavoured without success to obtain some correct particulars about John of Padua, and also to ascertain whether he was the same person as "John Thorpe." I hope, therefore, that the inquiry in your last number may lead to a satisfactory result; for we ought to know more of these worthies.

Braybrooke.

Audley End.

Stoke (Vol. v., p. 106.).—W. B. asks the meaning of the word *stoke* in the names of places; as Bishopstoke, Ulverstoke, &c. (Ulverstoke being, I presume, a miscopying or misprint of Alverstoke). I cannot at all concur in the derivation you quote from Bosworth, from *stoc*, "a place;" for then every place might be called *stoke* without distinction. But in all the *stokes* that I remember in England there is always and actually a kind of *stockade* or sluice, which dams up some watercourse to a certain level. Whether this explanation will apply to the local circumstances of all the *stokes*, I know not; but it certainly does to the cases of Bishopstoke and Alverstoke, and of at least half a dozen other *stokes* within my own observation. C.

Eliza Fenning (Vol. v., p. 105.).—Eliza Fenning was a maid servant convicted and executed for poisoning her master's family. I happened to be very intimate with some charitable and distinguished persons who had doubts of her guilt. I myself did not partake those doubts, but I assisted my friends in their benevolent inquiries, and was so frequently in communication with them both at the time, and long after, that I think I may venture to say that there can be no foundation for the statement that another person had confessed to the crime for which she suffered. C.

On or about Christmas Day, 1833, there may be found in *The Times* newspaper a notice of the

death of a man, who, after leading a dissolute life, ended his days in the workhouse of some town either in Suffolk or Essex. On his death-bed he confessed that he was the brother of the law-stationer, and that he had put the poison into the pudding, by the eating of which his brother and family died, and for which crime Eliza Fenning had suffered innocently. F. HH.

With reference to the inquirer respecting Elizabeth Fenning, I would remark, that I well remember that it was inserted in a provincial paper, many years ago, that Turner, in whose family the poisoning took place, had confessed before his death that he himself was the guilty person. My impression is, that it was inserted in an Ipswich newspaper. There was great excitement in London at the time of Eliza Fenning's execution, and the house of Turner had to be protected from the fury of the populace. Mr. Hone had several pamphlets at his shop window on the circumstance. I have heard Mr. Richard Taylor say she was the last person condemned by Sir John Sylvester.

X. Y. Z.

Ghost Stories (Vol. iv., p. 5.; Vol. v., pp. 89. 136.).—I hope it will not be thought that I mean to vouch for the truth of the stories after which I am inquiring, if it should turn out that there really are any; and also that I shall not be thought captious if I am not satisfied with the substitutes which are proposed. When your correspondent says that Reichenbach's "system may be advantageously applied to the explanation of corpse-candles, illuminated churchyards, and other articles of Welsh and English superstition," I can only say that, as far as I understand the superstitions referred to, nobody ever thought of connecting *them* with *ghosts*. There may be stories of "illuminated churchyards," with ghosts in them, of which I have not heard; but no ghosts are mentioned by your correspondent. I am not laying undue stress on a word. If the word *ghost* means anything, it means a *spirit;* and I apprehend that the enlightened Baron will not thank any friend who would sink, or explain away, that meaning. So, I presume, his translator Dr. Ashburner understood him, when he triumphantly exclaimed, "The *glorious* Reichenbach has, in this treatise, done good service against the *vile demon of superstition*," p. 180. These words would have been too grand for the celebration of such a petty triumph as snuffing out Welsh candles, and explaining one or two small superstitions of the vulgar. I must therefore again, if you will allow me, ask whether anybody knows of such stories as would really meet what appears to be the meaning of the author and translator. S. R. MAITLAND.

Gloucester.

Autographs of Weever and Fuller (Vol. iv., pp. 474. 507.).—Upon reading the Query of A. E. C., I remembered to have seen some of Weever's handwriting a year or two since, in the copy of his *Funerall Monuments* in the library of Queen's College, Cambridge, of which I was then librarian. I have since written to a resident member of the college, who has kindly sent me a careful tracing of the MS. note; it is as follows:

"To the learned and judicious View of
the Maister and Fellowes of
Queenes Colledge in Cambridge
John Weever
Presents these his imperfect labours."

The tracing, the accuracy of which may be relied upon, I shall be very happy to lend to A. E. C., if it will be of any service to him. Fuller's autograph has not yet been discovered in the library, but, I have reason to believe, will be found in the President's lodge.

W. SPARROW SIMPSON, B.A.

14. Grove Road, North Brixton, Surrey.

Lines on the Bible (Vol. iv., p. 473.; Vol. v., p. 66.).—It has been already shown that these lines are *not* Byron's, but are to be found in the 12th chapter of Sir W. Scott's *Monastery*. I write now for the purpose of noting, that in a similar collection, almost exclusively of the Evangelical school, called *Sacred Poetry*, and published by Oliphant of (I think) Edinburgh, Byron's lines from *The Giaour*, beginning—

"Yes! Love indeed is light from heaven;
A spark of that immortal fire,
With angels shared, by *Allah* given,
To lift from Earth each low desire," &c.—

are printed with the "Allah" of the third line simply changed into "Jesus!" And so a passage, applicable solely to the earthly Eros, is made to do duty as descriptive of another love of which the noble poet had, I fear, remarkably little notion. The editors have had the grace not to append Byron's name as the author. How far is this mode of "improving" a passage honest?

HARRY LEROY TEMPLE.

Hell-rake (Vol. iv., pp. 192. 260.).—I cannot dispossess my mind of the impression that, like the theological word *hell*, so the agricultural term *hell-rake* is derived from the well-known Saxon word signifying to *cover*.

Every Devonshire vestryman or mason well enough knows what is meant by the "helling," or "heleing," or "heeling," of a church, viz. the covering of the roof; and every farmer or labourer in the west will tell you, that the *second-helling* of potatoes is the covering them with earth a second time. Query: Was not the *hell-rake* originally an implement used in husbandry for the purpose of *covering* the broad-cast seed, and for other kindred purposes? J. SANSOM.

Family Likenesses (Vol. v., p. 7.).—The remarkable preservation of a family likeness is the subject

of one of your "Minor Notes." It has been often observed, I believe, that in the continuation of such resemblance, a generation is not unfrequently passed over, and the son is not like the father, but the grandfather. The Note recalled to my mind some powerful lines in a poem, printed more than forty years ago, for private circulation only, which I transcribe, thinking that perhaps you may consider them not unsuited to your pages. To establish the relationship of one who claims kindred with another, several proofs are offered, viz. a bracelet, a ring, a letter: but the satisfactory evidence is afforded by the family resemblance: —

"That bracelet with Elmina's hair,
That bridal ring which join'd the pair,
From Geoffrey, or from Geoffrey's son,
By craft or outrage might be won.
That letter, where I seem to view
Sir Endo's lines precise and true,
Of forger's hands the fruit may be,
Or penn'd for others, not for thee.
But the mild lustre of her eye,
Soft as the tint of noontide sky,
The grace that once her lips array'd,
Nor force nor fraud could thine have made.
The semblance of Elmina dead
Thus o'er thy every feature spread,
No finger on thy front could trace,
'Tis God's handwriting on thy face."

S. S. S.

Grimsdyke (Vol. iv. *passim*). — Your correspondent Nautilus asks if there are any ancient entrenchments in England known by the name of *Grimsdyke*, besides the one he mentions in Hants. I have to inform him that one of the most remarkable of the *many Celtic and Druidical remains* on Dartmoor, in the county of Devon, is *Grimspound*, with its dyke or ditch, a small stream running through, or just outside, its circumvallation. He will find two very good accounts of it lately published, one in *A Perambulation of the Ancient and Royal Forest of Dartmoor:* by Samuel Rowe, M.A., Vicar of Crediton (published by Hamilton, Adams & Co.); and another, in a *Guide to the Eastern Encampment of Dartmoor, with a Descriptive Map* (published by Dr. Croker, of South Bovey).*

There is a good print of Grimspound in Mr. Rowe's book, who describes it as by far the finest and most extraordinary of all the relics of this class. Its situation is on the N.W. slope of Hamel Down, on the borders of the parishes of Manaton (Colonel Hamilton says, *Maen-y-dun*, the fort or inclosure of erect stones), North Bovey, and Widdecombe. Dr. Croker says Grimspound is about 400 feet diameter; the wall inclosing the area is formed of loose stones (granite), several of which are of immense size: when first erected it appears to have been about twelve feet in height. There are two entrances, N. and S., with evident marks of a pavement. Within are many smaller circles formed by erect stones three feet high, and in general twelve feet in diameter.

Wm. Collyns, Surgeon.

Kenton, Devon.

Portraits of Wolfe. — I have by me a print well known by "hearsay" to all the admirers of Hogarth (though evidently none of *his* performance), the print of "A living dog is better than a dead lion." It shows a profile likeness of Wolfe, which certainly corresponds with every other likeness I have seen of him. I never saw any other print of it but that in my possession.

Now we are upon the subject of Wolfe's portraits, it may not be amiss to state that in the celebrated print by Woollett, every face there was engraved by the celebrated Ryland; for this I had the authority of my father, who was acquainted with him. B. G.

Jenings or Jennings Family (Vol. iv., p. 424.). — Mr. Jennings or Jennens (William), of Acton Place, Suffolk, who died at the close of the last century, was a son of Robert Jennens, who served as aide-de-camp to the great Duke of Marlborough. *His* grandfather Humphrey was settled in Warwickshire, became an eminent iron manufacturer in Birmingham, and afterwards purchased extensively in Leicestershire. The father of Humphrey was settled for some time at Hales Owen in Shropshire; but I have reason to believe his family came from Yorkshire, as suggested by A. B. C. of Brighton. The will of Humphrey was dated Feb. 25th, 1651; and, as it was proved, may throw some light on his kindred. Various works touching on the pedigrees of Yorkshire may also give the querist information, especially Whitaker's *Ducatus Leodiensis* and his *Leodis and Elmete*, Surtees' publications, Part I. for 1836; Cleveland's *Cleveland;* Davis's *York Records;* Hunter's *South Yorkshire;* Nichols's *Collectanea Topographica et Genealogica*, vols. iv. and viii. &c. &c. Doubtless, too, there are local histories of Craven and Ripon which might aid his object; but if it would justify expense, he should examine the diocesan and parochial registries of York in regard to those localities. Mr. Jennens died at a very advanced age, having been the godson of William III., and afterwards page of George I. He amassed an immense property in lands and stock, much of which is, I believe, unappropriated and yet unclaimed.

John D'Alton.

48. Summer Hill, Dublin.

The Father of Cardinal Pole (Vol. v., p. 105.). — I. J. H. H. does not state by what authority Sir Richard Pole is styled "a Welsh knight:" and the surmise that this name was a corruption of Powell

* The *Guide* is published by Holden, Exeter; and Kirkman and Thackray, London.

is clearly unfounded. The not uncommon names of De la Pole, Atte Pole, and Poole, are of English origin; belonging to the *minor* class of local cognomina, like Brook, Gate, Wood, &c. The family from which the cardinal sprang was wholly distinct from the De la Poles, earls and dukes of Suffolk, and can only be traced for three generations: but the series of "Pedigrees of Noble Families related to the Blood Royal," made, it is believed, by Wriothesley Garter, and printed in the first volume of the *Collectanea Topogr. et Genealogica*, throws some light upon it. It appears that Sir Richard Pole and Alianor, who was married to Ralph Verney, Esq., and had issue, were the children of *Geoffrey Pole of Buckinghamshire* by Edith, daughter of Sir Oliver St. John, and half-sister to Margaret, Countess of Richmond, the mother of King Henry VII. Sir Harris Nicolas, who edited the pedigrees in question, remarks upon this alliance:

"It has been a subject of surprise that Sir Richard Pole, of whom, or of whose family, little was known, should have married Margaret Countess of Salisbury, the last descendant of the Plantagenets. One of these pedigrees proves that Sir Richard Pole was nearly related to the king, which accounts for the fact."

Sir Harris Nicolas further remarks, that where, in another page of the same manuscript, the arms of Sir Geoffrey Pole (for he was, it seems, a knight) ought to have been inserted, the shield is *left blank*; and that the coat which is engraved on the garter-plate of Sir Richard Pole at Windsor, being Party per pale argent and sable, a saltire engrailed counterchanged, appears as if it may have been formed upon the saltire of the Nevilles, in allusion to the great inheritance of his wife, the Lady Margaret of Clarence. J. G. N.

Sir Gammer Vangs (Vol. ii., pp. 89. 280. 396.). —I have just found some account of this absurd story in Swift's *Correspondence*, Scott's edition, vol. xvi. p. 306. It seems to have been printed in a pamphlet, a copy of which was sent to the Dean by his friend Mr. Ludlow (Sept. 10, 1718), under the name of *Sir Politic Would-be*, who gives it sportively (as I always thought it *really* had) a political meaning, and there seems to have been some allusion in it to the Dean himself. The pamphlet may, perhaps, be found in some of the Irish libraries. C.

Delighted, Meaning of (Vol. ii., pp. 113. 329.).—A discussion was, some time ago, carried on in the pages of "N. & Q." relative to the signification of the word *delighted* as used by Shakspeare. The same word occurs in a sense very different from that which it now bears in the "Epistle Dedicatory" (dated 1667) to *The City and Country Purchaser and Builder*, by Stephen Primatt. The book is dedicated to Sir Orlando Bridgman and "the rest of the Justices and Barons appointed —— for Determination of Differences touching Houses burnt down or demolished by reason of the late Fire in London," and the following is the passage alluded to:

"The truely merited reputation by your Honours equal ballancing the Scales of Justice, hath, and is the daily cause of so many Petitioners to you for the same, especially in the late wisely-erected Court of Judicature; wherein your Honours, by your quick and *delighted* equitable dispatch of such differences as have come before you, hath sufficiently testified your undoubted loyalty to our Sovereign Lord the King, and amity to his people," &c.

R. C. H.

Stops, when first introduced (Vol. v., p. 1.). — The semicolon had been freely used in England some years before the date (1589) of Puttenham's *Arte of English Poesie*. If Sir Henry Ellis will turn to the first edition of Archbishop Sandys' Sermons, *Sermons made by the most reuerende Father in God, Edwin, Archbishop of Yorke:* At London, printed by Henrie Midleton, for Thomas Charde, 1585, he will find semicolons in abundance. I see that the note of interrogation occurs in *A Compendious and very frutefvl treatyse teachynge the waye of Dyenge well, by Thomas Lupsete;* London, 1541. It is no doubt to be found at an earlier date, but my poor library does not afford an older English book. The same mark, I may add, was used as a note both of interrogation and of exclamation. A. J. H.

Force of Conscience (Vol. iii., p. 38.). —The relation given by your correspondent J. K. is also to be found in a volume entitled *The Providence of God illustrated*, 12mo., London, 1836, pp. 386, 387., in very similar words, but no authority is given. Many anecdotes equally extraordinary are to be found in this work; it would be very desirable to authenticate them.

W. Sparrow Simpson, B.A.

Monton in Pembroke (Vol. iv., p. 371.). —I have to remark that this mountain, or monton (the meaning of which B. B. finds it difficult to explain), is situated outside the walls of Pembroke on the adjoining hill; and there is now the remains of a priory in or about the midst to which this village belonged, and that in old deeds it is written Monkton, or Moncton. Perhaps this may solve his difficulty. J. D.

Catterick for Cattraeth (Vol. iv., p. 453.). —I understand Mr. Stephens to insinuate that Cattraeth means Catterick, or *vice versâ*. That both names begin with *cat*, and so much only, I am able to concede.

Catterick was Cataractonium, or Cataracta, a Latin word of Greek derivation, alluding to the rapids of the Swale. No man can dispute that Cat-traeth is a compound of regular and truly idiomatic formation. Therefore the best meaning

I can surmise is this: that Aneurin, wishing to play upon the syllable *cat*, the battle, and disregarding the falsehood and inapplicability of *traeth*, therefore travestied Cataracta into Cattraeth. For the meaning of *traeth*, in topography, see Giraldus, *Itin. Cambr.* lib. ii. cap. 6., and the common sources of information.

But that meaning was not one tolerated by Aneurin, maugre its untruth, in order to avail himself of the other and appropriate word. It was one on which he leant heavily and with emphasis, reproducing and multiplying it in several forms. For he calls the scene of contest not only Cattraeth, seabeach of battle, but also Gall-traeth, seabeach of prowess; and Mordai, the sea-shore: "Gododin ar llawr mordai: Gododin whose ground-plot is on the sea-shore." Again, the scene of "outcry and slaughter" is called Uffin; but Uffin was situate on "y mordai ymmoroedd Gododin," on the sea-shore of the sea of Gododin.

Catterick is remote from the sea, and inconsistent with all that Aneurin says. And though Sigston should mean in Anglo-Saxon *town of victory*, from some ancient occurrence, Catterick is assuredly not derived from *cat*, a battle, in British. Bilinguar etymology, of the same date, and from the same event, would be suspicious, even if facts did not confute it. A. N.

Biographical Dictionary (Vol. iv., p. 483.).—It is almost unnecessary to direct Z. Z. Z. to the *Biographical Dictionary* of the Society for the Diffusion of Useful Knowledge, inasmuch as it is but a splendid fragment, comprising only the letter A, in seven half-volumes. But it may be of use to call attention to this work; and as, from an examination of the plan, the names of the contributors, and that of the editor, no one can have any doubt of its worth and superiority, so one would imagine that an enterprising publisher might take up the continuation of it without risk.

ED. STEANE JACKSON.

Saffron Walden.

Martinique (Vol. v., p. 11.).—One of your correspondents from St. Lucia asks why the Island of Martinique was so called. It is from the circumstance of its having been discovered on *St. Martin's Day*, 1502, by Christopher Columbus.

PHILIP S. KING.

A Regular Mull (Vol. iii., pp. 449. 508.).—The suggestions of W. E. W. and M. as to the origin of this expression are amusing, and show, however farfetched the derivations, their authors have not gone so far as "Malabar or Deccan." Had either of these gentlemen been from the land of the wise, they would have known that the residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated "Qui Hies," "Ducks," and "Mulls." Madras not hitherto having been so highly favoured by "Kumpanie Jehân," is in a comparatively less advanced stage of civilisation than its sister presidencies. The Qui Hies and Ducks, attributing this to the inertness and want of go-a-headness of the Mulls, hold them (though most unjustly) in cheap estimation; hence they say of a person deficient in skill and cleverness, that he is "a regular Mull." TAPROBANE.

The Pelican as a Symbol of the Saviour (Vol. v., p. 59.).—In Lord Lindsay's *Christian Art*, vol. i. xx. xxi., we find, in the text: "God the Son (is symbolised) by a Pelican" (Psalm cii. 6.), to which is added the following note:

"The mediæval interpretation of this symbol is given as follows by Sir David Lindsay of the Mount, Lion King (nephew of the poet), in his MS. Collectanea, preserved in the Advocates' Library, Edinburgh:—

"'The Pellican is ane foule in Egipt, of the quhilkis auld men sayis that the litill birdis straikis thair fader in the face with thair wingis, and crabis him quhill (till) he slayis thame. And quhen the moder seis thame slane, scho greitis (weeps) and makis grit dule thre dayis lang, quhill scho streikis hirself in the breist with hir neb (beak), and garris the blude skayle (flow) vpone hir birdis, quhairthrow thai restoir and turnis to lyf agane. Bot sum folkis sayis thai ar clekkit swownand (hatched swooning), lyk as thai war bot (without) life, and that thair fader haillis (heals) thame agane with his blude. And this maner haly kirk beiris witnes, quhair our Lord sayis that he is maid lyk the Pelican.'"

I wish Lord L. had translated "crabis."

F. W. J.

Church (Vol. v., p. 79.).—Can it be that MR. STEPHENS is not aware that there is a long dissertation on the subject of his Query in Ihre's *Glossarium Suio-Gothicum*, voce "Kyrka?" The Welsh still retain the derivative from the Latin, *Eglwys*. B. WILLIAMS.

Donkey (Vol. v., p. 78.).—C. W. G. asks, "What is the origin of *donkey?*" Perhaps he may consider the following (from the great authority) as satisfactory. Porson was introduced to a *Danish* archæologist of celebrity, who, thinking it necessary to say something to Porson, rather abruptly addressed him thus: "I dink, Mr. Porson, that you vil agree wid me, that asses is derived from Asia." Porson eyed the learned Dane, and observed: "Yes, Sir, about as much as that *donkey* is derived from Denmark: and that is a thought that never struck me till now."

ÆGROTUS.

Moravian Hymns (Vol. v., p. 113.).—Dr. Pusey's *Letter to the Bishop of London* (Epiphany, 1851), § vi., forms a curious comment on the almost blasphemous lines quoted on this page. A. A. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Note on the coins of Edward III. by Professor Van der Chÿs, director of the cabinet of coins and medals in the University of Leyden, in a former part of this Number, reminds us to inform our readers that the Teyler's Society in Haarlem have just published the treatise on the coins of the ancient duchies of Brabant and Limberg from the earliest times to the pacification of Ghent, referred to by the professor, who has been several years occupied in making drawings and descriptions of coins in his own collection, in the cabinet under his care, and in other public and private collections in the Netherlands and neighbouring countries. His work, comprising more than 400 quarto pages of description and historical research, with 36 well-executed plates containing 470 specimens of coins from original drawings, supplies a want long felt, and will be equally welcomed by the lover of coins and the student of history. It is not less remarkable for its cheapness than for its beauty.

Since the days when Teofilo Folengo, who has with some propriety been regarded as the forerunner of Rabelais, gave to the world, under the name of Merlinus Cocaius, the "Libriculum ludicrum et curiosum, partim latino, partim italiano sermone compositum," which may be said to have called into existence that burlesque style of composition which is now understood by the term Macaronic, not only has he found many imitators, but his and their works have always found a numerous class of purchasers at least, if not of readers. In 1829, Genthe gave to the literary world of Germany an excellent history of the works of this peculiar class. He was followed in this country in 1831 by Mr. Sandys, who then gave us his interesting *Specimens of Macaronic Poetry;* and we have now to thank M. Octave Delepierre for his *Macaronéana, ou Mélanges de Littérature Macaronique des différents Peuples de l'Europe*—an agreeable and amusing work upon the same subject. M. Delepierre, while busied in its preparation, has had the advantage of consulting the library of M. Van de Weyer, which appears to be as rich in this peculiar branch of bibliography, as it is known to be not only in every department of the literature of the Low Countries, but in everything that relates to the general history of literature.

When we consider the unwearied zeal and well-directed perseverance manifested by Mrs. Cowden Clarke in her admirable *Concordance to Shakspeare*, and the unvarying good taste and great ability with which she has shadowed forth the infant life of those female characters which Shakspeare has drawn with such mastery,—we feel that we have scarcely done justice to *The Girlhood of Shakspeare's Heroines* in allowing this graceful and interesting series of Tales to draw to the close, to which it has now been brought by the publication of *Viola the Twin* and *Imogen the Peerless*, without having directed the attention of our readers to the various tales, as they were from time to time presented to the world. The press has been unanimous in commending the plan proposed to herself by Mrs. Clarke, as well as her execution of it; and although at the eleventh hour, we join most heartily in a commendation as well deserved as it has been universally bestowed.

If Authors have their peculiar calamities, they may console themselves by the reflection that Editors have also some which are peculiarly their own. Is it a small matter to receive a book (with a title which alone would occupy nearly a column) containing upwards of a thousand closely-printed pages, and be expected to give, in the short space which we can allot to such notes, an account of its objects, merits, &c.? And yet, when one reads in the opening of *The Grammar of English Grammars, with an Introduction, Historical and Critical; the whole methodically arranged and amply illustrated*, &c., by Goold Brown,—that it is the fulfilment of a design formed upwards of a quarter of a century since,—one feels pained at being merely enabled to announce that it is a work obviously the fruit of much reflection on the part of its author, and as obviously deserving of the attention of all whose duty it is to discover the most advantageous system of inculcating the rules of English Grammar.

We understand that several very important publications will shortly be issued from the Oxford University Press. We may first mention the *Fasti Catholici, or Universal Chronology*, by the Rev. Edward Greswell, author of the *Harmony of the Gospels, the Parables*, &c. It is stated that the present work, which contains the result of the indefatigable labour and research of the Editor for several years, is a still more learned and elaborate production than any of his previous publications. Another, which will excite great attention, is a *Catalogue of the Manuscripts contained in the Libraries of the Twenty-four Colleges and Halls of the University of Oxford*, which has been prepared by the Rev. Henry Octavius Coxe, one of the sub-librarians of the Bodleian Library, editor of *Roger of Wendover's Chronicle*, and of Lewis's *Collection of Forms of Bidding Prayer*, from the manuscript in the Bodleian Library. And, lastly, we may mention a reprint of Bishop Burnet's *Lives of the Dukes of Hamilton*, which is usually considered as a supplement to Spottiswoode's *History of the Church of Scotland*.

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Notes.

READINGS IN SHAKSPEARE, NO. II.

Hamlet, Act I. Sc. 4.

"The dram of eale
Doth all the noble substance of a doubt
To his own scandal."—*Quarto of* 1604.

"The dram of eale."
Quarto of 1605.

"The dram of ill
Doth all the noble substance often dout,
To his own scandal."—*Knight and Collier.*

I cannot look upon this emendation, although sanctioned by the two latest editors of Shakspeare, as by any means a happy one. The original word in the second quarto, "ease," so nearly resembles "eale" in the first quarto (especially when printed with the old-fashioned long "ſ"); and the subsequent transition from *ease* to *base* is so extremely obvious, and at the same time so thoroughly consistent with the sense, that it is difficult to imagine any plausible ground for the rejection of *base* in favour of *ill*. *Dram* was formerly used (as *grain* is at present) to signify an indefinitely small quantity; so that "the dram of base" presents as intelligible an expression as can be desired.

But in addition to its easy deduction from the original, *base* possesses other recommendations, in being the natural antagonist of *noble* in the line following, and in the capability of being understood either in a moral or physical sense.

If the whole passage be understood as merely assertive, then *base* may have, in common with *ill*, a moral signification; but if it be understood as a metaphorical allusion to substantial matter, in illustration of the moral reflections that have gone before, then *base* must be taken (which *ill* cannot) in the physical sense, as a *base substance*, and, as such, in still more direct antagonism to the *noble substance* opposed to it.

In a former paper I had occasion to notice the intimate knowledge possessed by Shakspeare in the arcana of the several arts; and I now recognise, in this passage, a metaphorical allusion to the degradation of gold by the admixture of baser metal. *Gold* and *lead* have always been in poetical opposition as types of the *noble* and the *base*;

and we are assured by metallurgists, that if lead be added to gold, even in the small proportion of one part in two thousand, the whole mass is rendered completely brittle.

The question then is, in what way "the dram of base" affects "all the noble substance?" Shakspeare says it renders it doubtful or suspicious; his commentators *make him say* that it *douts* or extinguishes it altogether! And this they do without even the excuse of an originally imperfect word to exercise conjecture upon. The original word is *doubt*, the amended one *dout*; and yet the first has been rejected, and the latter adopted, in editions whose peculiar boast it is to have restored, in every practicable instance, the original text.

Now, in my opinion, Shakspeare did not intend *doubt* in this place, to be a verb at all, but a noun substantive: and it is the more necessary that this point should be discussed, because the amended passage has already crept into our dictionaries as authority for the verb *dout*; thus giving to a very questionable emendation the weight of an acknowledged text. (Vide Todd's *Johnson*.)

Any person who takes the amended passage, as quoted at the head of this article, and restores "dout," to its original spelling, will find that the chief hindrance to a perfect meaning consists in the restriction of *doth* to the value of a mere expletive. Let this restriction be removed, by conferring upon *doth* the value of an *effective verb*, and it will be seen that the difficulty no longer remains. The sense then becomes, "the base *doth* doubt to the noble," i. e. *imparts* doubt to it, or renders it doubtful. We say, a man's good actions *do him credit*; why not also, his bad ones *do him doubt?* One phrase may be less familiar than the other, but they are in strict analogy as well with themselves as with the following example from the *Twelfth Night*, which is exactly in point:

"Thou hast, Sebastian, done good feature shame."

Hence, since the original word is capable of giving a clear and distinct meaning, there can be no possible excuse for displacing it, even if the word to be substituted were as faultless as it is certainly the reverse.

For not only is *dout* an apocryphal word, but it is *inelegant* when placed, as it must be in this instance, in connexion with the expletive *doth*, being at the same time in itself a verb compounded of *do*. Neither is the meaning it confers so clear and unobjectionable as to render it desirable; for in what way can a very small quantity be said to *dout*, or expel, a very large quantity? To justify such an expression, the entire identity of the larger must be extinguished, leaving no part of it to which *the scandal* mentioned in the third line could apply.

But an examination of the various places wherein scandal is mentioned by Shakspeare, shows that the meaning attached by him to that word was false imputation, or loss of character: therefore, in the contact of the base and the noble, *the scandal* must apply *to the noble substance* — a consideration that must not be lost sight of in any attempt to arrive at the true meaning of the whole passage.

So far, I have assumed that "often" (the third substitution in the amended quotation) is the best representative that can be found for the "of a" of the original; and inasmuch as it is confirmed by general consent, and is moreover so redundant, in this place, that its absence or presence scarcely makes any difference in the sense, it is not easily assailable.

The best way, perhaps, to attempt to supplant it is to suggest a better word — one that shall still more closely resemble the original letters in sound and formation, and that shall, in addition, confer upon the sense not a redundant but an effective assistance. Such a word is *offer:* it is almost identical (in sound at least) with the original, and it materially assists in giving a much clearer application to the last line.

For these reasons, but especially for the last, I adopt *offer*, as a verb in the infinitive ruled by *doth*, in the sense of causing or compelling; a sense that must have been in familiar use in Shakspeare's time, or it would not have been introduced into the translation of Scripture.

In this view the meaning of the passage becomes, "The base *doth* the noble offer doubt, to his own scandal"—that is, causes the noble to excite suspicion, to the injury of its own character.

Examples of *do* in this sense are very numerous in Spenser; of which one is (*F. Q.*, iii. 2. 34.):

"To *doe* the frozen cold away *to fly*."

And in Chaucer (*Story of Ugolino*):

"That they for hunger wolden *do* him *dien*."

And in Scripture (2 Cor. viii. 1.):

"We *do* you *to wit* of the grace of God."

By this reading a very perfect and intelligible meaning is obtained, and that too by the slightest deviation from the original yet proposed.

By throwing the action of offering doubt upon "the *noble substance*," it becomes the natural reference to "his own scandal" in the third line.

Hamlet is moralising upon the tendency of the "noblest virtues," "be they as pure as grace, as infinite as man may undergo," to take, from "the stamp of one defect," "*corruption in the general censure*" (a very close definition of scandal); and he illustrates it by the metaphor:

"The dram of base
Doth all the noble substance offer doubt,
To his own scandal."

A. E. B.

Leeds.

NATIONAL DEFENCES.

Collet, in his *Relics of Literature*, has furnished some curious notices of a work on national defences, which perhaps ought to be consulted at the present time, now that this matter is again exciting such general interest among all classes. It was compiled when the gigantic power of France, under Buonaparte, had enabled him to overrun and humble every continental state, and even to threaten Great Britain; and when the spirit of this country was roused to exertion by a sense of the danger, and by the fervour of patriotism. The government of that day neglected no means to keep this spirit alive in the nation; and George III. conceiving the situation of his dominions to resemble, in many respects, that which terminated so fortunately for England in the days of Queen Elizabeth, directed proper researches to be made for ascertaining the principles and preparations adopted at that eventful period. The records of the Tower were accordingly consulted; and a selection of papers, apparently of the greatest consequence, was formed and printed, but not published. This work, which contained 420 pages in octavo, was entitled, *A Report of the Arrangements which were made for the Internal Defence of these Kingdoms, when Spain, by its Armada, projected the Invasion and Conquest of England; and Application of the Wise Proceedings of our Ancestors to the Present Crisis of Public Safety.* The papers in this work are classed in the order of external alliance, internal defence, military arrangements, and naval equipments. They are preceded by a statement of facts, in the history of Europe, at the period of the Spanish Armada; and a sketch of events, showing the effects of the Queen's measures at home and abroad. As a collection of historical documents, narrating an important event in British history, this work is invaluable; and, as showing the relative strength of this country in population and other resources in the sixteenth century, it is curious and interesting. J. Y.

NOTES ON HOMER, NO. II.

(*Continued from* Vol. v., p. 100.)

The Wolfian Theory.

The most important consideration concerning Homer is the hypothesis of Wolf, which has been contested so hotly; but before entering on the consideration of this revolution, as it may be called, I shall lay before your readers the following quotation from the introduction of Fauriel to the old Provençal poem, "Histoire de la Croisade contre les Albigeois," in the *Collection des Documens Inédits sur l'Histoire de France.* He observes:—

"The romances collectively designated by the title of Carlovingian, are, it would seem, the most ancient of all in the Provençal literature. They were not, originally, more than very short and simple poems, popular songs destined to be recited with more or less musical intonation, and susceptible, consequently on their shortness, of preservation without the aid of writing, and simply by oral tradition among the *jongleurs*, whose profession it was to sing them. Almost insensibly these songs developed themselves, and assumed a complex character; they attained a fixed length, and their re-composition required more invention and more design. In another point of view, they had increased in number in the same ratio as they had acquired greater extent and complexity; and things naturally attained such a position, that it became impossible to chant them from beginning to end by the aid of memory alone, nor could they be preserved any longer without the assistance of a written medium. They might be still occasionally sung in detached portions; but there exists scarcely a doubt, that from that period they began to be read; and it was only necessary to read them, in order to seize and appreciate their contents."*

These remarks, though applied to another literature, contain the essentials of the theory developed by Wolf in regard to Homer. Before the time of Wolf, the popularly accepted opinion on this subject was as follows: That Homer, a poet of ancient date, wrote the *Iliad* and *Odyssea* in their present form; and that the rhapsodists having corrupted and interpolated the poems, Peisistratos, and Hipparchos, his son, corrected, revised, and restored these poems to their original condition.

Such was the general opinion, when at the end of the seventeenth century doubts began to be thrown upon it, and the question began to be placed in a new light. The critics of the time were Casaubon, Perizon, Bentley, Hédelin, and Perrault, who, more or less, rejected the established opinion. Giambattista Vico made the first attempt to embody their speculations into one methodical work. His *Principi di Scienza nuova* contain the germ of the theory reproduced by Wolf with so much scholarship. Wolf, founding his theory on the investigations of Vico and Wood, extended or modified their views, and assumed that the poems were never written down at all until the time of Peisistratos, their arranger. In 1778, the famous Venetian Scholia were discovered by Villoison, throwing open to the world the investigations of the Alexandrian critics; and by showing what the ideas of the Chorizontes were (on whom it were madness to write after Mure), strengthening the views of Wolf. In 1795, then, were published his famous *Prolegomena*, containing the theory—

"That the *Iliad* and *Odyssey* were not two complete poems, but small, separate, independent epic songs, celebrating single exploits of the heroes; and that

* P. xxx., quoted in Thirlwall's *History of Greece* (Appendix I.), vol. i. p. 506., where it is given in French.

these lays were, *for the first time*, written down and united as the *Iliad* and *Odyssey* by Peisistratus, tyrant of Athens."*

The former critics (Hédelin and Perrault) had been overruled, derided, and quashed by the force of public opinion; but Wolf brought so many arguments to support his views,—collected so formidable a mass of authorities, both traditional, internal, and written, that the classical world was obliged to meet him with fresh arguments, as ridicule would not again succeed. Thus arose the formidable Wolfian controversy, which "scotched," though not "killed," the belief of the critical world in Homer. The principal arguments he adduces are from the poems themselves, in his attempt to establish the non-being of writing at the time of their composition.

Thus, in the *Odyssea*†, a master of a vessel has to remember his cargo, not having a list of his goods; in the *Iliad*‡, Bellerophon carries a folded tablet containing writing or signs to Prætos in Lycia. This Wolf interprets to signify conventional marks, like the picture writing of the otherwise civilised Mexicans.§ Again, in the *Iliad* (vii. 175.), the chiefs are represented as throwing lots in a helmet, and the herald afterwards handing the lots round for recognition, as each of the lots bore a mark known only to the person who made it. From this Wolf argues that writing was unknown at the time, or the herald would have immediately read the names aloud. But do we not even now make use of such marks without confounding them with writing? This is nothing at all; and it must be remembered, firstly, that this does not apply to the Homeric time, but to the period of Troy; secondly, that if it had applied to that time, it would be absurd to expect from illiterate warrior chiefs, education superior to the mediæval crusaders, their counterparts at a later period of the world's progress. These are the principal arguments that Wolf adduces to prove the non-existence of writing at the Homeric period; whereas, far from proving anything, they are self-contradictory and incorrect.

To prove that the Peisistratidæ first wrote down the poems of Homer, he cites Josephus (Orat. contr. Apion, i. 2.), who observes that—

"No writing, the authenticity of which is acknowledged, is found among the Greeks earlier than the poetry of Homer; and, *it is said*, that even he did not commit his works to writing, but that, having been preserved in the memory of men, the songs were afterwards connected."

Josephus had merely heard this reported, as is evident from his use of the words "it is said."

Pausanias, in the *Tour in Greece* (vii. 26. 6.), has the following observation:—

"A village called Donussa, between Ægira and Pellene, belonging to the Sicyonians, was destroyed by that people. Homer, *say they*, remembered this town in his epic, in the enumeration of the people of Agamemnon, 'Hyperesia then, and Donoessa, rocky town' (Ιλ. β. 573.); but when Peisistratos collected the torn and widely scattered songs of Homer, either he himself, or one of his friends, altered the name through ignorance."

Wolf also makes use of this report, liable to the same objections as the above, as one of his proofs. It is even doubtful whether Peisistratos did edit Homer at all; but, under any circumstances, it was not the first edition*; for is not Solon represented as the reviser of the Homeric poems?

Cicero (*de Oratore*, iii. 34.) says:

"Who is *traditionally* reported to have had more learning at that time, or whose eloquence received greater ornaments from polite literature than that of Peisistratos? who *is said to have been* the first that arranged the books of Homer, from their confused state, into that order in which we at present enjoy them."

This also is produced as a proof by Wolf, though, for the same reason, it is doubtful. But see Wolf's principal inaccuracies ably enumerated and exposed by Clinton (*F. H.*, i. p. 370.).

Such is the far-famed theory of Wolf, which, as most modern scholars agree, is only calculated "to conduct us to most preposterous conclusions."† And this last dictum of Othello's, Mr. Editor, reminds me, that here it would not be preposterous to come to a conclusion for the present, and to close my observations in another paper, where I shall a theory "unfold," which, after the most patient consideration and reconsideration, I am inclined to think the most approximative to the truth.

KENNETH R. H. MACKENZIE.

Feb. 16. 1852.

FOLK LORE.

Fernseed.—I find in Dr. Jackson's works allusions to a superstition which may interest some of your readers:

"It was my hap," he writes, "since I undertook the ministery, to question an ignorant soul (whom by undoubted report I had known to have been seduced by a teacher of unhallowed arts, to make a dangerous experiment) what he saw or heard, when he watcht the falling of the *Fernseed* at an unseasonable and suspicious hour. Why (quoth he), fearing (as his brief reply occasioned me to conjecture) lest I should press him to tell before company, what he had voluntarily confessed unto a friend in secret some fourteen years before) do you think that the devil hath aught to do

* Smith, ii. p. 501. † Lib. viii. 163. ‡ Lib. vi. 168.
§ See Mure, vol. iii., Appendix L., p. 507. foll.; and Appendix M. vol. iii. p. 512. foll.; and see chap. vii. book iii. vol. iii. p. 397. *passim*.

* Granville Penn, *On the primary Arrangement of the Iliad*; and Appendix B to Mure, vol. i.
† *Othello*, Act I. Sc. 3.

cc. K. H. M. iv. p. 1 - A. ii. s. i. (2 answers)

with that good seed? No; it is in the keeping of the *king of Fayries*, and *he*, I know, will do me no harm, although I should watch it again; yet had he utterly forgotten this king's name, upon whose kindness he so presumed, until I remembered it unto him out of my reading in *Huon of Burdeaux*.

"And having made this answer, he began to pose me thus: Sr, you are a scholar, and I am none: Tell me what said the angel to our Lady? or what conference had our Lady with her cousin Elizabeth concerning the birth of St. John the Baptist?

"As if his intention had been to make bystanders believe that he knew somewhat more on this point than was written in such books as I use to read.

"Howbeit the meaning of his riddle I quickly conceived, and he confessed to be this; that the angel did foretell John Baptist should be born at that very instant, in which the *Fernseed*, at other times invisible, did fall: intimating further (as far as I could then perceive) that this saint of God had some extraordinary vertue from the *time* or *circumstance* of his birth."—*Jackson's Works*, book v. cap. xix. 8. vol. i. p. 916. Lond. 1673, fol.

In the sixth and seventh sections of the same chapter and book I find allusions to a maiden over whom Satan had no power "so long as she had vervine and St. John's grass about her;" to the danger of "robbing a swallow's nest built in a fire-house;" and to the virtues of "south-running water." Delrius also is referred to as having collected many similar instances.

I have not access to Delrius, nor yet to Huon of Burdeaux, and so am compelled deeply to regret that the good doctor did not leave on record the name of the "king of the Fayries." * Rt.

Cornish Folk Lore. — A recent old cottage tenant at Poliphant, near Launceston, when asked why he allowed a hole in the wall of his house to remain unrepaired, answered that he would not have it stopped up on any account, as he left it on purpose for the *piskies* (Cornish for *pixies*) to come in and out as they had done for many years. This is only a sample of the current belief and action.

S. R. P.

DICTIONARY OF ARCHAIC AND PROVINCIAL WORDS.

Will you allow me to suggest that, under the above, or some such heading, "N. & Q." should receive any words not to be found in any well-known dictionary; such, for instance, as Halliwell's or Webster's, which do not by any means contain all the words belonging to the class of which they profess to be the repositories. You may also invite barristers, reporters, professional men generally, and others, to send such waifs of this description as they meet with. "N. & Q." will then soon become in this department of literature, as it is already in many others, a rich mine from which future authors will draw precious store of knowledge. I will begin by giving one or two examples.

Earth-burn. An intermittent land-spring, which may not show itself for several years. There is such a spring, and so named, near to Epsom.

Lavant. A land-spring, according to Halliwell. But this also is an intermittent spring. The word is probably from *lava*, to flow.

Pick. (Lancashire.) To push with the hand. "I gen her a pick;" that is, "I pushed her from me;" or, "I gave her a violent push forward."

Pick is also the instrument colliers get coals with; or an excavator gets earth with; or a stonemason uses to take the "rough" off a stone. He may also finish the face of ashlar by "fine-picking" it.

Gen. (Lancashire.) A contraction of the word *gave*. Robert Rawlinson.

P.S.—I have seen, in a court of justice in Lancashire, judge and counsel fairly set fast with a broad spoken county person; and many of the words in common use are not to be found in any dictionary or glossary. Again, I have spoken to reporters as to technical words used at such meetings, for instance, as those of the mechanical engineers in Birmingham, and I have been informed that they are frequently bewildered and surprised at the numbers of words in use having the same meaning, but which are not to be found in any dictionary. It would be of the utmost value to seize and fix these words. R. R.

[The proposal of our correspondent jumps so completely with the object of "N. & Q.," as announced in our original Prospectus, that we not only insert it, but hope that his invitation will be responded to by all who meet with archaisms either in their reading or in their intercourse with natives of those various districts of England which are richest in provincialisms.—Ed.]

THE LAST OF THE PALÆOLOGI.

In Chambers' *Edinburgh Journal*, vol. xvii. p. 24., there is a very interesting article, bearing the above heading, in which it is shown that Theodore Palæologus, the fourth in direct descent from Thomas, the younger brother of Constantine, the last Christian Emperor of Greece, lies buried in the church of Landulph in Cornwall. This Theodore married Mary, the daughter of William Balls, of Hadley in Suffolk, gentleman; by whom he had issue five children, Theodore, John, Ferdinando, Maria, and Dorothy. Theodore, the first son, died in or about 1693, without issue. Of John and Ferdinando there is no trace in this country. Maria died unmarried; and Dorothy was married at Landulph to William Arundell in 1636, and died in 1681.

* [*Oberon* is his name, which Mr. Keightley shows to be identical with *Elberich*. See *Fairy Mythology*, p. 208. (ed. 1850). — Ed.]

Ferdinando Palæologus appears to have died in the island of Barbadoes in 1678, and was buried in the church of St. John.

These researches are extremely interesting, and it is only to be regretted that they are not more frequently made and left on record. Allow me to suggest that such of your readers as have time, inclination, and opportunity for making inquiries of this nature, should, through the medium of "N. & Q.," place on record any striking illustrations similar to the above. Your own publication, Vol. iii., p. 350., contains a list of names of the poor of St. Albans, several of which are borne still by noble families. Possibly there may be still existing descendants of the Dorothy Palæologus who married William Arundell at Landulph.

To mention another instance: I believe there now lives at Rugby a member of the legal profession, who is directly descended from one of the most renowned Polish families. Particulars of this case, if furnished by or with the consent of the head of the family, would, I have no doubt, prove exceedingly interesting. L. L. L.

THE LAST LAY OF PETRARCH'S CAT.

In the year 1820 I saw the following Latin verse inscribed under the skeleton of a cat in one of the rooms of Petrarch's favourite villa at Arqua, near Padua. If you choose to print them, with or without the accompanying English version, they are at your service: —

Etruscus gemino vates ardebat amore:
Maximus ignis ego; Laura secundus erat.
Quid rides? divinæ illam si gratia formæ,
Me dignam eximio fecit amante fides.
Si numeros geniumque sacris dedit illa libellis
Causa ego ne sævis muribus esca forent.
Arcebam sacro vivens à limine mures,
Ne domini exitio scripta diserta forent;
Incutio trepidis eadem defuncta pavorem,
Et viget exanimi in corpore prisca fides.

The Tuscan bard of deathless fame
Nursed in his breast a double flame,
Unequally divided;
And when I say I had his heart,
While Laura play'd the second part,
I must not be derided.

For my fidelity was such,
It merited regard as much
As Laura's grace and beauty;
She first inspired the poet's lay,
But since I drove the mice away,
His love repaid my duty.

Through all my exemplary life,
So well did I in constant strife
Employ my claws and curses,
That even now, though I am dead,
Those nibbling wretches dare not tread
On one of Petrarch's verses.

J. O. B.

Minor Notes.

Sobriquet. — As this word is now pretty generally adopted in our language, I send you this Note to say that the word is not *sou*briquet, as some of your correspondents write it, but *so*briquet; the former being what the French term a *locution vicieuse*, and only used by the illiterate. Ménage derives the word from *rubridiculum*.

PHILIP S. KING.

Origin of Paper. — Whether a product is indigenous or foreign may generally be determined by the rule in linguistics, that similarity of name in different languages denotes *foreign* extraction, and variety of name *indigenous* production. The dog, whose name is different in most languages, shows that he is indigenous to most countries. The cat, on the contrary, having almost the same name in many languages, is therefore of foreign extraction in nearly all countries. The word *paper* is common to many tongues, the moderns having adopted it from the Greek; in which language, however, the root of the word is not significant. In Coptic (ai GUPTIC) the word *bavir* means a plant suitable for weaving: and is derived from the Egyptian roots *ba*, fit, proper; and *vir*, to weave. The art of paper-making may therefore be inferred to be the invention of the Egyptians; and further, that paper was made by them as by us, from materials previously woven. This inference would be either confirmatory or corrective of history, in case the history were doubtful, which it is not. T. J. B.

Lichfield.

Persistency of Proper Names. — The village of Boscastle, originally founded by the Norman Botreaux, still contains, amongst other French names, the following:—Moise, Amy, Benoke, Gard, Avery (*Query*, Yvery), — all old family names; and places still called Palais, Jardin, and a brook called Valency. S. R. P.

Launceston.

Cheap Maps. — This is the age of cheap maps and atlases, yet the public is miserably supplied. We have maps advertised from 1*d.* to 5*s.*, and atlases from 10*s.* 6*d.* to 10 guineas. Yet they are generally impressions from old plates, or copies of old plates, with a few places of later notoriety marked, without taking the entire chart from the latest books of voyages and travels. Look at

the maps of Affghanistan, Scinde, Indian Isles, American Isthmus, &c.

On inquiry at all our shops here for a moderately priced map of the new railway across South America to *Panama*, and for maps of *California* and *Borneo*, not one could be got.

Have any of your chart-wrights in London got up such maps for youth and emigrants? If not, let them take the hint now given by

PATERFAMILIÆ.

Edinburgh.

Queries.

DID ST. PAUL QUOTE ARISTOTLE?

Throughout the writings of St. Paul, his exactly cultivated mind is scarcely less visible than his divinely inspired soul. Notwithstanding his magnificent rebukes of human learning and philosophy, and his sublime exaltation of the foolishness of God above the wisdom of men, the Apostle of the Gentiles was no mean master of Gentile learning. His three well-known quotations from Greek poets furnish direct evidence of his acquaintance with Greek literature. He proclaimed the fatherhood of God to the Athenians in the words of his countryman the poet Aratus (Acts, xvii. 28.). He warns the Corinthians by a moral common-place borrowed from the dramatist Menander (1 Cor. xv. 33.). He brings an hexameter verse of a Cretan poet as a testimony to the bad character of the Cretan people (Titus, i. 12.). I do not positively assert that I have discovered a fourth quotation; I would merely inquire whether the appearance in a Pauline epistle of a sentence which occurs in a treatise of Aristotle, is to be regarded as a quotation, or as an accidental and most singular identity of expression. In the *Politics* (lib. III. cap. 8.), Aristotle, in speaking of very powerful members of a community, says, "κατα δε των τοιουτων ουκ εστι νομος" ("but against such there is no law"). In the Epistle to the Galatians (v. 23.), Paul, after enumerating the fruits of the Spirit, adds, "against such there is no law" (κατα των τοιουτων ουκ εστι νομος"). The very same words which the philosopher uses to express the exceptional character of certain overpowerful citizens, the apostle borrows, or, at least, employs, to signify the transcendent nature of divine graces. According to Aristotle, mighty individuals are above legal restraint, against such the general laws of a state do not avail: according to Paul, the fruits of the Spirit are too glorious and divine for legal restraint; they dwell in a region far above the regulation of the moral law.

While there is no possibility of demonstrating that this identity of expression is a quotation, there is nothing to forbid the idea of this sentence being a loan from the philosopher to the apostle. Paul was as likely to be at home in the great philosophers, as in the second and third-rate poets of Greece. The circumstance of Aratus being of his own birth-place, Tarsus, might specially commend the *Phænomena* to his perusal; but the great luminary of Grecian science was much more likely to fall within his perusal than an obscure versifier of Crete; and if he thought it not unseemly to quote from a comic writer, he surely would not disdain to borrow a sentence from the mighty master of Stagira. The very different employment which he and Aristotle find for the same words makes nothing against the probability of quotation. The sentence is remarkable, not in form, but in meaning. There is nothing in the mere expression peculiarly to commend it to the memory, or give it proverbial currency. I cannot say that it is a quotation; I cannot say that it is not.

I am not aware that this quotation or identity of expression has been pointed out before. Wetstein, who above all editors of the Greek Testament abounds in illustrations and *parallel* passages from the classics, takes no notice of this *identical* one. It is surely worth the noting; and should anything occur to any of your correspondents either to confirm or demolish the idea of quotation, I would gladly be delivered out of my doubt. I should not think less reverently of St. Paul in believing him indebted to Aristotle; I should rather rejoice in being assured that one of the greatest spiritual benefactors of mankind was acquainted with one of its chief intellectual benefactors.

THOMAS H. GILL.

Minor Queries.

Silver Royal Font.—I remember having read of a very ancient silver font, long preserved among the treasures of the British crown, in which the infants of our royal families were commonly baptized. Is this relic still in existence? where may it be seen? what is its history? have any cuts or engravings of it been published? where may any particulars respecting it be found? NOCAB.

L'Homme de 1400 *Ans.*—In that very extraordinary part of a very extraordinary transaction, the statement of Cagliostro, in the matter of the *Collier* (Paris, 1786, pp. 20. 36.), mention is twice made of an imaginary personage called *l'homme de* 1400 *ans*. Cagliostro complains that he was said to be that personage, or the Wandering Jew, or Antichrist. He is not, therefore, the same as the Wandering Jew. I should be very curious to learn where this notion is derived from. C. B.

Llandudno, on the Great Orme's Head.—Having occasion to visit the above interesting place last summer, among other objects of curiosity, I was induced to visit a "cavern," which the inhabitants said had been lately discovered, and which they

said had been used by the "Romans" (Roman Catholics) as a place of worship. A party of five hired a boat for the purpose of visiting the place, which is about two miles from the little bay of Llandudno; for it is quite inaccessible by land. We arrived in about an hour; and were quite surprised at the appearance of the "cavern," which seems to have been made as private as possible, and as inaccessible, by large stones being piled *carelessly* upon each other, so as to hide the entrance, and which we could not have found without the assistance of the sailors. The "cavern" is about ten feet high, lined with smooth and well-jointed stone work, with a plain but nicely executed cornice at the height of seven or eight feet. The shape is heptagonal, and the fronts on each side are faced with smooth stone; the space from front to back, and from side to side, is equal, about six feet six inches. On the right, close to the entrance, is a font, sixteen inches across inside, twenty-two outside, and eight or nine inches deep. There is a seat round, except at the entrance; and there has been a stone table or altar in the centre, but a small portion of it and the pillar only remain. The floor has been flagged, but it is in a very dilapidated state. That it was used for worship, there is little doubt; but how and when it was fitted up, seems marvellous. It is not mentioned by Pennant, or any Welsh tourist.

Will any of your correspondents oblige me and the public with the history of this "cavern," as it is called, at Llandudno? L. G. T.

Johnson's House, Bolt Court.—Can any of your readers inform me whether the house in which Dr. Johnson resided, and in which he died, situate in Bolt Court, Fleet Street, is yet in existence? You are probably aware that an engraving of it appeared in the *Graphic Illustrations* edited by Mr. Croker, and prefixed to this engraving was an announcement that it was destroyed by fire.

There is reason, however, to believe that this is a mistake, and that the house so destroyed by fire belonged not to Johnson, but to Johnson's friend, Allen the printer.

You are probably aware that the house which stands opposite the Johnson's Head Tavern, is shown as the residence of the great moralist; and on comparing another engraving by Smith of the Doctor's study with the room now claimed to have been occupied by Johnson, the likeness is exact. Cobbett, too, who afterwards lived here, boasted in one of his publications that he was writing in the same room where Johnson compiled his *Dictionary*. At any rate it is an interesting question, and probably can be set at rest by some of your literary friends, especially as I have reason to believe that there is one gentleman still living who visited the Doctor in Bolt Court. Madame D'Arblay, I think, once said, that the author of the *Pleasures of Memory* arrived at the door at the same moment with herself during Johnson's last illness. Edwin Lechlade.

Bishop Mossom.—Robert Mossom, D.D., was prebendary of Knaresboro' in Yorkshire, 1662, and Bishop of Derry, 1666. In dedicating his *Zion's Prospect* (1651) to Henry (Pierrepont) Marquess of Dorchester and Earl of Kingston, towards the end he says, "Besides this, mine relation to your late deceased uncle;" then referring to the margin he has "Ds. T. G., *Eques felicis memoriæ*."

Zion's Prospect (a copy of which, with several of his other works, is in the library of the British Museum) has on the title-page, "By R. M., quondam è coll° S. P. C."

His grandson, Robert Mossom, D.D. (son of Robert Mossom, LL.D., Master in the French Court of Chancery), was Senior Fellow of Trinity College, Dublin, and subsequently Dean of Ossory from 1701 to 1747; he married Rebecca, daughter and coheir of Robert Mason of Dublin, and granddaughter, *I believe*, of Jonathan Alaud of Waterford. Dean Mossom was one of the oldest friends of Dean Swift; Sir Walter Scott has but one letter to him in *Swift's Correspondence* (2nd ed. Edin. 1824, vol. xix. p. 275.). Are there any other letters that passed between them in existence?

Can any of your readers refer me to a pedigree of the *Masons* of Dublin, and also any pedigree that connects the Mossom with the *Elaud* family of Yorkshire?

What college was that of S. P. C.? and who was Sir T. G——, Knt.; and how was he related to Bishop Mossom? T. C. M. M.

Inner Temple.

Orlando Gibbons.—Hawkins, in his *History of Music*, gives "a head" of this musician. Is there any other engraved portrait?

Edward F. Rimbault.

Portraits.—What is the most correct catalogue of all the engraved *portraits* which are known to exist? S. S.

Barnard's Church Music.—Can any of your readers point out where John Barnard's first book of selected church music, folio, ten parts, 1641, is to be found? The writer knows of the imperfect set at Hereford Cathedral, a tenor part at Canterbury, and a bass part in private hands. Dr. Burney makes mention, in his *History of Music*, of having sought diligently throughout the kingdom, but could not find an entire copy. Perhaps some of your correspondents may kindly favour the writer with a list of its contents. Amanuensis.

The Nelson Family.—In Burke's *Commoners*, under the head of "Nelson of Chuddleworth," it appears that *William Nelson* of Chuddleworth, born in 1611, had by his second wife, the daughter

of John Pococke, gentleman, of Woolley, among other children, a son named *William;* but of whom no further mention is made.

Can any of your Norfolk or Berkshire friends state whether this son *William* ever settled at Dunham Parva, in Norfolk?—as, by so doing, an obligation will be conferred on your occasional correspondent Franciscus.

Letters to the Clergy.—In the *Diary of Walter Yonge* (published by the Camden Society), p. 24., is the following:

"16 Dec. 1614. This day the Ministers of this Diocese (Exon) were called before the Bishop of Exon, who read letters from the Archbishop, the effects of which were, that every minister should exhort his parishioners to continue together the Sabbath Day, and not to wander to other preachers who have better gifts than their own pastors, but should content themselves with the Word of God read and Homilies. 2. That all should kneel at the receiving of the Sacrament. 3. To declare unto their parishioners that it is not necessary to have the Word preached at the Sacraments.—Dictu Magistri Knowles, Vicarii de Axminster, at that time present."

Query, Can any of your readers say to what letter, and on what occasion such orders were issued by the archbishop, and also whether they have been published in any volume on ecclesiastical matters?

H. T. E.

Margaret Burr.—It is related in Allan Cunningham's *Life of Gainsborough*, that he married a young lady named Margaret Burr, of Scottish extraction; and that

"On an occasion of household festivity, when her husband was high in fame, she vindicated some little ostentation in her dress by whispering to her niece, now Mrs. Lane, 'I have some right to this, for you know, my love, I am a prince's daughter.'"

The biographer of the *British Painters* prefaces this by saying,

"Nor must I omit to tell that rumour conferred other attractions (besides an annuity) upon her; she was said to be the natural daughter of one of our exiled princes, nor was she, when a wife and a mother, desirous of having this circumstance forgotten."

As I just now read in Vol. iv., p. 244., some account of Berwick, and other natural children of James II., I was put in mind of the above anecdote, and should be glad of any information respecting the Miss Burr's parentage in question. Myself a collateral descendant of her husband, I know from other sources that the tradition is worthy of credit; and to the genealogist and antiquary it may be a historically interesting enquiry.

H. W. G. R.

Northern Ballads.—Is any gentleman in possession of any *old printed* copies of Danish or Swedish popular ballads, or of any *manuscript collection* of similar remains? Are any such known to exist in any public library in Great Britain? By printed, of course I mean old fly-sheets, from the sixteenth century downward; they are generally of four, sometimes of eight, leaves small octavo. Any information, either personally, or through "N. & Q.," will much oblige.

George Stephens.

Copenhagen.

"*Blamed be the man,*" *&c.*—Where is the following couplet to be found?

"Blamed be the man that first invented ink,
And made it easier for to write than think."

N. O. K.

"*Quid est Episcopus.*"—Can any correspondent furnish me with the reference to a passage supposed to exist in one of the early fathers (I think Irenæus):—

"Quid est episcopus, nisi primus presbyter?"

X. G. X.

Henry Isaac.—I shall feel obliged to any person who can give any account (for genealogical purposes) of Henry Isaac, who lived at Roehampton about the middle of last century. He was a diamond merchant from Holland. He had a collection of pictures, one of which was the Lord of the Vineyard paying his Labourers, by Rembrandt.

H. T. E.

German Poet quoted by Camden.—*Britannia, sive regnorum Angliæ, Scotiæ, et Hiberniæ chorographica descriptio:* Gulielmo Camdeno: Lond. 1607, folio, p. 302., Middlesex.

"Nec magno hinc intervallo *Tamisim* duplici ostiolo Colus postquam insulas sparserit, illabitur. *Ad quem* ut nostræ ætatis Poeta Germanus lusit:

'Tot campos, sylvas, tot regia tecta, tot hortos
Artifici dextrâ excultos, tot vidimus arces,
Aut nunc Ausonio, Tamisis cum Tybride certet.'"

Camden, speaking of the Colne falling with a double mouth into the Thames, quotes a German poet of his day; and I should be much obliged by any reader of the "N. & Q." favouring me with the name, and reference to the author from whence the preceding quotation is taken. ☞F.

American Degrees.—Several members of the Brougham Institute here, and constant readers of "N. & Q.," would feel obliged if some of your learned correspondents would give them some information about the obtaining of American degrees, as recently a large cargo of diplomas had arrived in this quarter, such as D.D. and LL.D., and conferred on men of third-rate talent. What we want is, to be informed how such degrees are obtained; if it is the president, or president and professors, of the American academies who confer them. This subject is so frequently agitated here, that you would greatly oblige many inquirers by making a question of it in "N. & Q.," so that we

may obtain a full reply explanatory of how these degrees are obtained, and of the bestowers of them. J. W.

Liverpool.

Derivation of News. — It is just two years since the word *News* was stated to be derived from the initial letters of the cardinal points of the compass, as prefixed to early newspapers. I well remember the impression which the statement made on me: if written seriously, as a mark of credulity; if sportively, as rather out of place. Moreover, it was both stated as a *fact*, and as an *ingenious etymology* — a manifest inconsistency.

In the fierce and tiresome discussion which arose out of that announcement, the main points in support of the asserted derivation were never once introduced. Do such early newspapers exist? Is the derivation itself of early date? As to the first question, I must declare that no such newspapers ever came under *my* observation; but as to the second, it must be admitted that the derivation has been in print, with all the weight of evidence which belongs to it, above two centuries.

I shall assume, if not better informed, that it has no other authority than the subjoined epigram in *Wits recreations*, first published in 1640, and said to contain the *finest fancies* of the muses of those times. In default of the original edition of that rare work, I transcribe from the re-publication of it in 1817.

"*News.*

When news doth come, if any would discusse
The letter of the word, resolve it thus:
News is convey'd by letter, word, or mouth,
And comes to us from *North, East, West*, and *South.*"

Bolton Corney.

Passage in Troilus and Cressida.—Would Mr. J. Payne Collier, whose name I have often seen among your contributors, have the kindness to inform me whether any light is thrown, in the emendations inserted in his folio edition of *Shakspeare*, 1628, on a line which has always puzzled me in Ulysses' speech in council, in Scene 3. of Act I. of *Troilus and Cressida?* The passage runs thus:

"How could communities,
Degrees in schools, and brotherhood in cities,
Peaceful commérce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns, sceptres, laurels,
But by degree, stand in authentic place?"

It will be seen that the third line, according to the usual pronunciation of the last word, is defective in scanning; that, if derived from *dividō*, the vowel in the penultimate syllable would be *i* and not *a;* and that, even if intended to express the word *divided*, as suggested by one of our commentators, would be too vague and inexpressive.

Might I suggest that the derivation is not from the word *dividō*, but rather from a compound of the words *divitiæ* and *do;* the expression "riches-giving shores" not only completing the sense of the passage, but forming a compound not uncommon with our immortal bard. W. S. D.

Bachelor's Buttons.— That should be their name if they exist; but, if so, where are they to be got? I never heard of them. I should think a clever fellow might make a fortune by inventing some kind of substitute which a man without the time, skill, or materials necessary for sewing on a button, might put in the place of a deserter. If you do not insert this Query, may your brace buttons fly off next time you are dressing in a hurry to dine with the grandest people you know!

Your Wellwisher.

Princes of Wales and Earls of Chester, eldest Sons of the Kings of England. — In the *New Memoirs of Literature*, vol. iv., July, 1726, it was announced that Mr. Bush, one of the Clerks of the Record Office in the Tower, and late Fellow of King's College, Cambridge, designed to print a Collection of Charters, Letters Patent, and other instruments concerning the creation and investiture of the eldest sons of the Kings of England as Princes of Wales, Dukes of Cornwall, Earls of Chester and Flint, &c. &c., from the time of Edward, the first Prince of Wales (afterwards King Edward II.), to the time of Edward IV.

Can any of your correspondents inform me whether such a work ever was published? and who was the editor of the monthly review entitled *New Memoirs of Literature*, which extended to six volumes 8vo.? It contains notices of many old and now rare works, and stopped in December, 1727.

G.

Authenticated Instances of Longevity. — Your correspondent A. B. R. (antè, p. 145.) and others argue *their* question of the old Countess of Desmond very ably; — will any one of them be pleased to argue *my* question? Is there one word of truth in the story, or any other story that rests, as a preliminary condition, on the assumption that people have lived to one hundred and fifty years of age? Of course the proof is to rest on dates and facts, parish registers — on *clear legal evidence.* It is admitted by actuaries and others, learned in such matters, that the average duration of life is greater now than it was; so, we might fairly assume, would be the exceptional life. Can these gentlemen refer us to a single instance of an insured person who lived to one hundred and fifty? to one hundred and forty, thirty, twenty, ten? aye, to one hundred and ten? There is a nonsensical inscription to this effect on the portrait of a man of the name of Gibson, hung up in Greenwich Hospital, but its untruth has been proved. I also

remember another case made out to the entire satisfaction of some benevolent ladies, by, as afterwards appeared, the baptismal register of John the father being made to do duty as the register of John the son. I mention these things as a warning; I protest, too, at starting against flooding "N. & Q." with evidence brought from Russia or America, or any of the back settlements of the world, and against all evidence of people with impossible memories. What I want is *good legal evidence;* the greatest age of the oldest members of the Equitable, Amicable, and other Insurance offices — lives certainly beyond the average; the greatest age of a member of the House of Peers coming within the eye of proof. When these preliminary questions, and reasonable inferences, shall have been determined, it will, I think, be quite time enough to raise questions about the old Countess, old Parr, old Jenkins, and other like ante-register longevities. O. C. D.

Minor Queries Answered.

Laud's Letters and Papers. — Can any of your correspondents inform me where any unpublished letters or papers of Archbishop Laud are to be met with, besides those at Lambeth or in the British Museum?

Anthony à Wood mentions his speech against Nathanael Fiennes; and Wanley, in his *Catalogue of English and Irish MSS.*, states that many of his writings, both political and theological, were extant at that time in private libraries. B. J.

[Archbishop Laud's *Works* are now in the course of publication in the Library of Anglo-Catholic Theology, and from the editor's valuable bibliographical prefaces to vols. i. and ii., we think it probable that some notices of these MSS. will be given in the subsequent volumes. Our correspondent may also consult *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ*, Oxon. 1697.]

Scot's Philomythie. — Philomythie, or Philomythologie, wherein Outlandish Birds, Beasts, and Fishes are taught to speak true English plainlie, &c.

The same volume, a small quarto unpaged, contains "The Merrie American Philosopher, or Wise Man of the New World," and "Certaine Pieces of this Age Parabolized, viz. Duellum Britannicum; Regalis Justitia Jacobi; Aquignispicium; Antidotum Cecillianum; by Thomas Scot, Gentleman, 1616, with illustrative woodcuts."

Query: Is the book rare, and who was Thomas Scot? L. S.

[But little appears to be known of the personal history of Thomas Scot. Sir S. Egerton Brydges, in his *Censura Literaria*, vol. iii. pp. 381—386., and vol. iv. p. 32., has given some account of his works, but no biographical notice of the author. The dedications to his poems being principally to the Norfolk and Suffolk gentry, it is probable he belonged to one of those counties. The first edition of *Philomythie* was published in 1610; the second in 1616; but some copies of the second edition, according to Lowndes, are dated 1622, others 1640. There is a third portion which our correspondent does not appear to possess, entitled *The Second Part of Philomythie, or Philomythologie*, containing Certaine Tales of true libertie, false friendship, power united, faction and ambition. By Thomas Scot, Gent. London, 1616, 1625. Thomas Park thought that, from the great disparity of merit between this and the preceding part, there is little reason to suppose them to be by the same author, though they bear the same name. Scot's works are considered rare, especially his first, entitled *Four Paradoxes of Arte, of Lawe, of Warre, of Seruice:* London, 1602, consisting of twenty-four leaves, in verse, dedicated to Ladie Helena, Marquesse of Northampton, which is marked in *Bibl. Anglo. Poet.* at 25*l.*, and resold for 7*l.* 12*s.* (Hibbert, 7243.)]

Robin of Doncaster.—Give me leave to ask for an explanation of the following enigmatical epitaph, which will be found in the *History of Doncaster*, by Dr. Edward Miller, p. 74.:

"Howe, Howe, who is heare?
I Robin of Doncaster and Margaret my feare.
That I spent, that I had,
That I gave, that I have,
That I left, that I lost. A.D. 1579.
Quoth Robertus Byrkes, who in this world did reign
Three score years and seven, and yet liv'd not one."

Dr. Johnson latinized a part of it thus:

"Habeo, dedi quod alteri;
Habuique, quod dedi mihi;
Sed quod reliqui, perdidi."

See *Works of English Poets*, vol. lxxii. Lond. 1790, small 8vo. Poemata, p. 99.

In *Magna Britannia et Hibernia, antiqua et nova*, vol. vi. p. 429., it is stated that Robin of Doncaster gave Rossington Wood to that corporation. Perhaps some reader may be able to supply more of his biography. ☞F.

[A similar epitaph to the above will be found on the tomb of William Lambe, in the church of St. Faith under Paul: see Strype's Stow, book iii. p. 146. Dr. Miller does not appear to have given any biographical notices of Robert Byrkes, except that he was Mayor of Doncaster during the years 1569, 1573, and 1577. The following explanation of this inscription is given by Bland in his *Proverbs*, vol. i. p. 23.:—"By prudence in the distribution of his benevolence, by giving only to good and deserving persons, he procured to himself friends, on whose advice and assistance he might depend whenever occasion should desire it; and by expending only what he could conveniently spare, and laying it out on such things as administered to his comfort, he enjoyed, and therefore had what he expended; but what he left, not being enjoyed by himself, nor going perhaps to persons of his choice, or being used in the manner he would have preferred, that portion might be truly said to be lost."]

Horæ Belgicæ.— In what language is the second part of Hoffman von Fallersleben's *Horæ Belgicæ* written? This, from its title being written in Latin, may seem a foolish question, but it is also called (N. & Q., Vol. v., p. 7.) *Holländische Volkslieder:* and where can it be procured or seen?

W. S. S.

[Hoffman's work consists of six parts, of which the first—a bibliographical essay on old Flemish literature—is written in Latin. The second, to which our correspondent refers, is in German. Part III. contains the Flemish *Floris ende B'ancefloer*, with a German Introduction; Part IV., the old Flemish *Cuerl ende Elegast*, has a Latin preface; while Part V., containing *Lantsloof ende die scone Sandrijn* and *Renout van Montalbuen*, and Part VI., *Altniederländische Schaubuhne*, a collection of early Flemish dramatic pieces, have German introductions. We believe the work may be procured of Williams and Norgate. If not, or our correspondent only wishes to refer to it, we shall be very happy to place our copy at his service for a few weeks.]

Dulcarnon.— "I am at Dulcarnon." What is the origin of the above saying? I heard it used the other day by a person who, declaring he was at his wit's end, exclaimed, "Yes, indeed I am at Dulcarnon." Since that I have seen it in Boyer's *French Dictionary*, but in no English book.

H. Corville Warde.

Kidderminster.

[In addition to the note in our first Vol. p. 254. we may remark that Mr. Halliwell, in his *Dictionary*, says this word has set all editors of Chaucer at defiance. A clue to its meaning may be found in Stanihurst's *Description of Ireland*, p. 28.: "These sealie soules were (as all *dulcarnanes* for the most part are) more to be terrified from infidelitie through the paines of hell, than allured to Christianitie by the joies of heaven."]

Replies.

NUMBER OF THE CHILDREN OF ISRAEL.

(Vol. v., p. 11.)

Your correspondent Ægrotus sees a difficulty in the rapid increase of the Israelites in Egypt, and proposes to lessen it by doubling the time of their stay there, and including women in their census. His criticisms, however, seem to be as inadmissible as his difficulty is unreal.

For, first, in the place he quotes (Ex. xii. 37.), the number is said to be "nearly 600,000 *that were* men," where the Italics are intended to throw emphasis on *men;* because the Heb. גְּבָרִים means men *as opposed* to women, *strong* men, even soldiers. Also, from Numb. i. 2. 46. we see that the number 603,550 included only "every male . . . from 20 years old and upward, all that were able to go forth to war," thus excluding the tribe of Levi (v. 47.). Josephus, indeed, says (*Antiq.* III. viii. 2. and xii. 4.) that it included only the men between 20 and 50 years of age.

Then, as to the time that they were in Egypt: it is evident from Gal. iii. 17. that, going back 430 years from the Exode, we must come into the time of Abraham: so that the 430 years in Ex. xii. 40. must begin when Abraham first went into Egypt. And this is confirmed by the reading of the LXX there: κατῴκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναὰν, ἔτη τετρακόσια τριάκοντα. That they remained only 215 years in Egypt, is not merely the opinion of Professor Lee, as Ægrotus seems to think: it is given by Josephus (*Antiq.* II. xv. 2.), was received by the Jews and early Christians generally, and is now (at least almost) universally adopted.

Now, to come to the supposed difficulty itself: none such really exists, even if we take the higher number and the shorter time, as I think indeed we ought. The men being taken at about 600,000, we must reckon the whole people, at least, at 2,000,000. A calculation of no difficulty shows that if 70 persons increase in 215 years to 2,000,000, the number of the people must double itself every $14\frac{1}{2}$ years: or, if they increase to 3,000,000, the number must double every 14 years. Now, compare this with what we know about some other nations. Humboldt, in his *Essai Politique sur le Royaume de la Nouvelle-Espagne* (tom. i. p. 339.) says:

"The information which I have collected proves that, if the order of nature were not interrupted from time to time by some extraordinary and disturbing cause" [*e. g.* famine, pestilence], "the population of New Spain ought to double itself every *nineteen* years. . . . . In the United States, since 1774, we have seen the population double itself in 22 years. The curious tables which M. Samuel Blodget has published in his *Statistical Manual of the United States of America* (1806, p. 73.), show that, for certain States, this cycle is only *thirteen* or *fourteen* years."

Again, Malthus, in his *Essay on the Principles of Population*, p. 6., says:

"According to a table of Euler, calculated on a mortality of 1 in 36, if the births be to the deaths in the proportion of 3 to 1, the period of doubling will be over 12 years and 4-5ths. And this supposition is not only a possible supposition, but has actually occurred for short periods in more countries than one. Sir William Petty (*Polit. Arith.*, p. 14.) supposes a doubling possible in so short a time as *ten* years."

What difficulty, then, can there be (knowing the promise in Gen. xvii. 6.) in believing that the number of the Israelites in Egypt doubled itself every *fourteen* years? F. A.

P.S. Assuming what Malthus considers an ordinary rate of increase, when population is unchecked, viz. a doubling in 25 years, 70 persons in 430 years would increase to 10,539,000: which is what Ægrotus wishes to know.

At Vol. v., p. 11., Ægrotus suggests that the "600,000 men" of Ex. xii. 37. mean "men and

women." He will find some valuable "Notes" on Hebrew statistics in the 1st and 2d chapters of Numbers, that appear to militate against his theory! (Numb. i. 1, 2, 3., ii. 32.) A. A. D.

SERJEANTS' RINGS AND MOTTOES.

(Vol. v., pp. 59. 92. 110.)

The following will, I believe, be found to be a *correct* list of the Serjeants' mottoes during the last twenty years. The Law Reports not being probably accessible to all your readers to whom the subject may be one of interest, I have compiled this list with the view of preserving (in as brief a form as possible) in your pages, what is now scattered through many volumes.

	Serjeants.	
1832.	J. Gurney J. T. Coleridge	*Justo secerne iniquum.*
	T. Denman	*Lex omnibus una.*
1834.	J. Williams	*Tutela legum.*
1837.	T. Coltman	*Jus suum cuique.*
1838–9.	T. Erskine	*Judicium parium.*
1839.	W. H. Maule	*Suum cuique.*
	R. M. Rolfe	*Suaviter fortiter.*
1840.	J. Manning J. Halcomb W. F. Channell W. Shee D.C.Wrangham	*Honor nomenque manebunt.*
	W. Glover	*Regina et lege gaudet serviens.*
	S. Gaselee	*Nec temere nec timide.*
1842.	J. V. Thompson	?
	F. S. Murphy	*Incidere Ludum.*
	H. G. Jones	*Bene Volens.*
	A. S. Dowling	*Onus allexit.*
1843.	N. R. Clarke	*Sapiens qui assiduus.*
	J. B. Byles	*Metuis secundus.*
1844.	E. Bellasis J. A. Kinglake C. C. Jones	*Paribus legibus.*
	W. Erle	*Tenax justitiæ.*
1845.	T. J. Platt	*Labor et fides.*
	R. Allen	*Hic per tot casus.*
	E S. Bain	*A Deo et Regina.*
	C. Wilkins	*Non quo sed quomodo.*
1847.	E. N. Williams	*Legum servi ut libere.*
1848.	A. Wallinger	*Quid quandoque deceat.*
1850.	S. Martin	*Labore.*
	R. Miller	*Honeste niti.*

N.B. The subsequent titles of those of the above learned Serjeants who have received promotion are omitted for brevity sake. J. B. Colman.

Eye.

Mr. Foss is, I believe, mistaken in supposing that all the serjeants called at the same time have the same motto. That is the usual practice, but it has not been invariably observed. Sir John Walter, Sir Henry Yelverton, and Sir Thomas Trevor, were all called on the same day (May 10, 1 Car. I.). Sir John Walter and Sir Thomas Trevor gave the same motto on their rings, and Sir Henry Yelverton gave rings with a different motto. There are other instances of the like kind; that above referred to I take from the only old law-book I have now at hand (Croke's *Reports*).

C. H. Cooper.

Cambridge.

The following is probably the case referred to at p. 92. It is contained in 1 *Modern Reports*, case 30.:

"Seventeen serjeants being made the 14th day of November, a daye or two after, Serjeant Powis, the junior of them all, coming to the King's Bench bar, Lord Chief Justice Kelynge told him that he had something to say to him, viz., that the rings which he and the rest of the serjeants had given weighed but eighteen shillings apiece; whereas Fortescue, in his book *De Laudibus Legum Angliæ*, says, 'The rings given to the Chief Justices and to the Chief Baron ought to weigh twenty shillings apiece;' and that he spoke not this expecting a recompense, but that it might not be drawn into a precedent, and that the young gentlemen there might take notice of it."

W. H. Lammin.

Fulham.

Mr. Foss quotes what he considers the *happiest* of these mottoes. I think the following at least as happy, and certainly more classical. I believe (but am not sure) it was adopted by Mr. Serjeant Bosanquet. I need not point out its application:

"Antiquam exquirite matrem."

F. R.

LEARNED MEN OF THE NAME OF BACON.

(Vol. iii., pp. 41. 151.)

As no one appears inclined to follow up the suggestion of your correspondent with regard to the learned men of the name of Bacon, I have drawn up the following list, which I have met in the course of my reading, according to their dates.

1st. Robert Bacon, an eminent divine, born 1168, and died 1248. He studied at Oxford, and perfected his education at Paris; his principal work was the life of his friend and patron, Edmund, Archbishop of Canterbury, which was highly esteemed; he also wrote many other learned works.

2nd. Roger Bacon, the learned monk; of him it will suffice for me to mention the date of his birth and death, as none will dispute *his* right to a place in the list. He was born near Ilchester, in Somersetshire, 1214, and died at Oxford 1294.

3rd. John Bacon (surnamed *the Resolute Doctor*) was born at the latter end of the thirteenth century, in the little village of Baconthorpe, in Nor-

folk; from thence he is often called Baconthorpe. After some years spent in the Convent of Blackney, five miles from Walsingham, he removed to Oxford, and thence to Paris, where he was honoured by degrees both in law and divinity, and was considered the head of the Averroïsts. In 1333 he was invited by letters to Rome; and Paulus Pansa, writing of him from thence, says, "This one *resolute doctor* has furnished the Christian religion with armour against the Jews, stronger than any of Vulcan's," &c. He was held in great esteem all throughout Italy. He died in London, 1346.

4th. Sir Nicholas Bacon, Lord Keeper of the great seal to Queen Elizabeth, was born at Chislehurst, in Kent, 1510, and educated at Cambridge. "As a statesman," says his historian, he was remarkable for a clear head and deep counsels; he had much of that penetrating genius, solidity, and judgment, persuasive eloquence, and comprehensive knowledge of law and equity, which afterwards shone with so great a lustre in his son" (Francis Lord Verulam). He died Feb. 26th, 1578, equally lamented by the queen and her subjects; a monument was erected to him in St. Paul's, which was destroyed by the Great Fire, 1666. Sir Nicholas left several MSS., which have never been published.

5th. Anthony Bacon, the eldest son of Sir Nicholas by his first wife, born 1558, and educated at Cambridge. He was personally acquainted with most of the literati of that age. At Geneva he lodged in the house of the celebrated Theodore Beza. In 1585, he visited Henry of Navarre, then at Berne; here be became acquainted with the learned Lambert Danæus, who, as a mark of esteem, dedicated several of his works to him. In 1586, he formed an intimacy with the famous Philip Plessis de Mornay at Montaubon; 1591, he returned to England; from this time he carried on an extensive correspondence with the literati, and in 1596 he began a correspondence with Henry of Navarre, then Henry IV. of France. The time of his death is uncertain.

6th. Sir Francis Bacon, Viscount St. Albans, second son of Sir Nicholas, born 1560, educated at Trinity College, Cambridge; died April 9th, 1621. What can be a more concise and expressive notice of this great man than that of Walpole! —

"*The Prophet of Arts* which Newton was sent to reveal. . . . . It would be impertinent to enter into an account of this amazing genius or his works; both will be universally admired so long as science exists."

7th. Sir Nathaniel Bacon, K. B., a younger son by his second wife of Sir Nicholas, was an excellent painter. He studied his art in Italy, but his style and colouring approach nearer to the Flemish school. I can find no date of his birth, &c.

8th. Phanuel Bacon, D.D., an admirable wit and poet. He died at Balden, Jan. 2nd, 1733.

9th. John Bacon, the celebrated sculptor, and possessed also of respectable literary talents; born in Southwark 1740, died 1799.

I hope you will not consider this list too long for insertion; but I thought it useless to give a long string of names without a short notice of each.

MYFANWY.

COLLAR OF SS.

(Vol. v., p. 81.)

Having only commenced subscribing to "N. & Q." at the beginning of the present year, I am not aware what has been said prior to this date, with reference to the Collar of SS.; but should not Mr. Boutell's remarks about this collar have been published, I beg to send them for the information of those interested:

"Next to the Garter itself, the most celebrated knightly decoration of this class is the Collar of SS. introduced by King Henry IV., apparently as a memorial of the success with which his aspiring ambition had been crowned: this letter S, repeated either in links of gold, or in gold embroidery, worked upon a fillet of blue, is the initial of the word 'Souveraine,' Henry's motto, which he bore while Earl of Derby, and which, as he afterwards became sovereign, appeared auspicious."

I dare say this idea of Mr. Boutell's may have been very ably refuted, by having pointed out the existence of the collar on a knight who is known *for certain* to have died prior to the reign of Henry IV.; but I must say that I have seen nothing in the Numbers of the current year which alters my opinion.

With reference to what MR. LEWIS EVANS says, at page 38., I beg to remark that he only assumes their dates *from current report*, for the dates are not on either of the tombs he mentions; and I think MR. EVANS is not a great studier of monumental effigies, otherwise he would not talk of a knight being dressed in "a coif de mailles and pointed helmet." I assume he means "a *camail* and pointed bascinet."

LLEWELLYN, at p. 81., makes mention of several, but of the only two upon which he ventures to fix a date, prior to Henry IV., one is "commonly ascribed," &c., and the other is "vulgarly called," &c., so that I place no reliance upon the truth of his deductions. Edwardus de la Hale, whom he mentions as No. 7., died, I think he will find, in 1431, and not 1421.

As regards the brass of Sir Thomas Peryent and lady, at Digswell, Herts, I may mention that although he wears a collar, yet I do not think it ought to be fixed as certain that it is that of the SS., for no letter, or portion of a letter, remains to prove it, although the collar which Lady Peryent wears is perfectly distinct.

I send you a list of a few more knights and ladies who wear this collar:

A.D.
1382. Sir Thomas Burton, at Little Casterton, Rutlandshire.
1407. Sir W. and Lady Bagot, at Baginton, Warwickshire.
1411. Sir John Drayton, at Dorchester, Oxfordshire.
1412. Sir Thomas Swynborne, at Little Horkesley, Essex.
1424. Lord and Lady Camoys, at Trotton, Sussex.
1430. Sir John Dyve, at St. Owens, Bromham, Beds.
1435. Lady Delamere (but not worn by her husband), at Hereford Cathedral.

As regards the brass of Sir Thomas Burton, although the date affixed to it is 1382, yet it is quite evident, from the style of armour worn by him, and the execution of the brass itself, that it was not executed till 1410, and that he died about that time, and his wife at the date mentioned.

H. L.

To Mr. Foss's list of effigies bearing the Collar of SS. allow me to add the brass of Sir Thomas Peryent and his lady, at Digswell, Herts, both of whom wear this collar. Sir Thomas was a squire at arms to Henry IV., and died A.D. 1415.

At Arundel Church, also in Sussex, is a brass to Thomas Salmon and his lady. The figure of the knight is destroyed, but that of his lady bears the collar. Perhaps some of your readers can give some account of this knight.

Query, What persons are *now* entitled to wear it?

Nedlam.

THE KÖNIGSMARKS.

(Vol. v., pp. 78. 115.)

A tragic destiny was that of most of the posterity of that John Christopher Königsmark, who commanded at the storm of the suburbs of Prague, the last deed of arms of the Thirty Years' War. John Christopher himself was born at Kotzlin in the Mark on Feb. 25, 1600, and from his brother descended the Königsmarks of the Mark. He fought first in the imperial service and in Italy, but afterwards joined the Swedes, and after the peace was Stadtholder of Bremen and Vredun, became Count and Royal Councillor (Reichsrath), and left behind him at his death in 1663 property worth 130,000 thalers yearly. He had three sons; the second, John Christopher, died in 1653 at Rottemburg, in Swabia, by a fall from his horse. The youngest, Count Otto Wilhelm, was born at Minden on June 3, 1639; studied under Esnius Puffendorf, and in 1654 was Rector Magnificus at Jena; served different powers as soldier and diplomatist; distinguished himself as general of the Venetians in the Morea; and died on September 16, 1688, of fever, when before Negropont. He was married to a Countess de la Gardie, of the well-known Swedish family. He probably was that Count Königsmark to whose protection John Leyser (Theophilus Alethaus) fled when he forfeited his offices of preacher and inspector at Pforta, which he had held since 1664, on account of, although himself chaste and virtuous, having defended polygamy; was pursued, taken, placed in prison, and died at Amsterdam in extreme poverty in 1684. The eldest son, Konrad, was first in the Swedish, then in the Dutch service, and fell a lieutenant-general at the siege of Bonn in 1673. He had married Marie Christine, daughter of Marshal Hermann Wrangel, and the Pfalzgravine Amalie Magdalene of Sulzbach, who bore him three sons and two daughters; one son died young. Which of the two others was the elder is doubtful. Certain it is that the one, Karl Johann, who is generally, though on no sufficient grounds, held to be the elder, was born in 1659, at Nieuburg on Fuhnen; studied till 1674 at Hamburg and Stade; then travelled in Holland, England, France, and Italy; fought so bravely on board the Maltese galleys, that on his departure in 1678 he, although a protestant, received the grand cross of the order. He then visited Rome, Florence, Genoa, Venice, Madrid, Paris, Holland, Hamburg, Stockholm, Windsor; set out in all haste when Tangiers was attacked, to take share in the battle; and, as the fleet was delayed by contrary winds, made his journey to Tangiers through France and Spain; from thence back again to Madrid and Paris; then again to Gibraltar, and three times to Africa; was with the English before Algiers; wandered round in Holland, England, and Germany; was with the French before Courtrai; and in Catalonia fought bravely under his uncle at Argos, and died in Greece on August 26, 1686.

The most mysterious episode of his life was brought on by his sueing for England's richest and highest heiress, Elizabeth, daughter of Josceline, second Earl of Northumberland.

The other brother, Count Philip Christopher, was involved in the well-known tale of the unfortunate wife of George I., the unhappy Sophia Dorothea of Zelle, afterwards Duchess of Ahlden, and met his death under circumstances of much mystery. According to the Duchess's assertion, he was the elder brother, as she states he was born in 1656.

The sisters were—Amalie Wilhelmina, and the well-known mistress of Augustus II., Maria Aurora, the mother of Marshal Saxe. Amalie married the Count Charles Gustavus of Löwenhaupt.

Extract from Von Bulau's *Geheime Geschichten*, vol. iii., article on "Count Löwenhaupt." J.R.J.

BOILING CRIMINALS TO DEATH.

(Vol. v., pp. 32. 112.)

Mr. John Gough Nichols's observations upon the reply you favoured me by publishing upon this subject, require from me some few observations in further support of it. When I wrote the article in question, I had not had an opportunity of consulting the statute of 22 Hen. VIII. itself. In making the assertion that, prior to the case of Roose, "there was no peculiarity in the mode of punishment," I did so principally on the authority of Blackstone, who says —

"Of all species of deaths the most detestable is that of poison, because it can of all others be the least prevented either by manhood or forethought, *and therefore* by the statute of 22 Hen. VIII. c. 9. it was made treason, and a more grievous and lingering kind of death was inflicted on it *than the common law allowed*, namely, boiling to death."

Upon a perusal of the statute (as published by you at p. 33.), I am confirmed in my opinion that the statute *was* "retrospective in its enactments as against" Roose, and was more extensive in its operation than (as Mr. Nichols appears to consider) merely depriving the culprit of the "advantage of his clargie." The Act, after reciting the facts of the case, enacted that the particular act of poisoning should be deemed high treason; and that the said "Richard" should be attainted of high treason: and because that offence, then "*newly* practised," required *condign punishment*, it was further enacted, that the said Richard Roose should be boiled to death without benefit of clergy.

If this particular punishment already existed for the crime stated in the Act to be "new," why the necessity for thus particularising the mode of punishment? The conclusion of the Act (differing much in the verbiage from that part relating to Roose) confirms me in my opinion, for it enacts that all future poisoners should not only be adjudged guilty of high treason, and not be admitted to the benefit of clergy, *but also* provides for the punishment in the mode in question.

With regard to the case instanced by Mr. Nichols, in the 13th Hen., I merely observe that it appears to have escaped the attention of Blackstone, and others who have written upon the subject. Assuming that case to have happened, a reference to the statutes of Henry of that period might probably show that an Act was passed for the punishment of that particular offence; but not extending further, it became necessary to pass another, both specific and general, upon the occurrence of Roose's case.

In support of my view as to the discontinuance of the punishment, vide *Blackstone*, vol. iv. p. 96.

N.B. The date "1524" (third line from the bottom of second column, p. 112.) appears a misprint for "1542." J. B. Colman.

Eye.

The punishment of boiling criminals to death was not inflicted solely for such a crime as poisoning. It was a common punishment for coining. See *Annales Dominicanarum Colmariensium* in Urstisius, *Ger. Illust. Script.*, vol. ii. p. 12.; and Ducange, in verb. *Caldariis decoquere*. I believe instances of it will also be found in Döpler, *Theatrum Pœnarum;* and it will be seen by a reference to Ayala, *Cronica del Rey Don Pedro*, that this was the favourite mode of putting to death all persons who had offended him, employed by that monarch, who is best, and, as I think, most truly, known in history as "Peter the Cruel." W. B. MacCabe.

As the punishment of boiling has been a matter of investigation lately in your columns, perhaps the following contribution on the same subject may not be uninteresting to some of your readers. It appears that in the year 1392, when Florentius Wewelinghofen, or Wewelkofen, was Bishop of Utrecht, a certain Jacobus von Jülich, by means of forged credentials from the Pope, contrived to pass himself off, for a time, as suffragan to the same see. Upon the discovery of the cheat, however, Florentius summoned a synod of six bishops to Utrecht, who condemned the unfortunate pretender to be sodden to death in boiling water! Zedler, in his *Universal Lexicon*, tom. ix. col. 1282., alludes to the fact. Wilh. Heda, in his *Hist. Episc. Ultraject.* pp. 259, 260., gives the story thus:

"Circa hæc tempora, scilicet anno 1392 . . . quidam ex professione Divi Francisci, sese pro Sacerdote et Episcopo gerens, et in Suffraganeum Episcopi Florentii assumptus, cum aliquandiu sacra omnia peregisset, inventus falso charactere atque literis usus, destituitur, et ferventibus aquis immergendus adjudicatur; impositus vero aquis (quia clamore suo Episcopum ad pietatem commovit) statim extrahitur et capite truncatus obtinuit sepulturam."

Perhaps the Cardinal, should this meet his eye, or any one of your readers equally skilled in Roman ecclesiastical archæology, can inform the public whether this may not be the origin of the phrases, "getting oneself into hot water," and "being sent to pot." J. B. McC.

British Museum.

"ADMONITION TO THE PARLIAMENT."

(Vol. v., p. 4.)

This is not at all an uncommon book. There are at least three copies in the University Library, Cambridge; one at Trinity College; besides others in other college libraries. There is also one at Lambeth; two in the Bodleian, Oxford; and copies are from time to time occurring at booksellers' for sale. There is not, however, one in the British Museum; and the first edition is exceedingly scarce. Mr. Payne Collier is, I

think, mistaken in the dates which he assigns to the *Admonition* and to Whitgift's *Answer*. He follows indeed Herbert's *Ames*, in which reference is made to Strype; but Strype would have furnished materials for a more accurate statement. Whitgift's *Answer* was first published towards the end of 1572; for the edition of that year does not contain "Certayne notes and properties of Anabaptistes," which Whitgift himself (*Defense of the Aunswere*, p. 33., and elsewhere) telis us he had introduced into the *second* edition. But these "notes" do appear in the edition dated 1573, which must therefore be only the second. Moreover, Thomas Norton wrote to Whitgift dissuading him from publishing his *Answer*. This letter was dated Oct. 20, 1572. In a subsequent letter to Archbishop Parker, dated Jan. 16, 1572 (1573), Norton speaks of his former epistle as having been written "before Mr. Whitgift's book came out." (See *Strype; Whitgift*, book I. chap. vi.; *Parker*, book IV. chap. xii.) The date of the *Answer* thus ascertained, we may the better conjecture the dates of the editions of the *Admonition*, which Mr. Collier says he gathers "had been printed four times anterior to" 1572. Whitgift, it would seem, had written, if not published, his reply before more than a single edition of the *Admonition* was abroad; for he says (*Answer*, 1573, p. 189.), "After I had ended this confutation of the *Admonition*, there comes to my hand a new edition of the same, wherein some things be added," &c. He also says (*Defense*, p. 34.), "the *Admonition* was published after the Parliament, to the which it was dedicated, was ended . . . it was not exhibited in Parliament, as it ought to have been," &c. Further, the *Admonition* itself, fol. A. viii., says, "immediately after the last Parliament holden at Westminster, begun in Anno 1570, and ended in Anno 1571," &c. This could hardly have been said earlier than 1572. For these reasons (I will not occupy space by alleging more) the *Admonition* could not, we may gather, have "been printed four times anterior to that year." A. J. H.

"SIR EDWARD SEAWARD'S NARRATIVE."

(Vol. v., p. 10.)

The following is a copy of a letter addressed by Miss Porter to a relative of mine: —

"Esher, Jan. 30, 1832.

"Madam, — I hasten to express the pleasure with which I answer your favour on the subject of Sir Edward Seaward's *Narrative*, to the best indeed of my power, but, I regret to say, not as explicitly as I wish. However, with respect to the authenticity of the events, I have no reason to doubt them; the manner of the original MSS. coming into my hands having been precisely what my Preface to the work described.

"The same query that you have made has been put to me from various quarters; and I have communicated most of them to the owner of the MSS., but he invariably declines allowing me to give his name, or other proofs of the facts in the *Narrative;* saying, that 'since the public has done him the honour of putting his old heir-loom into mystery, even in the face of the editor's simply told Preface, he will not deprive himself of the amusement such unexpected doubts afford him.'

"Thus far his whimsical decision; nevertheless, as editor of the work, I cannot deny myself adding the sincere satisfaction I feel in the sympathy so universally expressed with the virtues of the truly amiable Seaward and his family; and the more so, as his lessons of piety and domestic concord in the most trying situations may well be considered his richest bequeathment.

"I have the honour to subscribe myself, Madam,

"Very much yours,

"Jane Porter."

This corroborates the account given by W. W. E. J., and may be thought worthy of a place in "N. & Q." W. H. Lammin.

Fulham.

If we may credit the inscription on the monument erected to the memory of the Porter family in Bristol Cathedral, the real author of Sir E. Seaward's *Narrative* was none other than Miss Porter's own brother, Dr. Wm. Ogilvie Porter, who within three months followed his sister to the grave, being the last survivor of that talented and distinguished family. Dr. Porter commenced his medical career as a surgeon in the navy, and was probably acquainted with the Caribbean Sea and its islands; for his first wife, who died in 1807, and was buried at St. Oswald, in the city of Durham, was a native of Jamaica. Whether he avowed himself the writer, when he entrusted the work to his sister for publication, seems doubtful. It is possible she may have been led to regard it as a genuine account of real transactions, whereas it is said to be an entirely fictitious and imaginary story, written solely for amusement.

May I take this opportunity of asking for information respecting the origin of the Porter family? Their father, who was a surgeon in the army, and died in early life, is said to have been of Irish extraction. Their mother was a Miss Blenkinsop, of the city of Durham. Any information respecting the families of Porter and Blenkinsop would be interesting. What is the name of the Russian nobleman or gentleman to whom the daughter of Sir R. K. Porter is married? If she is still alive, she is the sole representative of the Porters, it is believed. E. H. A.

GENERAL WOLFE.

(Vol. v., pp. 34. 136.)

As a sequel to the inquiries suggested in your pages respecting General Wolfe, permit me to contribute the inscription on the obelisk erected

by Lord Dalhousie, in 1827, in a conspicuous part of Quebec, in honour of the General and of his brave opponent Montcalm.* I give it in the precise form in which it was obligingly communicated to me by the present Bishop of Quebec, in reply to my suggestion, a year or two ago, of another inscription, which I also send:

"Mortem Virtus communem
Famam Historia
Monumentum Posteritas dedit."

Upon the base:

"Hujusce
Monumenti in memoriam virorum illustrium
Wolfe et Montcalm.
Fundamentum p. c. Georgius Comes de Dalhousie,
In Septentrionalibus Americæ partibus
Ad Britannos pertinentibus
Summam rerum administrans
(Quid duci egregio convenientius?)
Auctoritate promovens, exemplo stimulans
Munificentiâ fovens
Die Novembris xv. mdcccxxvii
Georgi IV. Britanniarum Rege."

Suggested Inscription.

"Hoc in loco
Jacobus Wolfe, Anglorum,
Ludovicus de Montcalm, Francogallorum,
Exercitibus præfecti,
Optimis belli pacisque artibus pares,
Vitæ exitu simili,
Dispari fortunâ,
Commissâ inter Anglos et Francogallos pugnâ,
Ille in amplexu victoriæ,
Hic victus, sed invicto animo,
Vulneribus confossi
Satis honorificè defuncti sunt.

Felices ambo!
Quorum ingenio, moribus, bellicæ virtuti,
Duarum amplissimarum gentium
Mutuo luctu lacrymisque
Parentatum."

P.S.—I would add, in connexion with this subject, that an elegant and classical epitaph on Montcalm, printed in Popham's *Illustrium Virorum Elogia Sepulchralia*, ends as follows:

"Mortales optimi ducis exuvias in excavatâ humo,
Quam globus bellicus decidens dissiliensque defoderat,
Galli lugentes deposuerunt,
Et generosæ hostium fidei commendârunt."

Query, Where is this epitaph inscribed; and is the fact recorded in it noticed in any cotemporary history?

F. K.

Bath.

[* An account of laying the first stone of the obelisk to Wolfe and Montcalm, on Nov. 20, 1827, will be found in *Quebec and its Environs*, 8vo. 1837. — Ed.]

Under the impression that the following Note, with reference to the gallant General James Wolfe, may tend to illustrate some other fact connected with the later period of the life of that generally lamented individual, I send it at a venture.

General James Wolfe was (I am not aware of the military rank he then filled) at —

"An encampment on Bradford Heath, about two miles from the town of Dorchester, co. Dorset, in the year 1757. The encampment consisted of the following regiments, under the command of Lieut.-Gen. Sir John Mordaunt and Major-Gen. Conway; viz. Bland's Dragoons; the Old Buffs, two battalions; Kingsley's, two battalions; one company of the Train of Artillery — in all ten troops, six battalions. Generals Mordaunt and Conway, and a great part of these forces, being sent on the expedition against Rochford, the remainder was reinforced, and commanded by Lieut.-Gen. John Campbell, afterwards Duke of Argyll, and Major-Gen. Mostyn."

The above is extracted from Hutchins's *History of Dorset*, 1st edition, vol. i. p. 375.

That General Wolfe was in the above encampment, I had the information from a gentlemen who knew him; and many years ago I accidentally met with a book, with the autograph of the General, "James Wolfe," written on the fly-leaf, in a bold and gentlemanly style. The volume being on a military subject, was not taken any care of, and lost: it was left by the General in the hands of Messrs. Gould and Thorne, booksellers in Dorchester, from whose successors I had it. G. F.

Weymouth.

Replies to Minor Queries.

Commemoration of Benefactors (Vol. v., p. 126.). — The office for commemoration of benefactors now used in the several colleges in the university of Cambridge, is prescribed by the statutes given to the university by Queen Elizabeth in the 12th year of her reign, cap. 4. sec. 38.

An earlier office (2 Eliz.) is given in Dr. Cardwell's *Documentary Annals*, vol. i. p. 282.

C. H. Cooper.

Cambridge.

King Robert Bruce's Watch (Vol. v., p. 105.). — The watch known under this name is now, I believe, generally admitted to be a forgery. There is a letter in the *Gentleman's Magazine*, vol. ii. p. 688., dated Forfar, August 20, 1785, and signed J. Jamieson, who therein states that the watch was offered for sale to him by a goldsmith hawker of Glasgow, who afterwards sold it for two guineas, and it was next sold for five. The letter does not trace this curiosity further; but I find in a little work by Adam Thompson, entitled *Time and Time-keepers*, that it subsequently found its way in o the collection of George III. W. W. E.

Hornchurch (Vol. v., p. 106.). — Permit me to call the attention of your correspondents to some other peculiarities relating to Hornchurch. There once, I believe, were (are there now?) a pair of horns over the east window of the church; thence the name is probably derived. The great tithes were once the property of the monks of the celebrated monastery of St. Bernard in Savoy. Are not the horns connected with the arms of Savoy? New College received the great tithes directly from the monks, and have in their possession the license from the crown to alienate.

A. Holt White.

Buzz (Vol. v., p. 104.). — Corruption of *bouse* or *booze*, to drink to excess. In Scotland they say "bouse a'," drink all. J. R. J.

"*Buzz*," *to empty the Bottle* (Vol. v., p. 104.). — The connexion between this and the drunken man, "with his head full of bees" (Vol. iv., p. 308.), must strike every thoughtful reader! A. A. D.

Melody of the Dying Swan (Vol. v., p. 107.). — A reference to Platon's *Phædon*, p. 84. sub fin., with Fischer's note, forms a tolerable answer to a Query on this subject. Fischer says —

"De cantu cygnorum, qui jam multis veterum fabulosus, v. *Lucian. de Electro*, c. 5.; *Ælian. H. A.* ii. 32.; xi. 1.; xiv. 13.; *Pausan.*, i. 30.; *Eutecnius Paraphr. Ixeut. Oppian.*, p. 78. 5.; *Eustathius ad Il.* β', p. 254., aliosque qui a Jac. Thomasio laudati sunt in libelli singulari de cantu cygnorum."

[Where is this to be heard of?] Add Arist. *H. A.*, viii. 11.; Ovid. *Heroid.* vii. 1.; Hesiod. *Sc.* 316.; Æsch. *Ag.* 1444. A. A. D.

"*From the Sublime to the Ridiculous is but a Step*" (Vol. v., p. 100.). — In Mr. Breen's interesting article entitled "Idées Napoléoniennes" (p. 100.), is the following passage:

"It will be seen that the original saying has undergone a slight modification, Longinus making the transition a gradual one, κατ' ὀλίγον, while Blair, Payne, and Napoleon make it but 'a step.'"

Now there is nothing in the whole range of scholarship and philology that requires more tender handling than the Greek preposition, unless it be the prepositional adverb, which results from the combination of a preposition with an adjective. I would not be so bold as to assert that κατ' ὀλίγον does *not* mean "gradually, by little and little." I feel convinced that I have seen it so used before now; but I beg to submit that in the powerful passage quoted from Longinus it can only mean "*presently, at once, with little*" delay or interval. The purport of the passage seems to be this: — [The instances which I have cited] "exhibit rather a turbid diction, and a confused imagery, than a striking and forcible discourse. For, take them one by one, and hold them up to the light, and what first looked terrible shall *presently* take its true colour, and appear contemptible."

Longinus had quoted certain turgid and empty attempts at a very high rhetorical strain: he then in the passage before us condemns them for their confusion both of thought and phrase; and says, that they won't bear looking into *for a minute* (κατ' ὀλίγον).

If these remarks are correct, I fear they must damage the parallelism so industriously instituted by your correspondent; but if he will not be offended, I shall not regret it: for I confess to some feeling of jealousy in favour of modern forms of thought, and their claims to originality. The field of thought is finite, and great minds have tilled it before us; so that scarcely in its remotest corners shall you find a patch of virgin soil, or a bud till now unseen. But originality is not excluded for all that. He that culls a flower in the nineteenth century, and has an eye for its beauty, is as *original* an admirer as he who did the same on the day of creation. And he who with quick perceptions combines the thoughts which have arrested his attention, and with a lively and apt expression, fresh and free from conventional formalism, gives them out to another, that man may be called original. The opposite of *originality* is not *repetition*, but *imitation*. When, therefore, we would prove that a writer is not original, it is not enough to produce similar thoughts or phrases in older writers, unless our instances are so numerous as to afford an appearance of systematic copyism, or historical evidence of the fact of imitation be forthcoming from some external source. J. E.

Oxford.

"*Carmen perpetuum*," &c. (Vol. v., p. 104.). — The words in Ham's Bible are from the *Metamorphoses* of Ovid (i. 3.):

"*Primâque ab origine mundi*
Ad mea *perpetuum* deducite *tempora carmen*."

This book has been called the Heathen Bible. It should be studied with the Greek translation of Tzetzes (Boisaunade's edition), to show the identity of the gods and heroes of Greece and Rome under their different names in the two languages. Ovid was by profession a learned priest; and it is probable that the subjects of his verse were the subjects of scenic representations in the mysteries, to which probably moral and natural or theological instruction was added, much after the manner of the Greek choruses. That these mysteries taught something worth the attention of a philosopher and moralist is manifest from the encomiums of Cicero:

"Nam mihi cum multa eximia, divinaque videntur Athenæ tuæ peperisse, atque in vitâ hominum attulisse, tum *nihil melius illis mysteriis*, quibus ex agresti immanique vitâ exculti ad humanitatem et mitigati sumus: initiaque ut appellantur, ita reverâ *principia vitæ* cognovimus; neque solùm cum lætitiâ vivendi rationem accepimus, sed etiam cum *spe meliore moriendi*."— *De Leg.* lib. ii. c. 14.

"For amongst other excellent and divine things which owed their origin to your Athens, and in which we participate, nothing is more admirable than those mysteries which have caused us to pass from a wild and uncivilised condition to one of amelioration and humanity; or, to speak more correctly, they first brought us to life, as indicated by the term *initiation* (beginning), which the mysteries have retained; since this new kind of life (regeneration) is not only attended with happiness, but is succeeded by the hope of a better destiny after death."

T. J. Buckton.

Lichfield.

Sterne at Paris (Vol. v., p. 105.). — In *Mémoires d'un Voyageur qui se repose*, by Mons. Dutens, or Duchillon, as he also called himself, is an amusing account of a scene between Sterne and him, at Lord Tavistock's table at Paris, on the 4th June, 1762. M. S.

The Paper of the present Day (Vol. iii., p. 181.). — A. Grayan's note on the "First Paper Mill" reminds me of a too long neglected remark of your correspondent Laudator Temporis Acti on the inferiority of the paper made in the present days as compared with that of olden times. As a matron, whose proper business it is to be curious in such matters, I venture to suggest that the universal use of calicos and printed cottons in the place of linen articles of dress, is the true cause of the deterioration of the paper of our books. The careful inspection of the rags of present days on their arrival at a paper-mill, will, I think, confirm my statement, if any gentleman who still clings pertinaciously to the linen shirts of "better times" is disposed to doubt the fact. Margaret Gatty.

Cimmerii, Cimbri (Vol. iv., p. 444.). — If the belief which derives the Cimbrians from Gomer, son of Japhet, be on the increase, I fear the movements of our restless race are not altogether progressive.

But there is good reason to think, that the Cimbri were of the Brito-Gallic race and tongue. Morimarusa (Pliny, iv. 27.) does not belong to Indogermanic, or any such high categories as will prove nearly what you please. It is a piece of exact and determinate Brito-Gallic.

Pompeius Festus and Plutarch agree in stating, that the meaning of the name was *robbers*; — not, of course, as applied to individual offenders, or to any offenders, but as the hereditary boast of predatory tribes. "Thou shalt want ere I want" is the motto of the Lords Cranstoun, and was the motto of all Cimbrians.

Cimmerii has certainly every appearance of being the same name as Cimbri. In like manner, Cymmry becomes Cumbria and (unaccountably) Cambria; Ambrosius becomes Emmrys, and Humber Hymmyr. What remains of the old word Cimbr, or Cimmr, as meaning Latro, is the verb *cymmeryd* (and its cognate words), to take, or, more etymologically, to apportion: Dividers of booty. The change of the sharp iota into that short vowel of which we possess not the long, but of which the long is the French *eu*, forms the difficulty; but the savages of Asia, and those of Caius Marius, may be conceived to have used vowels of shriller pronunciation than the Gauls and Britons.

The Brigantes of Yorkshire, &c., bore a synonymous appellation, still used in French and Armorican, and not wholly extinct in Welsh. Of a race named Cimbri, or Cumbri, in this island, nothing whatever is known from ancient geography or history. And probably no such name co-existed with that of the Brigantes. For, if the two synonymes were used together, neither would express a distinctive peculiarity. The fable of the Brut probably has a core of general truth, when it refers that name to the days of the Cambro-Scoto-Saxon tripartition, disguised as Cambro-Albano-Loegrian. A. N.

Rents of Assize (Vol. v., p. 127.).—Rents of Assize, *Redditus assisæ de assisa* vel *redditus assisus*. The certain and determined rents of ancient tenants paid in a set quantity of money or provisions; so called, because it was assised or made certain, and so distinguished from *redditus mobilis*, variable rent, that did rise and fall, like the corn rent now reserved to colleges. (Cowel's *Interpreter*.) *Ob. q.* mean respectively *obolus* and *quadrans*.

The *great pipe* is a roll in the Exchequer wherein all accounts and debts due to the king delivered and drawn out of the remembrancer's offices, are entered and charged. I presume the Bishop of Winchester's great pipe was a roll of all accounts and debts due to him in right of his bishopric.

"Ad regis exemplar, totus componitur orbis."

J. G.

Exeter.

Lord Coke (2*nd Institute*, 19.) gives this definition:

"*Redditus assisus*, or *redditus assisæ*: vulgarly, rents of assise, are the certain rents of the freeholders and ancient copiholders, because they be assised, and certain, and doth distinguish the same from *redditus mobiles*, farm rents for life, years, or at will, which are variable and incertain."

Ob. q. means three farthings, "ob." being an abbreviation of *obolus*, a halfpenny, and "q." of *quadrans*, a farthing.

The *great pipe* in the document referred to apparently means the pipe roll of the Bishops of Winchester, of which some account may be seen in the report of the case of Doe dem. Kinglake *v.* Beviss, in 7 *Common Bench Reports*, 456.

C. H. Cooper.

Cambridge.

Monastic Establishments in Scotland (Vol. v., p. 104.). — In *Picturesque Antiquities of Scotland*,

etched by Adam de Cardonnel, is a list of the different monastic establishments in Scotland. If your correspondent has not seen this volume, which I apprehend to be rather scarce (it was printed for the author in 1788), I shall be happy to supply him with a transcript of the list that Mr. De Cardonnel has given in his introduction.

M. S.

History of Brittany (Vol. v., p. 59.). — MR. KERSLEY will find much information of the kind he wishes in the genealogies of the families of Bretagne by D'Hosier, "Chevalier, Conseiller du roy en ses conseils, Juge d'Armes de la Noblesse de France," circiter 1765.

My copy of the *Genealogies of Normandy*, by d'Hosier, was bought at Quaritch's, who also, I remember, a few months ago advertised other sets of the same herald, and I think Brittany amongst them. I. J. H. H.

St. Asaph.

Marches of Wales, and Lords Marchers (Vol. v., pp. 30. 135.). — In connexion with this Query, it may be interesting to G. to know that Mr. Thos. Davies Lloyd, of Bronwydd, Caermarthenshire, is the only "Lord Marcher now extant in the kingdom" (extract from a letter of Mr. Lloyd to me). Mr. Lloyd holds the barony of Kemes, in the county of Pembroke, which was erected into a Lordship Marcher by Martin de Tours, one of the companions of William I., who exercised the Jura Regalia, and other peculiar privileges. I. J. H. H.

St. Asaph.

The Broad Arrow (Vol. iv., pp. 315. 371. 412.; Vol. v., p. 115.). — I can see nothing to connect this symbol with the worship of Mithras, but I have always fancied it of much earlier date than that commonly assigned to it. A coin of Carausius with a Greek legend would be an object of great interest to our English numismatists, but nothing of the kind has ever been seen! My reason for thinking that the symbol of the "broad arrow" is one of considerable antiquity is, that the name by which sailors and "longshore" people designate it, namely, the "Broad Ar," is clearly not a vulgarism, but an archaism. In the north of England "ar" or "arr" is still used for a mark. It occurs on very early Danish coins, and I entertained a hope that some northern antiquary would have told me how it originated; but my enquiry has ended in disappointment. Query, When was the Pheon, which it is supposed to be, first used as an heraldic device? I have before me a coin of Stralsund, minted in the fourteenth century, with the Pheon for the principal type. By German writers this object is called a fish-spear, but I cannot help thinking that its origin may be connected with the broad arrow.

J. Y. AKERMAN.

Miniature of Cromwell (Vol. iv., p. 368.; Vol. v., pp. 17. 92.). — In addition to those already mentioned, I have seen in the possession of a gentleman connected with a Presbyterian trust, a miniature of Oliver Cromwell by Cooper. The building connected with the trust, is one of those built after the passing of the Five Mile Act, and is near Yarmouth; with which place, as is well known, Cromwell was much connected. X. Y. Z.

The Sinaïtic Inscriptions (Vol. iv., p. 382.) have been deciphered by Dr. E. F. Beer. Vide his *Studia Asiatica*, Leipsic, 1840. S. W.

Why cold Pudding settles One's Love (Vol. v., p. 50.). — As no one has replied to the Query of "AN F. S. A. WHO LOVES PUDDING," may I be permitted to offer the following conjectural solution? In some parts of the principality it is customary on the morning of a wedding-day for the bridegroom, with a party of his friends, to proceed to the lady's residence; where he and his companions are regaled with ale, bread and butter, and *cold custard pudding!* I hope I have hit the mark! But, perhaps, it does not become me to speculate upon these dainty matters.

AN OLD BACHELOR.

Hoxton.

Covines (Vol. iv., p. 208.).—A. N.'s inquiry for a reference not having been answered, I beg to name Sir Walter Scott's *Demonology and Witchcraft*, p. 206.; or, if he desires to "sup full of horrors," Pitcairn's *Criminal Trials in Scotland*, vol. iv. Appendix, p. 602., where the confessions of the witches of Aulderne are given at length. It appears by these confessions that a *covine* consists of thirteen witches ("the Deil's dozen?"), of whom two are officials, the *Maiden of the Covine*, who sits next the Deil, and with whom he leads off the dance (called *Gillatrypes*), and the *officer*, who, like the crier in a court of justice, calls the witches at the door, when the Deil calls the names from his book.

Covine is conventus. *Covent* Garden. See Dr. Jamieson on the word *Covine-tree*. W. G.

"*Arborei fœtus alibi*," &c. (Vol. v., p. 58.).—Had the "head master" been as well versed in the subject as he undoubtedly was in the words of the *Georgics*, he would have explained to the "sixth form" that, in the lines

> "Hic segetes, illic veniunt felicius uvæ;
> Arborei fœtus alibi, atque injussa virescunt
> Gramina."

the intention of the poet was to contrast an agricultural with a pastoral district. The *alibi* which he establishes in the case of "arborei fœtus" he applies equally to "injussa gramina;" and his obvious meaning is this: — One district is naturally fitted for the cultivation of corn; another for that of vines; whilst a third is more adapted for

woodland, or rather, perhaps, orchards, meadows, and pastures: the sowing down or formation of which, if indeed the hand of man has had anything to do with them at all — being a thing of the past, and, perhaps, not within the range of the oldest inhabitant's memory, their produce may with propriety be termed "injussa," or spontaneous.

W. A. C.

Ormsary.

Poniatowski Gems (Vol. v., p. 140.).—A.O.O.D. is informed that the first sale of these gems took place in 1839, by Christie, and they were bought by a Mr. Tyrrell for 12,000*l.* M——N.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Men of the Time in 1852, *or Sketches of Living Notables*, is intended, as we are told in the Preface, "to bring together in one muster-roll the people who take the lead in doing the Work of the World, in literature, in politics, in art, and in science,—who are influential in their generation, either in thought or in action." The idea is a good one, and the book will eventually supply a want which all have felt. We say "eventually," because both Editor and Publisher must be aware that no first attempt of a work of this nature can at all approach perfection. We do not complain that, within the small compass of the present volume, we find many names we should scarcely have looked for in such a selection; but we would, for the purpose of improving the next edition, point out the omission of many very important ones. In the field of learning, antiquarian and historical, we miss all mention of Ellis, Hallam, Mahon, Maitland, Madden, Palgrave, Kemble, Thorpe and Wright. In other classes again we meet with similar omissions. We find Robert Owen, but not Professor Owen; Southwood Smith, but not Sir Harry Smith; Faraday we have, but not Wheatstone; the Bishops of Exeter, Oxford, and St. David's, but not the Bishops of London or Ely. We have Pusey, but neither Hook, Bennett, Close, nor Newman. We have George Dawson the lecturer, but not Cowden Clarke the lecturer. Such are some of the instances of omission which have occurred to us, and which will no doubt be supplied in a new edition. May we add our hope that in such new edition as ample justice will be rendered to all "men of learning" as is in the present one rendered to all "men of the press."

When we find that the new issue of Bohn's *Illustrated Library* consists of the first volume of a revised and enlarged edition of *The Battles of the British Navy*, by Joseph Allen, Esq., R.N., we are almost disposed to imagine that this indefatigable publisher had seen with prophetic eye that in the opening of 1852 Mr. Cobden's theory of universal peace would lose favour, and that John Bull would resume his old love for the "blue jackets." Be that as it may, such a work as the present, popularly written, handsomely illustrated, and published at a moderate price, which would at all times be a boon, is not likely to be less welcome at a moment when there is a general feeling abroad, that England's best securities for that peace which all would preserve, "like her best bulwarks," are "her wooden walls."

Sir Joshua Reynolds was a painter among painters, and a man of letters among men of letters; and as long as the literature of this country endures, his name will be held in remembrance and in honour. In giving, therefore, to the world a new edition of *The Literary Works of Sir Joshua Reynolds, the first President of the Royal Academy; to which is prefixed a Memoir of the Author, with Remarks on his Professional Character illustrative of his Principles and Practice*, by Henry William Beechey, Mr. Bohn has conferred a boon, not only upon the professional student, but upon all who would acquire a knowledge of the presiding principle which regulates every part of art, and who can appreciate the eloquent and admirable manner in which the great president conveyed that knowledge.

When a glimpse of sunshine warns us of the approach of spring, and that our young friends are bethinking them of the country and its varied pleasures, when they will again—

> "—— hear the lark begin its flight,
> And singing, startle the dull night,"

we are reminded of a long-delayed wish to call their attention to Gosse's *Popular British Ornithology, containing a Familiar and Technical Description of the Birds of the British Isles*, as a means of turning their pleasant rambles to a source of profitable instruction. With this scientific, though concise and popularly written volume, profusely illustrated as it is with coloured figures of the most remarkable British birds, as their guide—and a little patient observation—an amount of knowledge of birds and their habits will soon be acquired by them, which will prove a source of never-ending enjoyment, and give new zest to every fresh visit to the woods and fields.

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Arnott's Physics. 2 Vols.
Isr. Clauderi Disputatio de Sale sub præsidio Sagittarii. Jenæ, 1650.
Crescent and the Cross. Vol. I. Third Edition.
Mackinnon's History of Civilisation. Vol. II. 1846.
Lite's Dodoens' Herbal. First Edition. (An imperfect copy to complete another.)
Turner's A Booke of the Natures of the Bathes in England. 1568. (An imperfect copy to complete another.)
A Most Excellent and Perfecte Cornish Apothecary. 1561. (An imperfect copy to complete another.)
Turner's A New Herball. (An imperfect copy to complete another.)
Fielding's Works. 14 Vols. 1808. Vol. XI. [Being 2nd of Amelia].
Shadwell. Vols. II. and IV. 1720.
Archbishop Leighton. Vol. IV. 1819.
Baronetage. Vol. I. 1720.
Ditto. Vols. I. and II. 1727.
Chamberlayne's Pharonnida. (Reprint.) Vols. I. and II. 1820.
Holcroft's Lavater. Vol. I. 1789.
Drechslerus de Larvis. Lipsiæ, 1674.
Elsley on the Gospel and Acts. London, 1833. Vol. I.

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Notices to Correspondents.

W. M. N. *is thanked for the kindly spirit of his communication. The articles to which he refers shall be attended to.*

AMERICA. *Our friends who desire to know how "N. & Q." may be forwarded to* America *are informed that all that is required is to affix a* penny stamp *to a copy of the stamped edition.*

SALOPIAN. *There is as little doubt that Friday is considered unlucky because it is the day of the Crucifixion, as that the belief of its being unlucky for thirteen to set down to a meal together owes its origin to the remembrance of the Last Supper.*

G.R.E.E.N. *is no doubt a wag. But as we do not share his* viridity, *we have committed his communication to the* fire, *and can assure him for his consolation that, like Sir Andrew Aguecheek's leg, it looked "indifferent well in a* flame-*coloured stock."*

F. M. W. (Camden Town), *who inquires respecting the meaning and origin of "era," is referred to our* 4th Vol. pp. 383. 454., *and* 5th Vol. p. 106.

K. (of Carlisle). *This correspondent has not said what the communication was to which he refers. We are therefore unable to reply to his inquiry.*

TILLOTSON'S SERMONS, by Parker, Vol. I., *may be had on application to the Publisher.*

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Notes.

BEN JONSON'S VERSES ON THE MARRIAGE OF THE EARL OF SOMERSET.

The British Museum purchased for 14*l.* the copy of the 1640 edition of Ben Jonson's *Works*, which was sold by Messrs. Sotheby and Wilkinson, in the library of the Honorable Archibald Fraser of Lovat. The volume, which had on its exterior covers the arms of Carr, Earl of Somerset, contains on one of them the following inscription:—"These verses were made by the author of this booke, and were delivered to the Earl of Somerset upon his Lordship's wedding-day." Then follow the verses in the poet's own handwriting.

"*To the Most Noble and above his Titles Robert Earle of Somerset.*

They are not those, are present w^th^ theyr face,
And clothes, and guifts, that only do thee grace
At these thy nuptials; but, whose heart, and thought
Do wayte upon thee: and theyr Loue not bought.
Such weare true Wedding robes, and are true Freindes,
That bid, God giue thee ioy and haue no endes
W'h I do, early, vertuous Somerset,
And pray, thy ioyes as lasting bee, as great.
Not only this, but euery day of thine,
W'th the same looke, or w'th a better, shine.
May she, whom thou for spouse, to-day, dost take
Out-bee y^t^ Wife, in worth, thy friend did make:
And thou to her, that Husband, may exalt
Hymens amends, to make it worth his fault.
So, be there neuer discontent, or sorrow,
To rise w^th^ eyther of you, on the morrow.
So, be yo'r Concord, still, as deepe, as mute;
And euery ioy, in mariage, turne a fruite;
So, may those Mariage-Pledges, comforts proue:
And eu'ry birth encrease the heate of Loue.
So, in theyr number, may you neuer see
Mortality, till you immortall bee.
And when your yeares rise more, then would be told
Yet neyther of you seeme to th' other old.
That all, y^t^ view you then, and late; may say,
Sure, this glad payre were maried, but this day.

Ben Jonson.'

We need scarcely point out the allusions in the eleventh and twelfth lines to Sir T. Overbury's *Character of a Good Wife;* but we cannot help calling attention to the curious fact that these lines, written in 1613, must have been carefully preserved by the unhappy man to whom they were addressed, through all his trials and difficulties; and then, on the publication of the 1640 edition of Rare Ben's *Works*, — twenty-seven years after his disgraceful marriage, five years before his death, — been pasted by him in the cover of the volume which is now very properly deposited in the National Library.

JUNIUS AND THE QUARTERLY REVIEW.

Speculations about Junius are once again the fashion. I would recommend the editor of "N. & Q." not to enter on the general question; but there are ways, within his legitimate province, by which he might do good service. For example, there have been many obscure persons alluded to in these discussions, about whom we should all be glad to receive information. Thus, Mr. Combe, the author of *Dr. Syntax's Tour*, figures prominently in the last number of the *Quarterly Review*. Now, of Mr. Combe very little is known: his name never, I believe, appeared in a title-page, although he lived, or rather starved, by literature, for half a century. From a correspondent of *The Athenæum* I learn that a list of Combe's works, in his own handwriting, is in the possession of Mr. Robert Cole; and as Mr. Cole is said to be a very liberal man, I have no doubt he would allow you to print that list. What a waste of speculation, not on one subject, but many subjects, might thus be saved to another generation of editors and contributors!

There are also numberless facts, or assumed facts, made to do duty in these discussions, which might with great propriety be subjected to the searching test of "N. & Q." I submit one as a specimen. The writer of the above-mentioned article in the *Quarterly* says: "It is universally admitted that Junius must have been indefatigable in acquiring information, and that he was pre-eminently distinguished by the variety and extent of his knowledge;" and he then quotes from the *Parliamentary History* the reported opinion of Burke on this point: "Were he [Junius] a member of this House, what might not be expected from his knowledge? . . . Nothing would escape his vigilance and activity. Bad ministers could conceal nothing from his sagacity, nor could promises or threats induce him to conceal anything from the public." On this I desire to observe, that the "variety and extent" of the knowledge of Junius is not universally admitted — has indeed been publicly denied; and that what Burke said, as above quoted, had no reference to Junius whatever, but to the author of *Another Letter to Mr. Almon in Matter of Libel*, then just published, and believed to have been written by the author of the still more celebrated pamphlet, published in 1763 or 1764, called *A Letter concerning Libels and Warrants*, &c. It is quite true that the passage has been quoted, and so applied, twenty times, and been forced to do double duty, that is, been adduced in proof of directly opposite opinions. This was allowable up to 1842, but inexcusable since the *Cavendish Debates* have been published. (See *Cav. Deb.*, vol. ii. pp. 106, 107.) J. Q. R.

SIMON OF SUDBURY, ARCHBISHOP OF CANTERBURY.

In a niche in the vestry of St. Gregory's Church, Sudbury, Suffolk, is preserved the skull of the murdered archbishop: beneath the niche is placed the following inscription, which appears to me worthy of a place in your pages: —

"The head of Simon Theobald, who was born at Sudbury, and thence called Simon of Sudbury; he was sent when but a youth into foreign parts to study the civil law, whereof he was made doctor: he visited most of the universities of France, was made chaplain to Pope Innocent, and auditor rotæ, or judge of the Roman court. By the interest of this Pope he was made Chancellor of Salisbury. In the year 1361, he was consecrated Bishop of London; and in the year 1375 was translated to the see of Canterbury, and made Chancellor of England. While he was Bishop of London he built the upper part of St. Gregory's in Sudbury; and where his father's house stood he erected a college of secular priests, and endowed it with the yearly revenue of one hundred and twenty-two pounds eighteen shillings, and was at length barbarously beheaded upon Tower Hill, in London, by the rabble in Wat Tyler's Rebellion, in the reign of Richard II. 1382."

This inscription is written in an old hand on a piece of parchment. On turning to Stow's *Annales* for an account of these transactions, I find a very interesting relation of the circumstances above mentioned. I trust to be excused if I add a few brief extracts. King Richard had ordered the Tower gates to be opened to the rebels, though —

"There was the same time in the Tower 600 warlike men, furnished with armour and weapon, expert men in armes, and 600 archers, all which did quaile in stomacke." — Stow's *Annales* (edit. 1601, 4to.), p. 457.

The rebels having entered, conducted themselves with unbridled license, and "with terrible noyse and fury" laid hands on the archbishop, "drew him out of the chappell," and proceeded at once to put him to death:

"He, kneeling downe, offered his necke to him that should strike it off; being stricken in the necke, but not deadly, he putting his hande to his necke, said thus, *a ha*, it is the hand of God: he had not removed his hand from the place where the payne was, but that

being sodainly stricken, his fingers ends being cut off, and part of the arteries, he fell downe; but yet he died not, till being mangled with eight strokes in the necke, and in the heade, he fulfilled most worthy martyrdome."—Stow's *Annales*, p. 458.

Thus "barbarously" was the prelate murdered; the rebels then took his head, fastened it "on a pole, and set it on London bridge, in place where-before stood the head of Sir *John* Minstarworth." (*Ibid.*) Stow proceeds to relate some more particulars relative to the archbishop's history, stating that "he builded the upper end," that is, I conceive, the chancel "of *St. Gregorie's* Church at Sudbury;" and concludes his account by saying:

"He was slaine as ye haue heard, and afterwards buried in the Cathedral Church of Canterbury."—*Ibid.*

Now Godwin, in his valuable work *De Presulibus*, states, that his body was buried under the high altar of St. Dunstan's, Canterbury. But in Winkle's *Cathedrals* (London, 1836), vol. i. p. 38., we find Stow's account corroborated; for—

"The monument of Archbishop Sudbury, who was beheaded in 1381 [1382], is in the northern aisle, nearly parallel with the altar; it bears no effigy, but is surmounted by a sumptuous canopy of very elegant architectural design, but now much mutilated."

Of course, the fact that his monument is in the cathedral, does not *prove* that his body was buried there. I shall be glad to learn from any of your correspondents, what evidence there is for Godwin's assertion. Gostling, in his *Walk in and about the City of Canterbury* (5th edit. Cant. 1804), though he mentions the prelate's benefactions to the cathedral (pp. 12. 79.), and his tomb (p. 220.), does not state his place of sepulture. At p. 60., however (note ‡), in a brief notice of St. Dunstan's Church, he says:

"In a vault under the family chancel of Roper *here* is kept a skull, said to be that of the great Sir Thomas More; it is in a niche of the wall, secured with an iron grate, though some say his favourite daughter, Margaret Roper, who lies here, desired to be buried with it in her arms. The vault being full, was closed up not many years since."

This curious coincidence is at least worth noting.

I trust that the interest necessarily attaching to any remains of so celebrated an historical personage, will prove a sufficient apology to your readers for the length of this note.

W. Sparrow Simpson, B.A.

PARAPHRASE ON THE LORD'S PRAYER.

The following paraphrase of the Lord's Prayer may be worth printing with the Query, who was its author? I take it from the book of Mr. Walter Everenden, among Mr. Frewen's MSS., where it is ascribed to James I., whilst I believe that in a MS. book of ballads belonging to Mr. J. Payne Collier it is ascribed to Bishop Andrews.

"By the Kings Majestie.

Yf any be distrest and fayne woulde gather
some comfort, let him hast unto - - - - Our Father
for we of hope and healpe are quite bereaven
except thou suckcour us - w^ch art in heaven
Thou shewest mercy, there-for for the same
we praysse thee, singeing - hallowed be Thy name
of all our misseries cast up the sum;
Shew us thy ioyes, and lett Thy kingdome come
Wee mortall are, and alter from our birth;
Thou constant arte - - Thy will be done on earth
Thou madest the earth as well as planetts Seaven:
Thy name be blessed heere as 'tis in heaven
Nothing wee have to use, or debts to paye,
except thou give it us - give us this day
Wherewith to clothe us, wherewith to be fedd,
for without Thee we wante our daily breade
Wee want, but want no faults, for no day passes
But wee doe sinn - - forgive us our trespasses
Noe man from sining ever free did live
forgive us Lorde our sinns - as we forgive
Yf we repent our faults Thou ne're disdainest us
We pardon them - - y^t trespasses agaynst us
forgive us that is past, a new path treade us
Direct us alwaies in thy fayth and leade us
Wee thine owne people and Thy chosen nation
into all truth, but - - not into temtation
Thou that of all good graces art the giver
Suffer us not to wander - but deliver
Us from the fierce assaults of worlde and divell
and flesh, so shalt thou free us - - - - from all evil
To these petitions let boath church and laymen
w^th one concent of hart and voyce say - - - Amen."

Wm. Durrant Cooper.

FOLK LORE.

Suffolk Legend. — In the little village of Acton, Suffolk, a legend was current not many years ago, that on certain occasions, which, by the way, were never accurately defined, the park gates were

wont to fly open at midnight "withouten hands," and a carriage drawn by four spectral horses, and accompanied by headless grooms and outriders, proceeded with great rapidity from the park to a spot called "the nursery corner." What became of the ghostly *cortège* at this spot, I have never been able to learn; but though the sight has not been seen by any of the present inhabitants, yet some of them have heard the noise of the headlong race. The "Corner," tradition says, is the spot where a very bloody engagement took place in olden time, when the Romans were governors of England. A few coins have I believe been found, but nothing else confirmatory of the tale. Does history in any way support the story of the battle? Whilst writing on this subject, I may as well note, that near this haunted corner is a pool called Wimbell Pond, in which tradition says an iron chest of money is concealed: if any daring person ventures to approach the pond, and throw a stone into the water, it will ring against the chest; and a small white figure has been heard to cry in accents of distress, "That's mine!"

I send you these legends as I have heard them from the lips of my nurse, a native of the village.

W. Sparrow Simpson, B.A.

Theodoric, Legend of.—May we not consider the Saxon legend quoted by Mr. Kemble in his *Saxons in England*, foot-note on page 423., vol. i., as something like a parallel to "Old Booty" and Mr. Gresham, mentioned in Vol. iii., p. 93. of "N. & Q.?" or is it possible to have been the origin of both?

The legend is, that an anchoret in Lipari told some sailors that at a particular time he had seen King Theodoric ungirt, barefoot and bound, led between St. John, pope and martyr, and St. Finian, and by them hurled into the burning crater of the neighbouring island volcano. That on the sailors' return to Italy they discovered, by comparison of dates, that Theodoric died on the day on which the anchoret noticed his punishment by the hands of his victims.

Thomas Lawrence.

Ashby de la Zouch.

NAMES OF PLACES — PROVINCIAL DIALECTS.

Every reader of "N. & Q." must be acquainted with places throughout the country pronounced very differently to their spelling. It has occurred to me that a collection of them would be interesting, both as a topographical curiosity, and as an illustration of our provincial dialects. No paper is fitter for such a collection than the "N. & Q.;" its correspondents would doubtless communicate any within their notice, and you, Mr. Editor, would from time to time give up a little space to them.

The following are what I remember just now:—

Spelling.	*Pronunciation.*
Wednesbury (near Birmingham)	Wedgbury
Smethwick (near Birmingham)	Smerrick
Cirencester	Cisiter
Bothal (Northumberland)	Botal
Merstham (Surrey)	Maestrum
Carshalton (Surrey)	Casehorton
Shepton (Somersetshire)	Shepun
Ratlinghope (Salop)	Ratchup
Chantlingbury (Sussex)	Shankbury
Hove (Sussex)	Hoove
Wavertree (near Liverpool)	Wartree
St. Neots	St. Nouts
Beauchamp	Beechem
Belvoir	Beever
Saubridgeworth	Sapsworth or Sapsey

Some of your correspondents may send Scotch, Irish, and Welsh specimens; I would suggest such be kept separate from the English. My own experience bids me carefully abstain from sending Welsh ones. When on a walking tour in Wales three years ago, I asked a peasant "if that road led to *Aberga'ny*" (with a conscious pride in my pronunciation); "Nay, nay, sir, *that* road takes to Abergavenny."

P. M. M.

Minor Notes.

The Banking Company in Aberdeen, and the Bank of England.—The Banking Company in Aberdeen was established in the year 1767; and the following Note respecting it may be new to many of the readers of "N. & Q." This Company adopted the plan of using paper bearing in watermark a waved line, and the amount of the note expressed in words, along with the designation of the Company; but about the year 1805 a gentleman connected with Aberdeenshire brought this paper under the notice of the Bank of England, in consequence of which they adopted it, and procured an act of parliament to be passed prohibiting the use of paper so marked by any provincial bank.

Petrapromontoriensis.

Which are the Shadows?—In the notes to the beautiful poem *Italy*, by Samuel Rogers, published (I think) in 1830, the following occurs:—

"'You admire that picture,' said an old Dominican to me at Padua, as I stood contemplating a Last Supper in the refectory of his convent, the figures as large as life. 'I have sat at my meals before it for seven-and-forty years; and such are the changes that have taken place among us; so many have come and gone in the time, that when I look upon the company there—upon those who are sitting at the table silent as they—I am sometimes inclined to think that we, and not they, are the shadows.'"

In the sixth volume of Lord Mahon's *History of England*, chap. lx. p. 498., we find this passage:

"Once as Sir David Wilkie (Mr. Washington Irving and myself being then his fellow-travellers in Spain) was gazing on one of Titian's master-pieces — the famous picture of the Last Supper in the refectory of the Escurial — an old monk of the order of St. Jerome came up, and said to him, 'I have sat daily in sight of that picture for now nearly three score years. During that time my companions have dropped off, one after another — all who were my seniors, all who were of mine own age, and many or most of those who were younger than myself; nothing has been unchanged around me except those figures, large as life, in yonder painting; and I look at them till I sometimes think that they are the realities, and we the shadows.'"

The great resemblance between these two passages is very striking; the latter only amplifies the former by a very few words. D. F. M'L.

Cork.

Antiquity of County Boundaries.—In the loop of Devonshire, on the western side of the Tamar, formed by the parishes of Werrington and North Petherwyn, none of the names of places are Cornish, but end in the Saxon termination of *cot*, whilst in all other parts the Cornish names are used up to the banks of the river. Modern Cornwall is a province so well defined by the language of its place-names, that it could be marked off without difficulty, if its artificial boundary-lines were omitted on a map. How does this limited extent of the language consist with some accounts of the former extent of the kingdom? S. R. P.

Launceston.

Zachary Pearce not a Pupil of Busby. — The birth* of Zachary (afterwards Bishop) Pearce was prior to the death† of the famous Master of Westminster, which took place at the *short* interval of five years: consequently, it was impossible that the relation of teacher and pupil should exist between them.

In the Memoir of this prelate, which goes before his *Commentary on the Gospels*, it is expressly stated that he was removed to Westminster School in Feb. 1704. At the same time, his biographer speaks of his being elected to Trinity College, Cambridge, after he had spent six years at Westminster, and "endured the constraint of a grammar school to the twentieth year of his age." Then follows the sentence, "Why his removal was so long delayed, no other reason can be given, than that Dr. Busby used to detain those boys longest under his discipline of whose future eminence he had most expectation; considering the fundamental knowledge which grammar schools inculcate, as that which is least likely to be supplied by future diligence, if the student be sent deficient to the university."

Bishop Pearce's biographer was the Rev. John Derby, his chaplain, who could not well be mistaken as to a plain and palpable matter of fact. It is perfectly conceivable, however, that the future prelate was long detained at Westminster School in consequence of a regulation *first* laid down by Busby, and regularly acted upon by that eminent man. This circumstance will sufficiently explain the apparent incongruity.

If I am right in this conjecture, Bishop Pearce must have entered under Knipe.* N.

The Poet Gay and his Relatives. — In a letter from the late Bishop Copleston to the Rev. E. Tyler, in Jan. 1839, on the death of his mother at the age of ninety-two (published in his *Memoirs*), he says, "Her father and poet Gay were brothers' sons." H. T. E.

Queries.

THOMAS BASTARD, AND SONG AGAINST SHEEP-FARMING.

The twentieth epigram in the fourth book of *Chrestoleros*, by T. B. (poor Thomas Bastard), printed 1598, is to the following effect:

"Sheepe have eate up our medows and our downes,
Our corne, our wood, whole villages and townes.
Yea, they have eate up many wealthy men,
Besides widowes, and orphane childeren:
Besides our statutes and our iron lawes,
Which they have swallowed down into their maws.
Till now I thought the proverbe did but jest,
Which said a blacke sheepe was a biting beast."

Here the allusion is of course to the miseries entailed by the system of sheep-farming; a system which had been introduced and carried to excess by the monastic bodies. Some years ago I met with an old satirical song on this subject, of which the above "proverbe" formed a kind of burden, but where, or in what collection I met with it, I cannot for the life of me remember. Now, seeing that your periodical exemplifies very accurately the definition once given by a Surrey peasant of a highly accomplished man — "Sir! he knows everything, and what he don't know he axes,"— perhaps you will allow me to ask whether some one of your many able correspondents may not have the power and the will to give me this information. A worthless memory seems to suggest that the song was a Cambridge production, and interspersed with Latin phrases.

Now, one word about the author of the epigram above quoted. It is not, I hope, an abuse of the freedom of speech which ought to prevail in the republic of letters, if I express a strong opinion

* 1690. † 1695.

* Noble's Continuation of *Granger*, vol. iii. p. 119, &c.

that your learned contributor, Mr. Payne Collier, has rendered very scant justice to the memory of Bastard. The epigrams selected by that gentleman as favourable samples, are among the very worst of the author's efforts.

Probably not twenty copies of the *Chrestoleros* are in existence; but as, by the kindness of my esteemed friend E. V. Utterson, I possess one of the sixteen struck off at his own private press, I beg to supply a specimen or two, that will not only gratify your readers in general, but elicit an approving verdict from Mr. Collier himself.

For example, is not the finished cadence, as well as the nervous force, of the following lines to Sir Ph. Sidney, greatly to be admired?

"When Nature wrought upon her mould so well,
That Nature wondred her own work to see,
When Arte so labourde Nature to excel,
And both had spent their excellence in thee;
Willing they gave thee into Fortune's hand,
Fearing they could not end what they beganne!"

In my poor judgment, those are truly noble lines. And what say you to the following, Mr. Editor, which form a sonnet rather than an epigram?

"The world's great peers and mighty conquerours,
Whose sword hath purchased them eternal fame,
If they survived in this age of ours
Might add more glory to their lasting name.
For him which Carthage sack'd and overthrewe,
We have found out another Africa;
Newe Gauls and Germaines Cæsar might subdue,
And Pompey Great another Asia.
But you, O Christian princes, do not so;
Seeke not to conquer nations by the sworde,
Whom you may better quell and overthrowe
By winning them to Christ and to his worde.
Give Him the new worlde for old Asia's losse,
And set not up your standard, but His crosse!"

I not only challenge Mr. P. Collier's hearty approval of those magnificent lines, but I would venture the expression of a doubt whether anything finer can be produced of the same date and character.

Now take a spice of Bastard's quality as a humorist; not failing to mark again the solemn flow and well-balanced cadence of the lines:

"You who have sorrow's hidden bottom sounded,
And felt the ground of teares and bitter moane,
You may conceive how Gilloes heart is wounded,
And judge of his deep feeling by your owne.
His toothlesse wife, when she was left for dead,
When grave and all was made — *Recovered!*"

I have other evidence as strongly favourable, but I shall not adduce it, lest after all it be wasted on unwilling ears. But if it be the verdict of your readers that Thomas Bastard has been unjustly forgotten, he shall live again in your pages. R. C. C.

INUNDATIONS AND THEIR PHENOMENA.

The remarkable inundations that have recently taken place (I do not, of course, allude to the accident at Holmesfirth) in various parts of the country, without any such very long-continued and violent storms of rain as one would naturally look to as their cause, have called to my recollection some remarks in the "Notices Scientifiques" of M. Arago, attached to the *Annuaire pour l'An* 1838, published by the Bureau des Longitudes at Paris. I beg to transcribe them:

"Des historiens, les météorologistes, citent des inondations locales dont les effets ont semblé bien supérieures à ce que pouvoit faire craindre la médiocre quantité de pluie provenante des nuages et tombée dans un certain rayon. Il est rarement arrivé qu'alors *on n'ait pas vu*, pendant un temps plus ou moins long, d'immense masses d'eau surgir des entrailles de la terre par des ouvertures jusque là inconnues, et aussi, *qu'un violent orage n'ait pas été la précurseur du phénomène, et probablement sa cause première.* Telles furent, du point en point, par example, en juin, 1686, les circonstances de l'inondation qui détruisit presque en totalité les deux villages de *Ketlevell* et de *Starbottom*, dans le comté d'York. Pendant l'orage une immense crevasse se forma dans la montagne voisine, et, au dire des témoins oculaires, la masse fluide qui s'en échappa avec impétuosité contribua au moins tout autant que la pluie, aux malheurs qu'on eut à déplorer."—P. 361.

1. Is there any reason to suppose that a subterranean outburst of this nature accompanied any of the recent inundations?

2. Does the "immense crevice" alluded to by M. Arago still exist? and does water continue to proceed from it? Sydney Smirke.

A BIBLIOGRAPHICAL QUERY.

In the year 1704 was published anonymously:

"*An Essay towards a Proposal for Catholic Communion;* wherein above sixty of the principal controverted points, which have hitherto divided Christendom, being called over, 'tis examined how many of them may, and ought to be laid aside, and how few remain to be accommodated, for the effecting a general Peace. By a Minister of the Church of England. Sold by John Nutt, near Stationers' Hall, 1704."

This *Essay* has passed through several editions in London and Dublin: to that of 1801 is prefixed a

"Dedication to the Right Hon. the Lords Spiritual and Temporal, and to the Hon. the House of Commons . . . . . and the perusal of it earnestly recommended by a Lover of Christian Peace and Union and a Loyal United Briton."

It has now been in circulation for nearly a century and a half; and for want of a medium of inter-communication in olden times like "N. & Q.," its authorship has frequently been a topic of keen discussion. Mr. Oakeley, in his work, *The Subject of Tract XC. historically examined*, states that

"Its publication attracted at the time the notice of the Government. A warrant appears to have been issued from the Secretary of State's office for the seizure of the author's papers, and the arrest of his person, under a suspicion apparently that he was in league with the Pretender."

It is to be regretted that Mr. Oakeley has not given his authority for this statement. Mr. Goode, in his pamphlet entitled *Tract XC. historically refuted*, attributes it, on the authority of Dodd, to Thomas Dean, a Roman Catholic Fellow of University College, Oxford; whereas the author of *The Sure Hope of Reconciliation*, p. 61., thinks Mr. Goode's supposition open to exception; and as the writer styles himself "A Minister of the Church of England," he is inclined to admit his claim to the title, till stronger evidence be adduced to the contrary.

The following curious colloquy between two priests of the Roman and Anglican Churches, in the Town Hall at Guildford, in 1838, respecting the authorship of this *Essay*, is also worthy a Note:

"*Rev. Joseph Sidden.* The author of *A Proposal for a Catholic Communion* says ——

"*Rev. M. Hobart Seymour.* Name! name

"*Rev. J. Sidden.* I do not know his name; he appears to have been an archdeacon of the Church of England in the reign of Queen Anne. His work is on sale at Booker's.

"*The Chairman.* Can you name the place of which he was archdeacon?

"*Rev. J. Sidden.* No; but I give these as the words of a Protestant clergyman.

"*Rev. M. H. Seymour.* You do not know that he was a Protestant at all.

"*Rev. J. Sidden.* I have put the work into the hands of a Protestant clergyman, who agrees with it; and it agrees with Archbishop Bramhall. I have often tried to discover who was the author.

"*Rev. M. H. Seymour.* It was written perhaps by a Roman Catholic Priest.

"*Rev. J. Sidden.* I think not, because the Hon. and Rev. Arthur Perceval, rector of East Horsley, borrowed the book of me, and he wrote to me, that he so much approved of it, that he meant to procure a copy of it. I do not know who wrote it."— *Proceedings at a Meeting of the Guildford Protestant Association*, 1838, p. 20.

Now, without discussing the theological points at issue between the two parties, it is desirable that the authorship of this work, as a literary production, should be finally settled, which I am inclined to think will be the case when it is brought before the numerous readers of "N. & Q." On its first appearance it was attacked by three Nonjuring clergymen, viz. Grascome, Stephens, and Spinckes. Grascome, it appears, knew the author; but his work, *Concordia Discors*, I have not been able to procure. (See *Life of Kettlewell*, p. 328.) It is not to be found in the catalogues of the Bodleian, British Museum, or Sion College. The replies by Edward Stephens and Nathanael Spinckes are both in the Bodleian. The first edition of the original *Essay*, 1704, is in the British Museum, and on the title-page is written in pencil, "By Thomas Dean, a papist," and underneath, in ink, "By Nathanael Spinckes, not a Roman Catholic." The latter entry is clearly a mistake.

After some investigation, it appears to me that the authorship rests between Thomas Dean and Joshua Bassett. It is attributed to the former by Dodd (*alias* Tootle) in his *Certamen utriusque Ecclesiæ;* but Wood, who has given some account of Dean in his *Athenæ Oxon.*, vol. iv. p. 450. (Bliss), does not include this *Essay* among his other works. In the Bodleian Catalogue its authorship is attributed to Joshua Bassett, Master of Sidney College, Cambridge, of whom our biographical dictionaries are perfectly silent. Fortunately, Cole has preserved some notices of him in his MSS., vol. xx. p. 117. It appears that he was a Roman Catholic, and had mass publicly said in his college; but upon King James revoking the mandamuses in 1688, he left Cambridge and settled in London, where, says Cole, "he lived to be a very old man, and died in no very affluent circumstances, as we may well imagine." Cole notices a work by Bassett published anonymously, viz. *Reason and Authority; or the Motives of a late Protestant's Reconciliation to the Catholic Church.* London: 1687, 4to. With this clue, probably, some of your readers can finally settle the question.

J. Y.

Hoxton.

NEW ARRANGEMENT OF THE OLD TESTAMENT.

I am engaged in preparing the Old Testament on the same plan, but with some alterations and additions, as the *Chronological New Testament* described in Vol. iv., p. 357.

I write to ask if any of your correspondents can aid me in my undertaking in the following points:

I. To inform me where I can procure, by purchase, or by loan for a few weeks, Torshell's tract or book, in which he proposed to Charles I. to undertake such a work.

II. To make a re-division, according to the subject-matter, of Job, Ecclesiastes, and the greater and the minor prophets.

III. To draw up a brief analysis of this subject-matter, similar to what is attempted in the New Testament for the Epistles.

IV. To extract from the Mishneh, &c., the *really* valuable comments of the rabbis.

V. To make up the chronology into the following four great unequal divisions, assigning the particular years to each transaction falling under these divisions; viz., (a) Adam to Abraham, (b) Abraham to David; (c) David to the transportation of Judah to Babylon; (d) Transportation to Babylon to Christ.

VI. To collate all these *important* variations of the Septuagint and of the Samaritan Pentateuch.

VII. Critically to examine the introductions, marginal quotations, and the analyses, as given in the *Chronological New Testament.*

I shall with pleasure present any gentleman who will help me in any one of these particulars with a copy of the New Testament at once, if he will signify his wish for one, in a line addressed to me, care of the Publisher, Mr. Blackader, 13. Paternoster Row.

THE EDITOR OF THE "CHRONOLOGICAL NEW TESTAMENT."

Trinity Square, Southwark.

Minor Queries.

Pasquinades. — Can any correspondent tell me under whose reign the following pasquinade was published?

The reigning Pope had erected a new order of knighthood, and the crosses were very lavishly distributed; upon which Pasquin said —

"In tempi men' leggiadri e più feroci
S'appiccavan' i ladri in sulle croci,
Ma in tempi men' feroci e più leggiadri
S'appiccano croci in sopra ladri."

L. H. J. T.

Sir John Fenner's Bequest of Bibles.—Sir John Fenner, by will dated 1633, desired his executors to employ monies in purchasing lands (which has since produced 620*l.* per annum, but now less than that amount), the rent to be laid out every Easter in buying Bibles and distributing money for and amongst the poor of ten parishes in the metropolis. I shall feel thankful for any information relating to that benevolent gentleman communicated either through your columns, or to me at 35. Gifford Street, Kingsland Road, London.

HENRY EDWARDS,
(a Subscriber from the beginning).

Friday at Sea.—I have heard a story respecting the superstition in which sailors hold Friday as a day of departure. To disabuse them of this superstition, a ship — so runs the tale — was laid down on a Friday; launched on a Friday; commanded by a captain named Friday; sailed on a Friday; and — so runs the story — was never heard of afterwards!

Is there — I believe not — any truth in this tradition; and where may the earliest allusion to it be found. ?

Meaning of "Knarres." — In a minister's account of the time of Edward II., relating to Caernarvonshire, is an entry for rent received "de terra morosa et knarres:" the word is sometimes written *gnarres.* What does it mean? I believe in Norfolk and in other counties a description of scrubby woodland is known by the name of *carrs* (Query spelling). We find *Knares*-borough in Yorkshire, and *Knares*-dale in Northumberland, *Nar*-borough in Leicester, *Nar*-burgh and *Nar*-ford in Norfolk. Taking the *n* to be the expressive letter, we have perhaps specimens of its softened sound in the names of *Snare*-hill, *Snar*-gate, *Snares*-brook, &c., in various counties. Some of your etymological readers may be able to explain the derivation of these names, should they be considered to come from a common source, and with that the sentence quoted above. J. Bt.

Sir John Cheke. — May I hope for a reply to my Queries — in what court poor Sir John Cheke was forced to sit beside Bishop Bonner, at the trials of the martyrs? and at whose trials he was present? His sad recantation took place in the year 1556, and his death, from a broken heart, in the year following; so that his being compelled to sit on the bench beside Bonner, must have been at the trials which took place between those two dates. I have Foxe, Fuller, and Strype's memoirs of Sir John Cheke; but I shall be grateful for any information about him from any other old volumes, or from private sources. C. B. T.

Arms of Yarmouth.—What authority has Gwillim, in his *Display of Heraldrie*, p. 258., for asserting —

"He beareth argent a chevron between three seals, feet erected, sable erased. These armes doe pertaine to the towne of Yarmouth in Norfolk."

C. I. P.

Gt. Yarmouth.

"*Litera Scripta Manet.*"—This is a favourite expression both with speakers and with writers. Is it a quotation? If so, I should be glad to learn whence it comes. It can scarcely be part of a verse, inasmuch as it contains a violation of a well-known metrical canon: final *a* short before *sc.* W. S.

Linwood.

Bull the Barrel.—What is the origin and exact meaning of the word *bull* in this phrase? I made a note of the passage in which I found it, thinking that it might possibly be connected in some way with Milton's "bullish." (See vol. iii., p. 241.; vol. iv., p. 394.)

"On the third day after my departure from Zashiversk, my liquor was at an end from the effects of a very common sort of leak— it had been tapped too often. I could do nothing but *bull* the barrel, that is, put a little water into it, and so preserve at least the appearance of vodkey." — Cochrane's *Narrative of a Pedestrian Journey through Russia and Siberian Tartary, during the years* 1820–23. [Murray, 1824, one vol. 8vo.] p. 225.

C. Forbes.

Temple.

Nuremberg Token. — What is the meaning of the following legend, which I find on an old brass or copper coin of extreme thinness, and of the size of a shilling: —

"HANNS . KRAVWINCKEL . IN . NVR . "

encircling three crowns disposed in a circle with fleur de lis intervening.

"GOTS . REICH . BLIBT . EWICK . E . "

encircling an emblem of Trinity, in the interior of which is a ball and cross.

There are no figures to indicate a date, but I conclude it belongs to the time of the Hanseatic league. H. C. K.

Weber on the Material Media of Musical Art. — Can any of your musical readers inform me whether the treatise on the material media of the musical art, promised by Weber in his *Theory of Musical Composition*, and which he therein frequently refers to, has ever yet made its appearance; and if so, whether any English translation has been published? T. L. L.

Clement's Inn. — I am an attorney; one of my predecessors in business was steward of Clement's Inn. He died, and his partner removed from the Inn to the City. I was articled to the partner, and I recollect that up to the time of his death, which occurred in 1837, he used to receive an annual visit from the minor officials of the inn, beadle, porter, &c., who presented four oranges, and received in return half a guinea. I used generally to suck the oranges, but it never entered my head to inquire what was the origin of the custom. You have probably a correspondent or reader amongst the "ancients" of the venerable society I have mentioned, who may be able to trace the origin of the custom which gave me the privilege of sucking the oranges in question.

Q. D.

Was Queen Elizabeth dark or fair? — In Vol. iii., p. 432. of "N. & Q." there is a quotation from the *Gentleman's Magazine*, 1791, in which Queen Elizabeth is mentioned as of a "*swarthy* complexion." I had always thought of her as fair. Miss Strickland speaks of her "*fair* complexion," and cites De Maurier, who writes of her "*white* hands:" in addition to which, does not her "light auburn hair" betoken a light complexion? In one of your late numbers a madrigal is given wherein she is sung as "*fair* Oriana." This, however, may be no allusion to colour of complexion, but merely the poetic use of the word as synonymous with beautiful. How does the fact stand?

W. T. M.

Victoria, Hong Kong, Dec. 27. 1851.

The "Black Book of Paisley." — I should be glad if any of your correspondents could favour me with any information relative to the "Black Book of Paisley," so often quoted by Scottish historical writers as the Chronicon Clugniense, being a chronicle of the public affairs and remarkable events kept by the monks of that monastery, and if the same or any part thereof has been reprinted by any of our societies or clubs. It was said to have been recovered at Rome by Sir Robert Spottiswoode, along with other records and MSS. of the Roman Catholic Church, which had been carried abroad from the Scottish monasteries at the Reformation. Aberdoniensis.

"*The Trial of the Princess of Wales, afterwards Queen Caroline.*" — This book, Mr. Whitbread stated in his place in the House of Commons in 1812, was published, and afterwards suppressed, and bought up at an immense expense, some holders receiving 500*l.*, and some as high as 2000*l.* for their copies. Is this correct? Elginensis.

Frith the Martyr, and Dean Comber. — Frith the Martyr, and Dean Comber, were born in Westerham. Can any antiquary of the district point out the exact spot? I have often asked, but ever unsuccessfully; and I now regret that I did not inquire of Mr. Streatfeild, who resided in the parish, and whom I knew. H. G. D.

Béocherie, alias Parva Hibernia — Béocera Gent. — These words occur in Kemble's *Ang.-Sax. Charters*, Nos. 567. and 652. The first was an islet in Somersetshire; the latter were in Hants. Were the *Béocera Gent* Irish, and if so, whence the name? B. Williams.

Minor Queries Answered.

Augmentation Office. — I should esteem it a favour if any of your correspondents could inform me whether the original grants made in Hen. VIII. and Edw. VI. reigns, of the property of dissolved religious establishments, are to be met with in the Augmentation Office, and if not, where? as it would greatly assist in tracing titles to property formerly belonging to those establishments, and which passed from the hands of the crown to different individuals at those periods.

J. N. Chadwick.

[All grants from the crown pass under letters patent, which are enrolled on the patent rolls. Those for the time of Hen. VIII. and Edw. VI. are in the Rolls

Chapel, Chancery Lane, and can be readily searched if the name of grantee and date is known. In the Augmentation Office, a branch of the Carlton Ride Record Office, are the "particulars" for those grants, which give considerable information. See 8th Report of the Deputy-keeper of the Public Records.]

"*Smectymnus*."—Who were the five divines who united their powers in writing against episcopacy under the above title, which is said to be composed of the initial letters of their names?

O. P. Q.

[They were *S*tephen *M*arshall, *E*dmund *C*alamy, *T*homas *Y*oung, *M*atthew *N*ewcomen, and *W*illiam *S*purstow: their followers were called *Smectymnuans*. See Butler's *Hudibras*, with Grey's notes, Part I. canto iii. line 1166.]

Replies.

LIBER CONFORMITATUM.

(Vol. iii., p. 321.)

Bartholomæo degli Albizzi, or Bartholomew of Pisa, who wrote the famous BOOK OF CONFORMITIES, was born at Rivano in Tuscany, and died in 1401. Mr. Rose's admirable *Biographical Dict.* (12 vols. 8vo. 1850) contains the following passage relative to this work, under the name ALBIZZI:—

"The LIBER CONFORMITATUM *was first printed at Venice, folio, without date or printer's name;* 2nd edition, folio, black letter, Milan, 1510; 3rd, Milan, 1513. In 1590, Father Bucchi (a Franciscan) published another edition at *Bologna*, but with considerable curtailment; and as it did not sell, it was republished in 1620 *with the first two leaves changed*, in order to disguise it.

"The approbation of the Chapter of the Order is found in this edition, bearing date Aug. 2, 1399. Tiraboschi (i. 181.), who is very angry with MARCHAND for occupying SIXTEEN COLUMNS OF THE DICT. HIST. WITH AN ENUMERATION OF THE EDITIONS OF THIS WORK AND ANSWERS TO IT, should have remembered that after such an approbation, it is no longer the mere work of an individual.

"In 1632, it was published at *Cologne* with a new title; and in 1658 at *Liege*, but very much altered. Wading (*Bibl. Ord. Min.*) has given a catalogue of Albizzi's other works, which has been copied by Casimir, Oudin, and Fabricius."

A Venice edition, then, it would appear according to this writer, is the *original edition;* and that of Milan, 1510, is but the *second*. Will any one give me some accurate information on this point? Brunet and the publishers of the various editions of "L'Alcoran," seem quite ignorant of the existence of any edition previous to that of Milan, 1510.

Dr. ERASMUS ALBER, the compiler of the *Alcoranus Franciscorum*, was "a warm friend and violent partizan of Luther; his chief characteristic is severe, but broad, coarse satire."

The Amsterdam edition of 1734 commences the 1st vol. with a preface in French, by Conrad Badius, which is succeeded by one from Luther in Latin: at the end of the same vol. occurs another and longer *Præfatio Martini Lutheri, Germanico libello præfixa utcumque translata;* then follow *Typographus Lectori*, and *Ex Epistola Erasmi Alberi, qui hunc libellum ex detestando illo Conformitatum volumine contexuit.*

To any one who is acquainted with the *Book of Conformities*, which has been justly denominated THESAURUS BLASPHEMIÆ, the propriety and aptness of the title of THE FRANCISCAN KORAN is very obvious. Luther (and there seems no reason to doubt the genuineness of these prefaces), after commenting on the expressions used in this book with reference to our Blessed Lord, and the great exemplar of the "minors" and "minims," observes:

"*Hinc sequitur quod Christus veluti figura Francisci, nihil fit amplius: id* QUOD TURCI SENTIUNT. *At figuratus ille Franciscus, omnia est in omnibus. Ex quo jam altera hæresis manat, quod Franciscum, ut verum Messiam, Mediatorem, Advocatum ac Patronum invocunt, et vitam æternam ab ipso petunt.*"

ALBER, after quoting some of the *Conformities*, adds—

"*Et, ut paucis dicam, Christus nihil fecit quod non item Franciscus fecerit, et longe plura etiam. Itaque et in Alcorano Franciscanorum sæpe reperitur, Franciscum Christo esse* SIMILEM. *Nam quod sit* SUPRA CHRISTUM, *perquam vellent quidem dicere, sed diabolus metuit ne nimium se prodat et agnosci possit.*"

The mere facts of this monstrous book having been *written*, *approved* by the highest authority, and for a *century and a half* receiving universal applause (with the exception perhaps of a few jealous Dominicans), nay, the mere *toleration* of such a book, would have been amply sufficient to show the corruption of the Western Church, and call loudly for reformation. This—

"*Abominationem* [says Luther] *quam non ipsi solum exercuerunt ac in summo pretio habuerunt, sed ipse etiam Sanctissimus eam confirmavit, commendavit, privilegiis ornavit, ac omnibus Christe fidelibus pro focis et aris defendendam mandavit.*"

Southey says:

"I believe the Franciscans designed to follow the example of the Moslem, and supersede Jesus Christ. At one time they attempted to leave off the vulgar æra, and actually dated from the infliction of the Five Wounds."

In the Romish calendar, the 17th of September is dedicated to "Impressio Stigm. S. Francis." Of the Geneva editions of the Cordelier Alcoran, Brunet (last edition) mentions 1556, 1560, and 1578. In Leslie's Catalogue for 1852, under the heading "*Luther*," the Geneva edition of 1556 occurs; the title is worth giving:

"L'Alcoran des Cordeliers, tant en Latin qu'en François; c'est à dire, la mer des blasphèmes et mensonges de cest idole stigmatizé qu'on appelle S. François, recueilli par le Docteur M. Luther, du livre des Conformitez de ce beau S. François, imprimé à Milan l'an 1510, et nouvellement traduit, 12mo. Geneve, 1556."

The same Catalogue advertises a fine copy of Father Bucchi's *Liber Aureus*, 1590.

Brunet refers to the following work in reference to the *Alcoranus:*

"La Guerre Séraphique, ou histoire des périls qu'a courus la barbe des Capucins contre les violentes attaques des Cordeliers. La Haye, 1740, in 12.—*Ce volume se joint à l'Alcoran des Cordeliers.*"

He also speaks of a work by a certain Spaniard, named Father PIERRE DE ALVA, which, for the vast number of points of *conformity* between our Lord and St. Francis adduced, and the amazing fecundity of invention and fertility of imagination displayed, completely throws BARTHOLOMEW OF PISA into the shade; it is entitled—

"Naturæ prodigium et gratiæ portentum hoc est Seraphici P. Francisci vitæ acta ad Christi Domini vitam et mortem regulata et coaptata a P. Petro de Alva et Astorga. Matriti, 1651, folio."

To conclude with a Query: Is the book called "FIORETTI" an Italian translation of the "BOOK OF CONFORMITIES?" The title would lead one to suppose it.

"FIORETTI. Opera gentilissima et utilissima a tutti li fideli Christiani laqual se chiama LI FIORETTI de Misser Santo Francesco asemiliativa a la vita et alla passion de JESU CHRISTO e tutte le soe sancti vertige. Lunardo Longo rector de la giesia de Sancto Paulo de Vincenza, curendo lano. M.CCCCLXXVI. in 4."

The second edition bears date, Venexia in caxa di Nicolo Girardengo M.CCCCLXXX. 4to.; the third, Perouse, 1481, 4to. MARICONDA.

Feb. 11. 1852.

TRADITIONS OF REMOTE PERIODS.—GEORGE III.'S GARTER.

(Vol. v., pp. 77. 135.)

There is clearly some inaccuracy in the details of my statement, which I am obliged to LORD BRAYBROOKE and to G. for pointing out, and which, perhaps, they may help to clear up. The main fact is admitted: that "*two* Knights of the Garter covered the period from 1684 to 1820;" and George IV.'s assertion, that "he had given away a Garter that had been given but once since the reign of Charles II.," I myself heard, though I unluckily did not make a "Note" of it. This could apply to nothing but the cases of the Duke of Somerset and George III. Whether George IV. was misinformed as to the details on which he founded his assertion, I know not; but it is unlikely: and that after a lapse* of about thirty years I may have confounded the *Regency* with the *Accession*, and *Lord Moira* with the *Duke of Buckingham*, I will not deny; for it seems that I have done one or the other, though without any effect on the main point. As to G.'s objection, that of several Garters disposed of on the same day in 1745. The Duke of Somerset's did not fall to Prince George. I have not Beltz to refer to; but it strikes me as possible this may admit of explanation: because, although Prince George was *nominated* first in the batch, it happened that he was *invested* the last; indeed not till the day *after* all the others: so that he might have received the *badge* of the Duke of Somerset. Your readers are aware that the *badges* are not the private property of the knights, but are always *returned* into the hands of the *sovereign*, and that the same badge is delivered to successive knights; so that it is probable that George III., on becoming sovereign, kept in his own possession the badge he had originally received, and that this identical badge George IV. disposed of as he stated, whether to the Duke of Buckingham, or, as the impression on my memory still is, Lord Moira. C.

Traditions from Remote Periods.—From time to time notices have appeared in "N. & Q." of "remote events brought down to our own times through few links:" to these, if you should think it merits insertion, I beg to contribute the following Note from Chambers's *Life and Works of Burns*, vol. iii. p. 205. In the address to Mr. Maxwell, of Terraughty, on his birthday (p. 204.), Burns says, 7th line:

"This day * thou metes threescore eleven,"

and Mr. Chambers remarks:

"The person addressed in these verses, John Maxwell, Esq., of Terraughty and Munches, was a leading public man in the county of Dumfries. He was on several accounts very remarkable, but particularly for his birth, and the proximity into which his family history brings us with events comparatively remote; for Mr. Maxwell was grandson's grandson, and no more, to the gallant and faithful Lord Herries, who on bended knees entreated Queen Mary to prosecute Bothwell as the murderer of her husband, and who subsequently fought for her at Langside. One cannot learn without a pleasing kind of surprise, that a relation in the fifth degree of one who was *Warden of the West Marches in* 1545, should have lived to the close of the French Revolution wars, which was the case of Mr. Maxwell, for he died in *January* 1814."

C. D. LAMONT.

Greenock.

There is now living in the village of Headley, Hants, a man whose father was born in the time (though not in the reign) of James II.; viz. 1697.

* Middle of December, 1791.

As a curious instance of the space of time included in the lives of a father and son (although there is nothing wonderful in the number of years attained by either separately), I have thought it worth recording in "N. & Q." I may add that the age of the man now living at Headley is eighty-three, and he was born when his father was seventy-two years old. L. G.

TWENTY-SEVEN CHILDREN, AND MORE, OF ONE MOTHER.

(Vol. v., p. 126.)

Happening to have made notes from time to time of several such instances, I beg to present them to the readers of "N. & Q.": —

Sixty-two Children: —

"A weaver in Scotland had by one woman 62 children, all living till they were baptized, of wch ther wer but fower daughters onely who lived till they were women, and 46 sonns, all attaining to man's estate. During the time of this fruitfullnes in the woman, the husband, at her importunity, absented himself from her for the space of 5 years together, serving as a soldier under the command of Captaine Selby in the Low Countries. After his return home his wife was againe delivered of three children at a birth, and so in due time continued in such births till, through bearing, she became impotent. The certainty of this relation I had from John Delavall of Northumb', Esq., who, ann. 1630, rid about 30 miles beyond Edenburrough to see this fruitfull couple, who were both then living. Ther statures and features he described to me then more fully. Ther was not any of the children then abiding with ther parents. Sir John Bowes & 3 other men of qualitie having taken at severall times ten of ther children apeece from them, and brought them up. The rest wer disposed of by the other English & Scottish gents, amongst wch 3 or 4 out of them are now alive & abiding at Newcastle, 1630." — *Collectanea Topog. et Geneal.* vol. iv. p. 53. from MS. Harl. 980. f. 74.

Thirty-nine Children: —

"In the year 1698, when Thomas Greenhill, surgeon to Henry Duke of Norfolk (son of William Greenhill of Greenhill in Middx. by Elizabeth, daughter of John Jones of London) petitioned the Earl Marshal as follows: 'That in consideration of your petitioner being the 7th son & 39th child of one father & mother, your Grace would be pleased to signalize it by some particular remark or augmentation in his coat of Arms, to transmit to posterity so uncommon a thing.' The confirmation of the arms contains no reference to the fact." — *Collectanea Topogr. et Genealogica*, vol. iv. p. 53.

Thirty-five Children: —

"A woman in Vere Street of the 35th child by one husband." — *Gentleman's Magazine*, 1736, p. 683.

Thirty Children. — In the *Gentleman's Magazine* for Feb. 1743, is recorded the death of Mrs. Agnes Milbourne, who was aged 106, and had thirty children.

Twenty-nine Children. — In that for 1738: —

"Nov. 15. Mr. Thomas Rogers, a 'Change-Broker, who had by his wife 29 children, born and christen'd."

Twenty-seven Children. — Mr. Richetts, father of the present Earl St. Vincent, was the twenty-third of twenty-seven children by the same mother. J. G. N.

In the *London Medical Journal*, vol. x. for the year 1789, art. vi., "A remarkable case of numerous births, with observations by Maxwell Garthmore, M.D., F.R.S. & S.A.: in a Letter to Sir Joseph Banks, Bart., P.R.S.," Dr. G. mentions an account given formerly in the *Journal des Sçavans*, by M. Seignette, physician at Rochelle, of a woman of Saintonge who was at one birth delivered of nine well-formed children so far advanced that their sexes could be discovered.

In the *Gentleman's Magazine*, vol. lii. p. 376., is a curious legend of a woman giving birth to 365 children at once: all the males were baptized and named John, and all the females Elizabeth. The mother and 365 children died the same day.

In the *Morning Advertiser* for Dec. 1, 1851, is an account of a woman at Ballygunge, near Calcutta, being delivered of twenty-one children at once, all boys.

Nov. 14th, 1736. A woman in Vere Street, of her thirty-fifth child, by one husband. (*Gentleman's Magazine*, vol. vi. p. 683.)

July 31st, 1781. At Kirton-le-Moor, in Cumberland, a man and his wife, and thirty children, the youngest of whom was between two and three years old, lately walked to church to the christening of the thirty-first child. (*Gentleman's Magazine*, vol. li. p. 388.)

Died at Grantham, Mrs. Lelly, a widow lady of that town. She was twice mother of twenty-two children. (*Gentleman's Magazine*, vol. lii. p. 309.)

Eighty-seven children by two wives: sixty-nine by first, eighteen by second. (*Gentleman's Magazine*, vol. liii. p. 753.)

Seventy-two children by two wives, and a mother of thirty-two children. (*Gentleman's Magazine*, vol. lix. pp. 733–4.) To which is appended the following note by the editor:

"The following epitaph, commemorating an instance of remarkable fecundity, is inserted by Mr. Pennant in his *Journey to Snowdon*: 'Here lyeth the body of Nicholas Hookes, of Conway, Gent., who was the forty-first child of his father, William Hookes, Esq., by Alice his wife, and the father of twenty-seven children, who died the 20th day of March, 1637.'"

PANTAGRUEL.

PEDIGREE OF RICHARD EARL OF CHEPSTOW.

(Vol. v., p. 126.)

It seems there can be no doubt that Richard de Clare, second Earl of Pembroke, surnamed

Strongbow, was eldest son of Gilbert de Clare, first Earl of Pembroke: which last was second son of Gilbert de Tonebrugge. That Strongbow's father's name was Gilbert is proved from a charter in which he (the father) made a grant of the church of Everton to the priory of St. Neot, commencing "Gilbertus, filius G. Comes de Penbroc," &c. (See *Dugdale.*) And I find this confirmed by a valuable old pedigree in the possession of a member of my family (date *cir.* 1620), which was admitted as principal evidence, and examined, in a successful suit in the Court of Chancery, in the latter half of the last century; in which pedigree the De Clares are introduced among the "præclarissimæ affinitates." An extract would be needless, and occupy your valuable space to no purpose.

To account for the singularity mentioned by your correspondent in the charter of Strongbow, I can make but these two suggestions: either the reading is correct, — in which case the true name of the first Earl of Pembroke was *Richard Gilbert*, which, I need hardly say, is possible, notwithstanding the existence of his elder brother Richard; or, the reading is incorrect, in which case the mistake probably arose from the writer, notwithstanding he had written "Comes Ric'" previously, by a natural oversight inserting it again after "fil," intending to write, "Comes Ric' fil Gisleb'ti."

It may be an admission of ignorance on my part, but I am unable to find in any of the authorities I have at hand, that Strongbow, Earl of Pembroke, was, as your correspondent states him to have been, also *Earl of Chepstow.* Will he be kind enough to give me a reference?

In the above-mentioned pedigree the arms of the De Clares are given down to Strongbow — *or, three chevrons gules;* while the bearing of the latter is *or, five chevrons gules.* Burke, in his *Extinct Peerage*, gives the arms of both the De Clares, Earls of Pembroke, *or three chevrons gules, a lable of five points az.*; while in another authority, Berry's *Encycl.*, I find for the two De Clares, Earls of Pembroke, two widely different coats, viz. *ar. on a chief az. three crosses pattée fitchée of the field*; and *or, three chevrons gules, a crescent az.* Can any of your heraldic correspondents account for these various bearings? H. C. K.

—— Rectory, Hereford.

ISABEL, QUEEN OF THE ISLE OF MAN.

(Vol. v., p. 132.)

Mr. Wm. Sidney Gibson has correctly referred to the authority for this designation; but it may be well, before pursuing the inquiry, to place before the reader the very words of the register of the Grey Friars of London:

"Versus quasi medium chori jacet dominus Willelmus Fitzwarryn Baro, et Isabella uxor sua quondam Regina Man."— *Collectanea Top. et Geneal.* v. 278.

Mr. Gibson has also correctly added, that in my note to this entry I have not afforded any information about the lady Isabel. It is true that I searched for such information in vain; and the information I gave in lieu was the date of the death of William Lord Fitz-Warine, viz., the 35 Edw. III. (1361), and the name of the lady he is known from record (Ex. 22 Edw. III. no. 39.), to have married, namely, *Amicia*, daughter and heir of Sir Henry de Haddon. As there is not the slightest ground for imagining that this Amicia was ever "Queen of Man," it must therefore be concluded, supposing that the register of the Grey Friars gives a faithful reflection of the epitaph, that the Lord Fitz-Warine had a second wife. I am not inclined to adopt Mr. Gibson's suggestion that this lady was *Sibilla*, daughter of William de Montacute, first Earl of Salisbury, because the lordship of Man descended to the second earl, and he possessed it until the 16 Ric. II. (1393). It seems therefore that the only "Queen of Man" that could be the wife of William Lord Fitz-Warine, must have been the widow of the first Earl of Salisbury, who died in 1343. The wife of that earl and the mother of his heir was *Katharine*, daughter of William Lord Granson, as Mr. Beltz gives that name, correcting the more prevalent form of Grandison. The question therefore to be decided is — Did this lady survive him, or did he marry a second wife named *Isabella?* In either case, I think it is clear that the lady buried at the Grey Friars was the Dowager Countess of Salisbury. Mr. Beltz has given a memoir of Sir William Fitz-Warine in his *Memorials of the Garter*, but he was not aware of the baron's connexion with "the Queen of Man." Dying of the plague on the 28th Oct. 1361, it was probably in haste that his body was interred in the church of the Grey Friars, and the queen may have fallen a victim to the same pestilence. There is an effigy in the church at Wantage which is ascribed to this Lord Fitz-Warine; and it is accompanied by one of a lady, probably Amicia Haddon, on whose death, some time before his own, that monument may have been erected. These effigies are engraved in the series by Hollis. There is a peculiarity attending the barony of this William Fitz-Warine. He was first summoned by writ in 1342 [qu. if 1343, and thus after his marriage with the Dowager Countess of Salisbury?]; and though he left a son and heir, Sir Ivo Fitz-Warine, that son was never summoned to parliament. A similar course has been observed in other cases where the title to a barony was *jure uxoris*, in which condition may be included the state of the second husband of a countess, there being instances of men in that position being summoned to parliament

as barons, whilst the countesses their wives were living, and no longer. Thus it is possible that Fitz-Warine was summoned, because he had married the countess and "queen;" and his son Ivo was not summoned, because he was the son of Amicia Haddon.

With regard to the titles of King or Queen of Man, they do not appear to be recognised by records, but merely by the chroniclers. Dugdale has quoted from the history of Thomas de la Marc, that William, Earl of Salisbury, having in 16 Edw. III. (1342) conquered the Isle of Man (from the Scots), the king gave him the inheritance, and *crowned him king thereof;* and Walsingham and Otterbourne (p. 153.) relate that the Vice-Chamberlaine, Sir William Scrope, in 16 Ric. II. (1393) purchased the sovereignty of the Isle of Man *cum corona*. But the word *dominus*, not *rex*, is employed in Latin records, and *seigneur* in French. On the seal of the first Earl of Salisbury he is styled *dominus de dynbi et mannie*, and on his counter-seal *dominus de man et de dynbi;* and on a counter or privy seal of the second earl he is styled *dominus mannie et de dynbi* (*i.e.* Denbigh, not "Derby," as misprinted in p. 132. *antea*). These seals have been recently engraved in the Salisbury volume of the Archæological Institute. The second earl in his will, made the 20th April, 1397, styles himself "Earl of Salisbury and Lord of the Isles of Man and Wiht," although he had then sold the lordship of Man some years before. In the Harleian charters is a bond from the purchaser to the famous Sir Richard Whityngton, citizen and mercer of London, dated 29th Aug. 1393, in which he is described as "William le Scrope, Seigneur de Man et des Isles;" and in the truce with France on the 10th March, 1394, "Monsieur Gwilliam le Scrope" is recorded to have assented to the proceedings "pour le seigneury de Man," as one of the *allies* of the King of England. (*Fœdera*, iii. part iv. p. 95.) It is not easy to determine when or where these potent subjects really assumed the rank or title of "king" and "queen;" and it must be recollected that the King of England himself was at the same period content to call himself only "Lord of Ireland," as the Earl of Salisbury was "Lord of Man."

It may stimulate Mr. Gibson, as a north countryman, to further researches in this matter to remind him that it is to Katharine, Countess of Salisbury, at the Castle of Wark in Northumberland, that Mr. Beltz has traced the anecdote related by Froissart of the especial admiration which King Edward III. conceived for a Countess of Salisbury; connected with which are some of the legendary stories of the origin of the Order of the Garter (see *Memorials of the Garter*, pp. 63. et seq.). It would be a remarkable fact to ascertain that the object of the king's gallantry became afterwards even a nominal queen.

John Gough Nichols.

Replies to Minor Queries.

Bastides (Vol. v., p. 150.). — The town of Kingston-upon-Hull was founded by King Edward I., when he returned from Scotland, through Yorkshire, in 1299, and it may be seen in Hollar's map of the town, *as it was in* 1640, that the ground plan coincides exactly with Mr. Parker's description of the "Villes Anglaises" in France. F. HH.

Brunéhaut (Vol. iv., p. 86.). — Pasquier is the great author originally in her favour. Hallam refers also to Vellay, *Hist. de France*, tom. i. on one side, and a dissertation by Gaillard in the *Memoirs of the Academy of Inscriptions*, tom. xxx. on the other. Hallam himself was against her. In his *Supplement*, p. 19., he is rather undecided.

Michelet and Sismondi do not seem to defend her; nor, I believe, Guizot, who considers there was a constant struggle between the Frank and Roman inhabitants, and that Fredegonde and Brunéhaut were the heads and types respectively of the two races, and their respective principles of government. C. B.

Job (Vol. v., pp. 26. 140.). — The criticisms of your correspondent Rechabite are of so singular a character, that I must beg him to excuse my passing over, *unnoticed*, the first paragraph.

The second appears calculated to traduce the character of a man celebrated for his integrity, judgment, accurateness, preciseness, and skill in his sketches, &c. The *Inscriptio Persepolitana*, p. 333., is his own sketch: "Verum, unius descriptio tam longam mihi facessebat operam (ob loci altitudinem et solares radios permolestam) ut parum abesset, quin à ceteris abstinere coactus fuerim." (P. 332.) There were three others: "Inscriptionis quadruplex quasi tabula spectatur." Perhaps it may be one of the latter ones that Rechabite has seen in Niebuhr and Porter. I have not seen those works.

Next, why does Rechabite not say what are the *two letters* which I have translated as two words containing *eight letters?*

And now for my *theory*, and Major Rawlinson's improved translation of the inscription, all together. Let the reader of "N. & Q." turn to Kæmpfer, p. 341., and he will see the procession that is described in p. 333. Does he think that Ormazd, Xerxes, Darius, or Achæmenes is there? I assure him that they are not mentioned. In fact, the engravings were made long before the date 694 B.C., when Achæmenes began his reign. But it appears that an Egyptian reed is thought sufficient to prop up a structure raised in the sand.

Finally, my great desire is, that some spirited person would take up the matter, and let the old and new system be tried by proper tests; and let the conquered have a decent burial.

T. R. Brown.

Southwick, near Oundle.

Parish Registers (Vol. iv., p. 473.; Vol. v., pp. 36. 141.). — Notwithstanding the high legal tone which pervades the replies you have received on Parish Registers, I cannot acquiesce in the conclusion that "the genealogical or archæological inquirer has in general no right to inspect," much less to copy, the Register Books. What object could there be in enforcing the *keeping* and preservation of registers by the officiating ministers, even under the pain of transportation for fourteen years of any person wilfully injuring them, and the cost to parishes for providing iron chests, except it be "for the inspection of persons desirous to make search therein, and obtain copies from and out of the same." (52 Geo. III. cap. 146.) And by the act just quoted, the minister and the public are bound with regard to fees due on searching, and for copies. He is entitled "to all due legal and *accustomed* fees on such occasions, and all powers and remedies for recovery thereof." And by the 49th section of a more recent Registration Act (6 & 7 Wm. IV.), registers of baptisms and burials may still be kept, and, by inference, the fees are included; because by the 35th section the fees for the examination of the registers created by this last act are defined; but then they apply only to those registers, the power of that act being only prospective, not retrospective.

The following note, made many years ago, from Phillip's *Law of Evidence* (which, from the number of editions it has passed through, must be supposed to be a work of considerable weight), will probably set the question at rest, as he refers to adjudged cases:

"Parish registers are public books, and persons interested in them have a right to inspect and take copies of such parts as relate to their interest. — Geery *v.* Hopkins, 2 *Lord Raym.* 850.; Warriner *v.* Giles, 2 *Stra.* 954.; Mayor of Lond. *v.* Swinhead, 1 *Barnardist.* 454."

The reply, therefore, to the Query of D. (Vol. iv., p. 474.) seems to be, that any person has a right to consult the parish registers, not *gratuitously*, but on payment of the *accustomed* fee.

H. T. ELLACOMBE.

Clyst St. George.

It may be of use to D (Rotherfield), to be referred to the *Justice of the Peace* for 31st January, 1852, wherein, at p. 76., he will find an opinion given, that, for the search the clergyman has a right to charge 1*s.* and no more, whatever may be the number of names, unless the search extended over a period of more than one year, when he would be entitled to 6*d.* extra for every additional year. REGEDONUM.

Ornamental Hermits (Vol. v., p. 123.). — Some fancy of this kind at Mr. Weld's of Lulworth Castle, in Dorsetshire, exaggerated or highly coloured by O'Keefe, was supposed to afford the title and principal incident of his extravagant but laughable comedy of *The London Hermit; or, Rambles in Dorsetshire*, first played in 1793, with great success, and revived (cut down to a two-act farce) in 1822. I, too, have heard the story as told of Mr. Hamilton and Payne's Hill; but I a little doubt it, because in the elaborate and somewhat pompous description of Payne's Hill there is no mention of the *Hermitage;* and when I saw it as a show place a great many years ago, I saw no building of that description; but, after all, this may have been the original story which O'Keefe transported into Dorsetshire. C.

Collars of SS. (Vol. v., pp. 81. 183.). — Allow me to correct one or two errors into which your correspondent H. L. has fallen.

In the first place, my letter was not intended (nor, I conceive, was that of your correspondent LLEWELLYN) either to support a favourite theory, or to combat a long-established prejudice; but simply to furnish a contribution to MR. FOSS's list of monumental effigies decorated with this "much-vext" ornament.

As to the mistakes (if mistakes they be) which H. L. assumes, they are not mine, but those of persons whose authority on these subjects H. L. (like the celebrated reviewer who criticised Pindar's Greek without knowing it) might find it awkward to impugn.

I may as well inform him, by the way, that the *corf de mailles*, which originally covered the whole head, as a sort of cowl, was diminished in size until it became little more than a gorget of mail; and appears at last to have formed a portion of the hauberk. The name also changed its orthography: passing, as has been suggested, through the intervening stage of *cap-mail*, until it was corrupted into *camail*. There is, therefore, no ground for "assuming" the ignorance of persons who use the *original*, instead of the *corrupted* form of a word.

Perhaps H. L. has never heard of a helmet being worn over a bascinet. I can furnish him with a *few* instances of monumental effigies where both appear. He should study the monument in question before he pronounces the use of the word "helmet" to be a mistake.

I would suggest to H. L. that the next time he appears in your pages he had better append his name in full, that those whom he assails may be better able to judge of the value of his criticism.

I will only add that it is hardly fair to "assume" that a man has never studied a subject which has been his hobby for thirty years; and who might be able to prove, by ocular demonstration, that he has "studied" more monumental effigies than H. L. probably ever dreamt of. LEWIS EVANS.

Herschel Anticipated (Vol. iv., p. 233., &c.).—It was not Herschel's discoveries relative to the sun's motion, but his theory relative to its physical

constitution, which was anticipated by a person, who was declared to be mad for holding such opinions. Sir David Brewster, in a note to his edition of Ferguson's *Astronomy*, vol. ii. p. 144., says:

"It is a curious fact that the opinions of Dr. Herschel, respecting the nature of the sun, were maintained by a Dr. Elliot, who was tried at the Old Bailey for shooting Miss Boydell. The friends of the Doctor maintained that he was insane, and called several witnesses to establish this point. Among these was Dr. Simmons, who declared that Dr. Elliot had, for some months before, shown a fondness for the most extravagant opinions; and that in particular, he had sent to him a letter on the light of the celestial bodies, to be communicated to the Royal Society. This letter confirmed Dr. Simmons in the belief that this unhappy man was under the influence of this mental derangement; and, as a proof of the correctness of this opinion, he directed the attention of the court to a passage of the letter, in which Dr. Elliot states, 'that the light of the sun proceeds from a dense and universal aurora, which may afford ample light to the inhabitants of the surface (of the sun) beneath, and yet be at such a distance aloft as not to annoy them. No objection, says he, ariseth to that great luminary being inhabited; vegetation may obtain there, as well as with us. There may be water and dry land, hills and dales, rain and fair weather; and as the light, so the season, must be eternal; consequently it may easily be conceived to be by far the most blissful habitation of the whole system." (See the *Gentleman's Magazine*, 1787, p. 636.)

W. G.

Monastic Establishments in Scotland (Vol. v., p. 104.).—In reply to CEYREP I would recommend to his notice the following publications; they may assist him materially in his inquiries, viz:

1. "Moore's List of the Principal Monasteries and Castles in Great Britain. Revised by John Caley, Keeper of the Records of the Abbey lands in the Exchequer. 8vo. 1798."

2. "Fragmenta Scoto-Monastica: Memoir of what has been already done, and what Materials exist, towards the Formation of a Scottish Monasticon: to which are appended, Sundry New Instances of Goodly Matter, by a Delver in Antiquity (W. B. Turnbull). 8vo. 1842."

In the Advocates' Library here, there are, I understand, a few MSS. relative to these religious establishments, such as *Rentales;* also Father Richard Hay's MS. entitled *Scotia Sacra*, being an account of the most renowned monasteries in Scotland, with a series of the several bishops, priors, and other governors, &c., written in 1700, folio. T. G. S.

Edinburgh.

Kissing under the Mistletoe (Vol. v., p. 13.).—The editorial reply to AN M. D. seems to me very unsatisfactory. Would it not be more reasonable to refer the custom to the Scandinavian mythology, wherein the mistletoe is dedicated to Friga, the Venus of the Scandinavians; especially when we remember that previous to the introduction of Christianity, the feast of Thor was celebrated by the Northmen at nearly the same period? a fact which also accounts for the Bacchanalian character of the Christian feast. Students of the Edda will remember the importance of the mistletoe in the Scandinavian legends; the story of Loke's attack on Balder hinging upon the parasite character of the plant. It is worth a note in passing, that the holly owes its importance in the Christmas festivities to paganism. The Romans dedicated the holly to Saturn, whose festival was held in December; and the early Christians, to screen themselves from persecution, decked their houses with its branches during their own celebration of the Nativity. SHIRLEY HIBBERD.

The Ring Finger (Vol. v., p. 114.).—I allow all that has been said, though the Rubric in our Prayer Book directs the ring to be placed *on* the fourth finger, and held there, &c. Still I have read of the earliest custom being, after repeating the words "With this ring I thee wed," &c., on coming to "In the name of the Father," to place the ring on the top of the thumb; "and of the Son," to place it on the top of the forefinger; "and of the Holy Ghost," to place it on the top of the third finger; *and*, on repeating the word "amen," to put the ring *down* over the fourth finger; thereby "ratifying and confirming the same." This seems the most *serious* conclusion of the matter. R. F. M.

Sanctus Bell (Vol. v., p. 104.).—The *Glossary of Architecture* is right in its description, but not in its conclusion. There are many instances where the *Sanctus Bell*, or its remains, still exist in the tower or bell chamber. As *e. g.* at Addington, Bucks, the "Parson's Bell," as it is now called there, is to be seen in a small aperture in the wall of the bell-chamber, exposed to the outside, on the west. A similar aperture, size, and position, but *minus* the bell, can also be seen in the tower of Merriott, Somerset. The recess in the wall of the tower of Trumpington Church was clearly for the sacristan (perhaps) to stand in to ring the bell. In the ringing chamber in the tower of Halstock, Dorset, is a *wedge-like* aperture in the wall next the nave; it is about three feet square, and *splays* from a narrow slit in the church over the tower arch. This was evidently for the sacristan to observe the proper times for ringing the bell. The top of the tower, bell-chamber, &c., had been rebuilt about a hundred years since, which may account for no loop-hole now to be seen. No doubt there are many others. R. F. M.

Slang Dictionaries. — The following titles of books of this nature are taken from *A Classical Dictionary of the Vulgar Tongue.* The second

edition, corrected and enlarged. 8vo. London, 1788.

1. "A Caveat for Common Cursetors, vulgarly called Vagabones; set forth by Thomas Harman, Esquier, for the Utilitie and Proffyt of hys Naturall Countrye. Newly Augmented and Imprinted, Anno Domini M.D.LXVII."

2. "The Bellman of London, bringing to light the most notorious villanies that are now practised in the Kingdom. Profitable for gentlemen, lawyers, merchants, citizens, farmers, masters of households, and all sorts of servants, to marke and delightfull for men to reade. Lege, Perlege, Relege. 1608."

3. "English Villanies, seven severall times prest to death by the printers; but (still reviving againe) are now the eighth time (as the first) discovered by lanthorne and candle light. Et cet. . . . . London, 1638."

4. "The Canting Academy; or Villanies discovered: Wherein are shown the Mysterious and Villanous Practices of that Wicked Crew, commonly known by the Names of Hectors, Trapanners, Gilts, et cet., with several new Catches and Songs; also a Compleat Canting Dictionary both of Old Words and such as are now most in Use: a Book very useful and necessary (to be known but not practised) for all People. The Second Edition: London. N.B. — The dedication is signed R. Head."

5. "Hell upon Earth; or the most pleasant and delectable History of Whittington's Colledge, otherwise (vulgarly) called Newgate. Giving an Account of the Humours of those Collegians who are strictly examined at the Old Bailey, and take their Highest Degrees near Hyde Park Corner. . . . . London, 1703."

6. "The Scoundrel's Dictionary, 1754."

Cranmore.

Modern Greek Names of Places (Vol. iv., pp. 470.; Vol. v., p. 14.). — With the utmost deference to so high an authority, on such a subject, as Sir Emerson Tennent, I must deny that Cos, Athens, or Constantinople have been called by the Greeks, Stanco, Satines, or Stamboul.

These corruptions have been made by Turks, Venetians, and Englishmen; and in speaking to barbarians the Greek uses barbarous terms to make himself intelligible; but in speaking to another Greek, and in writing, Athens is Athens, Cos is Cos, and Constantinople is ἡ πόλις.

Very few corruptions of names of places have taken place amongst the Greeks; while every island, peak, and every headland in the Ægean cries out against Venetian barbarism.

Patræ is Patras in the mouths of Englishmen, and Patrasso with Italians: the Greeks call it Πατραι, and generally write it Παλαιαι Πατραι.

Corcyra has lost her name, but has received a correct Greek name, Οἱ Κόρυφοι — the peaks — whether of the citadel or of Mount San Salvador. This has become Corfu. Ithaca has lost her name, and is now Theaki.

A Greek does not know what place you mean.

I should be obliged if any correspondent can tell me whether Paxo is mentioned by any classical author. It has a plural termination: Οι Παξοι εις τους Παξους. L. H. J. T.

Baskerville the Printer (Vol. iv., pp. 40. 123. 211.). — For several years past I have had by me a little memorandum in the handwriting of a friend. It states that Baskerville was once foreman to a stonemason, during which time he had cut some lines upon the tombstone of a poor idiot, who was buried in Edgbaston churchyard. The lines are these:

"If th' Innocent are favourites of Heaven,
And little is required where little's given,
My great Creator has for me in store
Eternal Bliss; what wise man would have more?"

A few days since (Jan. 26), being at Birmingham, I visited Edgbaston churchyard, and on making inquiry for the above-mentioned tombstone, was grieved to learn (from one who resembled the sexton) that nothing had been heard of it since the year 1816. It seems that, with many other tombstones, it had been maliciously broken and destroyed in the said year, and that though a reward had been offered for the detection of the criminals, they had never been discovered. Is all this true? or have I given the epitaph correctly? If not, it is more my misfortune than my fault, for I am as accurate on the matter as I have the power of being at present. Rt.

Warmington.

Story of Ginevra (Vol. v., p. 129.). — Your correspondent ☞ F. is informed that Marwell Old Hall, formerly the residence of the Seymour, and afterwards of the Dacre family, situate between Winchester and Bishops Waltham, is connected by tradition with the story of Ginevra; and the compiler of the *Post Office Directory of Hampshire* (1848) states, that "*the chest, said to be the identical one, is now the property of the Rev. J. Haygarth, Rector of Upham,*" a village in the immediate locality, "*and may be seen in his entrance hall.*" H. Edwards.

Gospal Oaks (Vol. ii., p. 407.; Vol. v., p. 157.). — Buriensis complains that "the inquiry of Stephen has not elicited one answer, nor one additional note of other trees designated as *Gospel Oaks.*" I conjecture that the cause of this silence is, that the oaks so called have long since perished. In this neighbourhood there are two iron-works situated near the boundary of the parishes of Tipton and Wednesbury, which are called respectively *Gospel Oak* Works and Wednesbury *Oak* Works. The tradition respecting the name of *Gospel Oak* is, that it was so called in consequence of it having been the practice in ancient times to read under a tree which grew there, a

portion of the Gospels on the annual perambulation of the bounds of the parish on Ascension Day. That *Gospel Oak* and Wednesbury *Oak* marked the boundary line of the parishes of Tipton and Wednesbury is highly probable. FABER.

West Bromwich.

Your correspondent BURIENSIS (Vol. v. p. 157.) has supplied a quotation from Mr. Hollingsworth to the effect, that these ancient trees were probably Druidical, under whose "leafy tabernacles" the first Christian missionaries preached. This view of their origin is borne out by the ordinary practice of Christian missionaries to the Heathen of the present day, who are frequently driven to the shelter of some umbrageous giant of the forest, to deliver the Word of Life. In some cases I imagine that it may be found that such trees have been rendered sacred by the superstition of the native inhabitants; and it is scarcely venturing too much in supposing, that as the moral wilderness becomes cultivated, that similar traditions with our own may be handed down to future generations, and especially if we look so far forward as to the time when the sable inhabitants of the centre of Africa may in their progress be occupied by curious questions of a bygone age in *their* "N. & Q." EXON.

I quite agree with your correspondent BURIENSIS as to the origin of the title given to various old oak trees in different parts of the country. These trees were no doubt selected on account of either their position, age, or size, as places of assembly for the early Christians, and from them the "Gospel" was, probably, first preached in their respective neighbourhoods.

That these trees were connected with religious observances is evident from the following lines in the 502nd poem of Herrick's *Hesperides*. The poem is addressed "To Anthea:"—

"——— "Dearest, bury me
Under that holy oak, or *Gospel Tree;*
Where, though thou see'st not, thou may'st think upon
Me, when thou yearly go'st procession."

P. T.

Stoke Newington.

"*Asters with Trains of Fire*," *&c.* (Vol. v., p. 154.).—MR. HICKSON's objections to this reading are twofold—matter of opinion, and matter of fact: of course, it is only with the latter that I may presume to interfere.

I beg to refer him to the precepts of Polonius to his son, no further than the third scene of the same play, amongst which he will find this line:

"Costly thy habit, as thy purse can buy."

Although it does not prove that "the English language admits of the formation of a perfect sentence without a verb," yet it does show that the verb need not always be expressed; but may be left to the hearer, or reader, to supply, according to the requirements of the context.

The line just quoted is found amongst a number of imperative precepts—the verb to be supplied is therefore the imperative of "to be"—

"Costly (*let*) thy habit *(be)*," &c.

Similarly, the line to which MR. HICKSON takes exception is found amongst a number of described appearances—the verb, therefore, must be in accordance:

"Asters with trains of fire (*appeared*)," &c.

Many better examples *of this most common license* might doubtless be adduced; but I always like to take the nearest at hand. A. E. B.

Leeds.

P. S.—MR. HICKSON will find it difficult to confine the portents of Cæsar's death to *the night time*. All authorities mention the obscuration of the sun—necessarily from *spots*, if the moon were eclipsed, since sun and moon could not both be *eclipsed* about the same time.

Wiggan, or Utiggan, an Oxford Student (Vol. v., p. 78.).—

"Wigan (John) Chr. Ch., M.A., March 22, 1720.
——————— B. and D.M., July 7, 1727."

appears in *A Catalogue of All Graduates*, &c., created in the University of Oxford, printed at the Clarendon press in the year M.DCCLXXIJ.

W. DN. will also find the following in the same catalogue:—

"Wigan (Geo.) Chr. Ch., M.A., March 28, 1718.
——————— D D., Dipl. by, Jan. 19, 1749.
"Wigan (Tho.) Trin. Coll., M.A., Oct. 23, 1767.
"Wigan (Will.) Chr. Ch., M.A., Nov. 23. 1764."

FABER FERRARIUS.

Dublin.

Hieroglyphics of Vagabonds (Vol. v., p. 49.).—I have a cutting from a newspaper of 1849 confirmative of the truth of this practice:—

"MENDICANT FREEMASONRY.—Persons indiscreet enough to open their purses to the relief of the beggar tribe would do well to take a readily-learned lesson as to the folly of that misguided benevolence which encourages and perpetuates vagabondism. Every door or passage is pregnant with instruction as to the error committed by the patron of beggars, as the beggar-marks show that a system of free-masonry is followed, by which a beggar knows whether it will be worth his while to call into a passage or knock at a door. Let any one examine the entrances to the passages in any town, and there he will find chalk marks, unintelligible to him, but significant enough to beggars. If a thousand towns are examined, the same marks will be found at every passage entrance. The passage mark is a cypher with a twisted tail: in some cases the tail projects into the passage, in others outwardly; thus seeming to indicate whether the houses down the passage

are worth calling at or not. Almost every door has its marks: these are varied. In some cases there is a cross on the brick-work, in others, a cypher: the figures 1, 2, 3 are also used. Every person may for himself test the accuracy of these statements by the examination of the brickwork near his own doorway . . . thus demonstrating that mendicity is a regular trade, carried out upon a system calculated to save time and realise the largest profits!"

A. A. D.

"*The bright lamp that* shone* *in Kildare's holy fane*" (Vol. v., p. 87.).—Moore has given a reference himself as to where the story of the "inextinguishable fire of St. Bridget," alluded to in his melody, may be found: viz. Giraldus Camb. *de Mirab. Hibern.* dist. ii. c. 34. A. A. D.

☞ *Hyrne* (Vol. v., p. 152.).—MR. CHADWICK inquires the meaning of this word. In Bosworth's *Anglo-Saxon Dictionary* I find, "*Hyrne*, a horn, corner;" "*Hirne*, an angle, a corner;" and in Halliwell's *Dictionary of Archaic and Provincial Words* I find "*Hirne*, a corner." In many villages in the fen districts of Lincolnshire are found places called the *Hirne*, the *Hurne*, or the *Horn's-end* all being portions of the respective villages situated in an angle or corner at the extreme end of the parish.

"Horncastle in Lincolnshire, the Banovallum of the Roman geographer Ravennas, derives its name from its situation in an angle formed by the junction of two small rivers, the Bane and the Waring. Horncastle is a corruption of *Hyrncastre*, a fortification in an angle or corner."—See Weir's *Horncastle*.

P. T.

Stoke Newington.

Stops, when first introduced (Vol. v., p. 1.).—In the *Alvearie, or Quadruple Dictionarie*, by Baret, published in 1580, may be found the comma, colon, semicolon, and period. The semicolon appears, as far as my observation has gone, to have been *there* used, not as a stop, but as a note of contraction. The point of interrogation is plentifully scattered throughout the same work; as also, the index ☞.

FRANCISCUS.

☞ *Heraldical MSS. of Sir H. St. George Garter* (Vol. v., p. 59.).—Your correspondent as to MSS. formerly at Enmore may learn their fate on applying to Mr. Woodgate, of Lincoln's Inn. I think the MSS. were sent to the then Lord Perceval. Mr. N. B. Acworth, of the English bar, would also probably know. J. R. P.

Kingswei, Kings-way, or Kinsey (Vol. iv., p. 231.).—In addition to the instances in Oxon and Wilts, already mentioned, the town of Kinsey occurs on the high road leading from Prince's Risborough to Thame. Is *Kinsey*, in this case, a contraction for *Kings-way*, as in Oxon; and is this a continuation of King Athelstan's road?

B. WILLIAMS.

Fouché's Memoirs.—At Vol. iv., p. 455., on the subject of the Duc d'Enghien's murder, Fouché's *Memoirs* are quoted in proof that the saying, "C'était pire qu'un crime, c'était une faute," was claimed as his own by that famous police minister. Indeed, I have little doubt of the fact, which, however, can derive no confirmation or authority from the quoted work; for this nominal autobiography has been pronounced, on a regular trial before the French tribunals, an utter cheat and imposition; though referred to by Mr. Alison, in his *History of Europe*, volume the fifth, p. 482. (original edition), as genuine, as well as by Lord Brougham in the third volume of his *Statesmen;* yet with less decided assertion than by the Scotch historian. Fouché's family at once denounced the fabrication, and obtained heavy damages from the printer; who equally succeeded against the writer, Alphons de Beaumont, and was awarded large damages for the imposition. (See *Gentleman's Magazine* for November, 1842.) It is at present perfectly understood that the sharp and apt antithesis, however immoral, was Fouché's.

Talleyrand's reputation for ready wit fixed on him the paternity of numerous *bons mots*, which have proved to be of alien birth. Voltaire, Piron, Mirabeau, in France; and Chesterfield, Selwyn, Wilkes, &c. in England; with Curran in Ireland, and many others, have similarly obtained credit for pointed expressions not of their utterance, as to the rich are generally given by rumour more than they possess. "On ne prête qu'aux riches," is an apposite proverb, long since indeed stated by the sententious Euripides: "Ὀρῶσσι δὲ οἱ διδόντες εἰς τὰ χρήματα" (*In Fragmentis*). Cicero tells us, in his letter to Volumnius (*Epistol. Famil.* lib. vii. ep. 32.), that the sayings of others had been thus similarly fathered on him: "Ais omnia omnium dicta in me conferri;" and complains, half-humorously and half-seriously, that his supremacy of wit was not sufficiently protected from usurpers or intruders: "Quod parum diligenter possessio *salinarum mearum*, ate procuratore, defenditur," &c. J. R. (Cork.)

The Pelican as a Symbol of our Saviour (Vol. v., pp. 59. 165.). — Shakspeare, in *Hamlet*, alludes to the popular notion respecting this bird:

> "To his good friends thus wide I'll ope my arms,
> And like the *kind, life-rendering pelican*,
> Repast them with my blood."

The best representation I have ever seen of the pelican feeding her young occurs in the works of a Roman printer, in the early part of the eighteenth century, Rocco Bernabo, who has taken for his device a pelican feeding her five young ones, a crown of thorns encircling them.

* Not "lay."

The pelican has a long bag or pouch, reaching the entire length of the bill to the neck. In feeding its young, the bird squeezes the food deposited in the bag into their mouths, by strongly compressing it upon its breast with the bill. (See Calmet and Shaw.) Hence the popular idea.

MARICONDA.

Feb. 10. 1852.

Bow-bell (Vol. v., pp. 28. 140.). — Your correspondent W. S. S. is, I think, right in supposing *Bow-bell* to be almost synonymous with *Cockney*. I quote a passage from the *London Prodigall*, which had once the honour of being attributed to Shakspeare.

"*Enter Sir Lancelot Weathercock Young Flowerdale, &c.* (Sir Arthur Green-hood, Oliver, &c., had been on the stage before.)

"*Lan.* Sir Arthur, welcome to Lewsome, welcome, by my troth.
What's the matter, man? why are you vext?
Oli. Why man, he would press me.
Lan. O fie, Sir Arthur, press him? He is a man of reckoning.
Wea. I that he is, Sir Arthur, he hath the nobles. The golden ruddocks he.
Ar. The fitter for the warrs: and were he not in favour
With your worships, he should see,
That I have power to press as good as he.
Oli. Chill stand to the trial, so chill.
Flow. I marry shall he, presse cloth and karsie, White pot and drowsen broth: tut, tut, he cannot.
Oli. Well, Sir, though you see vlouten cloth and karsie, chee a zeen zutch a karsie coat wear out the town sick a zilken jacket, as thick a one as you wear.
Flow. Well sed, vlitan vlattan.
Oli. A and well sed *cocknell*, and *boe-bell* too. What doest think cham aveard of thy zilken coat, no fer vere thee." — Page iv.

RT.

Warmington.

Cou-bache (Vol. v., p. 131.). — In MR. SINGER'S note on the word *cou-bache*, in the enumeration of the cognate words which would appear to contradict the usual interpretation, he would seem to have forgotten the Greek Βήσσα, which confirms it, and has precisely the meaning of a shaded mountain valley, and certainly belongs to the same tribe of the Indo-Germanic languages as the pure Saxon bæccha. RICHARD F. LITTLEDALE.

White-livered (Vol. v., p. 127.). — The expression *white-livered* had its origin in the auspices taken by the Greeks and Romans before battle, in which the examination of the liver and entrails of the victim formed an essential part. If the liver were the usual shape, and a blood-red colour, the omen was favourable; if pale or livid, it was an augury of defeat. The transition from the victim to the inquirer was easy, and a dastard leader, likely to sustain disgrace, was called "a man of a white liver." RICHARD F. LITTLEDALE.

Dublin.

"*Experto crede Roberto*" (Vol. v., p. 104.). — Your correspondent W. L. may perhaps find the origin of the above phrase in the following epitaph copied from the floor of Exeter College Chapel, Oxford:

"Quam subito, quam certo, experto crede Roberto
PrideAUX, Fratri Matthiæ minori
Qui veneno infœliciter com-
-Esto intra decem horas
Misere expiravit.
Sept. 14, 1627."

What is the meaning of the capitals? Close by is the following:

"Hic jacet in pannis patris op-
-tima gemma Johannes
Prideaux
Mathiæ gemellus qui im-
mature sequutus est fratres
August 1° A.D. 1636."

H. H. G.

Frognal.

"*Oh! Leoline*," *&c.* (Vol. v., pp. 78. 138.). —

"Oh! Leolyn, be obstinately just;
Indulge no passion, and deceive no trust:
Let never man be bold enough to say,
Thus, and no farther, shall my passion stray:
The first crime, past, compels us into more,
And guilt grows *fate*, that was but *choice*, before."
Athelwold, a Tragedy, by Aaron Hill.
Act V. Scene: The Garden.

These lines were first quoted by Madan, in his translation of Juvenal, as a note on the words —

"Nemo repente fuit turpissimus."—Juv. *Sat.* ii. 83.

He prefaced the lines by confessing that he could not recollect where he had met with them; but Gifford, in his translation of Juvenal (3rd edition, 1817), assigns them to "*Athelwold*, a forgotten tragedy by Aaron Hill." I have referred to the play, for the sake of obtaining a correct copy of the quotation, and a reference to Act and Scene. C. FORBES.

Temple.

The Word "*Blaen*" (Vol. v., p. 128.). — The British word *Blaen*, a frequent prefix, means top point, or fore part: hence *Blaenffrwyth*, first fruit; *Blaenafon*, source of a river, &c.

E. ALLEN.

Stoke (Vol. v., pp. 106. 161.). — At Erbistock, near this place (it is called "Saint Erbyn's stoke" in the Valor Ecclesiasticus made temp. Henry VIII.), there is a stone weir across the river Dee, which there washes the base of the rock on which the parish church is built. The use of this weir

is now only to divert a part of the stream to a corn mill; but a weir may have been erected here in ancient times for the purpose of catching salmon, as it is the first weir above Chester on the river Dee. The name of Saint Erbyn is not to be found in the Calendar of Welsh Saints; but I apprehend that the authority of the commissioners of Henry VIII. may be deemed sufficient for placing his name in the next edition of the Calendar that shall be published. ☞

Wrexham Regis.

The quotation from *Bosworth* is doubtless correct. Blomfield, in his *History of Norfolk*, when describing *Stoke-ferry*, says:

"This town stands on the river Wissey, and in the Book of Domesday it is wrote '*Stoches*;' not taking its name from *stoch*, (i. e.) some wood, but from *stow*, a dwelling or habitation, and *ches*, or *kes*, by the water."

There are two villages of the name of *Stoke* in Norfolk, and both are situate on small streams.

J. F. F.

West Newton.

A Baron's Hearse (Vol. v., p. 128.).—The editorial reply in this page has referred to the Note on Funerals which I prefixed to *Machyn's Diary*; and from that book may certainly be gathered the best possible notion of the style and character of the hearse, and other paraphernalia attendant upon funerals in England during the sixteenth century. But in a book which I edited for another Society, namely, *The Unton Inventories*, 1841, will be found the authority for Lloyd's statement relative to the funeral of Sir Henry Unton: it is the certificate in the College of Arms, which states that he was buried at Faringdon "with a baron's hearse, and in the degree of a baron, because he died ambassador leidger for France." A Lord Mayor of London, dying in office, was in like manner interred with the observances due to a baron. It appears from Sir Henry Unton's papers that he was usually addressed as "My Lord" whilst in France as ambassador. May I inquire whether that practice is still kept up towards ambassadors who are not peers? or, if not, when did it cease?

John Gough Nichols.

The Bed of Ware (Vol. v., p. 128.).—There is an engraving of the Bed of Ware in Clutterbuck's *History of Hertfordshire*, and another in Shaw's *Ancient Furniture*. J. G. N.

[We are also reminded by Mr. C. H. Cooper that it is engraved in Knight's *Pictorial Shakspeare*.]

Symbolism of Death (Vol. iii., pp. 450. 501.).—Will you permit a Note to say, that Herder, after Lessing, and in continuation of his essay, wrote on the subject of "Death, as symbolically represented by the Ancients." Lessing's treatise was lately mentioned by one of your correspondents, without any notice of Herder's. J. M.

General Wolfe (Vol. iv., p. 438.).—I send the following "Notes from Newspapers," thinking they may be of service to ℨ.:—

"His Majesty has been pleased to appoint the Hon. Col. Wolfe to be Inspector of all the marines."—*London and County Journal*, May 13, 1742.

"To Rome from Pontus, thus great Julius wrote,
I came, I saw, and conquer'd, ere I fought.
In Canada, brave Wolfe, more nobly tried,
Came, saw, and conquer'd,—but in battle died.
More glorious far than Cæsar's was his doom,
Who lived to die for Tyranny in Rome."

London Chronicle, August 18. 1774.

These lines are headed "An Epitaph intended for General Wolfe." They are signed by E. D.

In the *Illustrated London News* of Jan. 24 is the popular air known as "General Wolfe's Song," which, according to Sir H. Bishop's "note," is said to have been composed by him the night previous to the battle on the Plains of Abraham.

H. G. D.

Proverb (Vol. iv., p. 239.).—Fuller defines a proverb "much matter decocted into few words."—*Worthies*, ch. ii. R. W. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

When we remember the ill-drawn and gaudily coloured prints with which, until these few years, it was the fashion to illustrate all books intended for the use and amusement of young people, we cannot but be forcibly struck with the improvement which has taken place in this respect. These remarks have been suggested to us by a couple of children's books just issued by Messrs. Addey, in the illustration of which those tasteful publishers have employed the able pencil of Hablot Browne. The first, *Home and its Pleasures, Simple Stories for Young People*, by Mrs. Harriet Myrtle, contains eight admirable designs; while *Aunt Effie's Rhymes for Little Children*—and Aunt Effie is a most capital writer of Rhymes for Babyland—is enriched with no less than twenty-four illustrations, some of which are rich in the peculiar humour of this artist. To the same house we are also indebted for a work of still higher interest, namely, a new and complete edition of *The Danish Fairy Legends and Tales*, by Hans Christian Andersen, containing (besides a Memoir of the Author) no less than forty-five tales, translated direct from the original language, and not through any German version. This will be good news to all who know and admire the playful humour and deep imaginings of the great Danish Story Teller.

Child's Play, Seventeen Drawings by E. V. B., demands notice, not as a work of literature, but of Art, and Art of a very high order. For fancy, grace, and simplicity, these exquisite illustrations of some of our old Nursery Rhymes may challenge comparison with any works of a similar character with which we are acquainted. Produced by the Anastatic process, they show how available that process may be made to the

requirements of the amateur: for, admirable as are these designs, they owe their existence to the taste and artistic skill of a lady; for we believe "E. V. B." designates the Hon. Mrs. Boyle. Little wonder, as poor Theodore Hook would have said, to find one of the *Cork* family distinguished for *drawing*.

Books Received.—*The Relations between the Holy Scriptures and some parts of Geological Science*, the fifth edition of a well-known and much esteemed work by the late Dr. Pye Smith, forms the new issue of Bohn's *Scientific Library*. His *Antiquarian Library* has been enriched by the publication of the second volume of *The Works of Sir Thomas Browne*, containing the last three books of the *Vulgar Errors*, his *Religio Medici*, and *The Garden of Cyrus*. The fifth volume of *The Works of Plato*, containing the *Laws*, translated by George Burges, has been added to the *Classical Library*. *Home Truths for Home Peace, or, "Muddle" Defeated; a Practical Inquiry into what chiefly mars or makes the Comfort of Domestic Life, chiefly addressed to Young Housewives*, is an attempt at the exposure and destruction of their most insidious and deadly enemy, and deserves to be well known for the good sense, right feeling, and quaint humour, with which its praiseworthy object is inculcated. Lebahn's *Henry von Eichenfels, Wonderful History of Peter Schlemihl, Egmont by Goethe, Wilhelm Tell by Schiller*. Although there is no royal road to learning, it is unquestionable that the journey may be shortened, and the path rendered less wearisome by the company of judicious guides. The four books edited by M. Falck Lebahn, whose titles we have just enumerated, consisting of well-known masterpieces of his country's literature, each accompanied by a vocabulary, complete, both as regards the words and the difficult phrases in the several works to which they are attached, belong to this class, and will greatly facilitate the self instructor in his acquirement of a language which is not only one of the richest in Europe in indigenous works, but far richer than any other in its translations from all other languages.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Edwin and Emma. Taylor, 1776.
Annual Register, from 1846 inclusive to the present time.
Medico Chirurgical Transactions. From Part II. of Vol. XI. March, 1819; and also from Vol. XXX.
The Code Matrimonial. Paris, 1770.
Pro Matrimonio Principis cum defunctæ uxoris sorore contracto responsum Juris, Collegii Jurisconsultorum in Academiâ Rintelensi. Published about 1655.
Gregory's (Dr.) Second Memorial to the Managers of the Royal Infirmary, Edinburgh.
Heron's (Sir Robert) Notes. First Edition. Privately printed.
Cobbett's State Trials. 8vo. Vol. VIII. 1810.
Arnott's Physics. 2 Vols.
Isr. Clauderi Disputatio de Sale sub præsidio Sagittarii. Jenæ, 1650.
Crescent and the Cross. Vol. I. Third Edition.
Mackinnon's History of Civilisation. Vol. II. 1846.
Lite's Dodoens' Herbal. First Edition. (An imperfect copy to complete another.)
Turner's A Booke of the Natures of the Bathes in England. 1568. (An imperfect copy to complete another.)
A Most Excellent and Perfecte Cornish Apothecary. 1561. (An imperfect copy to complete another.)

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Notes and Queries in China. *It will be seen by a communication in the present Number that "N. & Q." has at length entered the Celestial Empire. We are gratified by the fact, and cannot resist therefore laying before our readers the following extract from the private note which accompanied several communications from an old contributor who has removed to that remote quarter of the world:*—"*I perceive that you have reached India in an Eastern direction; and trust that you will allow one who was a slight contributor at home, to avail himself of your publication in a still more distant oriental land. The "N. & Q." since my introduction of them, have excited here (Victoria, Hong Kong) a remarkable interest in many.*"

The letter to Mr. Hampson *has been forwarded; as has also the one addressed to our Querist respecting the "Ruthvens."*

Ægrotus. *We have thought we should better serve the cause which our correspondent has at heart, by not calling attention to the subject of his query.*

C. B. T. *shall receive a note from us.*

L. I. N. *Many thanks. We have forwarded her communication and specimen of bachelor's buttons to our correspondent.*

The Tradescants. *We take this opportunity of calling the attention of our readers to the attempt which is making to raise funds for the restoration of the Tomb of the Tradescants, &c., and of which particulars will be found in our advertising columns. We have reason to believe that we shall, in the course of a short time, be enabled to lay before our readers some new and valuable illustration of their history.*

E. N. *will find in some modern German books, that capital letters are not even used at the commencement of sentences.*

Diabolus Gander. *The enigma*—

"'Twas whispered in heaven," &c.

was, we believe, written by Lord Byron.

Juvenis *is in type, although, like many other articles, unavoidably omitted this week for want of room.*

H. B. *The "Macaronie Poem" has already appeared in "N. & Q." No. 119. p. 123.*

A. A. D. *The Queries shall have early insertion. The suggestion is a good one, and we will see how far we can adopt it.*

Robert de Welle. *Has* H. W. (*the querist*) *on* G. H. D. (*the respondent*) *any objection to our communicating his name to the other?*

Ambrose Florence *will find his Query on "White Livers" in* No. 119. p. 127., *and the subject of the mistletoe is still under discussion in our columns.*

Our correspondence has increased so much, during the last few weeks, that we are compelled to solicit the indulgence of our friends for the postponement of many of their communications.

Replies Received. — *Princes of Wales — Extraordinary Number of Children—Long Meg of Westminster — Moonlight — Frozen Sounds — Martinique — Bachelor's Buttons — Old Books and New Titles — Old Scots March — Miniature of Cromwell — Meaning of Hyrne — Mull — Stickle — Equestrian Statue of Elizabeth — Donkey — L'Homme de* 1400 *Ans. — Greek Translation of Ovid — Dulcarnon — Olivarius Eale — Mother Damnable — News — Covines, &c.* (*from* P. T.) *— Dictionary of Provincial Words—Sterne in Paris, &c.* (*from* Cowgill)*—Praed's Charades — Byron's Hymn to Ocean — Did St. Paul quote Aristotle — Junius Rumours, &c.* (*from* J. C.) *— Dr. Johnson's House — Quid est Episcopus—Family Likenesses—Etymology of Church—Paper-making in England — Muggleton — Archaic Words—Enigmatical Epitaphs — Moravian Hymns — Hernshaw.*

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Notes.

SOUTH SEA PLAYING CARDS.

It is pretty generally known that, during the South Sea mania, a pack of playing cards was published in illustration of the prevailing folly. Each card contained a caricature of one of the numerous bubble companies, with a pertinent verse underneath. These cards are now extremely rare. I never saw a complete set, nor do I know where one is to be found. Some time ago a friend kindly furnished me with a copy of all the verses (except one), and as I am not aware that they have been printed separately, I beg to forward a transcript for preservation in "N. & Q.;" not because I think they have any excellence to recommend them, but because it is desirable that so curious a record of a very extraordinary time should not be entirely lost.

Perhaps some of your correspondents can supply the missing verse:—

SPADES.

Ace. *River Douglas.*

"Since bubbles came in vogue, new arts are found
To cut thro' rocks, and level rising ground;
That murmuring waters may be made more deep,
To drown the knaves and lull the fools asleep."

Two. *Grand Fishery.*

"Well might this bubble claim the style of grand,
Whilst they that raised the same could fish by land;
But now the town does at the project pish,
They've nothing else to cry but stinking fish.

Three. *Cleaning the Streets.*

"A cleanly project, well approved no doubt,
By strolling dames, and all that walk on foot.
This bubble well deserves the name of best,
Because the cleanest bite of all the rest."

Four. *Fish Pool.*

"How famous is the man that could contrive,
To serve this gluttonous town with fish alive.
But now we're bubbled by his fishing pools,
And as the men catch fish, the fish catch fools."

Five. *York Buildings Water Company.*

"You that are blest with wealth by your Creator,
And want to drown your money in Thames water,
Buy but York buildings, and the cistern there
Will sink more pence than any fool can spare."

Six. *Insurance on Lives.*

"Come all ye gen'rous husbands with your wives
Insure round sums on your precarious lives,
That to your comfort, when you're dead and rotten,
Your widows may be rich when you're forgotten."

Seven. *Stockings Company.*

"You that delight to keep your sweaty feet,
By often changing stockings, clean and neat,
Deal not in stocking shares, because I doubt
Those that buy most 'ere long will go without."

Eight. *Puckles Machine* (Bullets round and square).

"A rare invention to destroy the crowd
Of fools at home, instead of foes abroad.
Fear not, my friends, this terrible machine,
They're only wounded that have shares therein."

Nine. *Welsh Copper.*

"This bubble for a time may current pass,
Copper's the title, but 'twill end in brass;
Knaves cry it up, fools buy, but when it fails,
The losing crowd will cry '*lots splutter a'nails.*'"

Ten. *Providing for and employing all the Poor of Great Britain.*

"The poor when managed and employ'd in trade,
Are to the public welfare useful made.
But if kept idle, from their vices spring
W——s for the stews, and soldiers for the king."

Knave. *Raddish Oil.*

"Our oily project with the gaping town,
Will surely for a time go smoothly down.
We sow and press to carry on the cheat:
To bite Change Alley is not fraud, but wit."

Queen. *For erecting Hospitals for taking in and maintaining Illegitimate Children.*

"Love on, ye jolly rakes and buxom dames,
A child is safer than venereal flames;
Indulge your senses with the sweet offence,
We'll keep your bastards at a small expence."

King. *An inoffensive Way of emptying Houses of Office.*

"Our fragrant bubble, would the world believe it,
Is to make human dung smell sweet as civet;
None sure before us ever durst presume
To turn a . . . . into a rich perfume."

Clubs.

Ace. *Lute-string Co.*

"These crafty managers have play'd for years
The world as many tricks as dancing bears,
By bubbling too they broke their ancient rules;
They first made lute-strings, but they now make fools."

Two. *Paste-board Manufacturing Co.*

"As empty sayings flow from windy fools,
So pasteboard bubbles rise from paper skulls.
Madness must surely be the town's disease
When knaves get money by such whims as these."

Three. *Trade to Harborough.*

"You that delight to take up foreign linen,
At Harbro' made, a little town near Bremen,
Encourage trade abroad for time to come,
And, like kind fools, neglect your own at home."

Four. *Saltpetre.*

"Come all ye black infernal powder makers,
And Rocketeers that deal in squibs and crackers,
Buy petre stock, let me be your adviser,
'Twill make you (tho' not richer) much the wiser."

Five. *For Bleaching Coarse Sugars.*

"Fair tattling gossips, you that love to see
Fine sugar blended with expensive tea,
Since you delight in things both dear and sweet,
Buy sugar shares, and you'll be sweetly bit."

Six. *Fatting of Hogs.*

"Come all ye bacon making, greasy rogues
That want good names for your meagre hogs,
Send them to us, and at a small expence,
We'll fat 'em up with offal, blood, and grains."

Seven. *Rose Insurance from Fire.*

"Projecting sure must be a gainful trade,
Since all the elements are bubbles made;
They're right that gull us with the dread of fire,
For fear makes greater fools than fond desire."

Eight. *Buying Seamen's Tickets.*

"As the case stands, the Wapping wives all buy
The seamen's tickets for a small supply;
But 'tis no matter whether spendthrift slaves
Are choused by Wapping w——s, or bubbling knaves."

Nine. *Liverpool Fresh Water.*

"This town does to our Western Islands deal,
And serves 'em with malt liquors, and with meal,
Both excellently good! then how in nature
Can people brew fine drink, yet want fresh water."

Ten. *Bleaching of Hair Company.*

"Here dirty brown, dark red, and yellow hair,
Are bleach'd to colours that are fine and fair,
Then blended, — so that half the w——s in town
Contribute to adorn one addled crown."

Knave. *Freeholders Company.*

"Come all ye spendthrift prodigals that hold
Free land, and want to turn the same to gold,
We'll buy your all, provided you agree
To drown your purchase-money in South Sea."

Queen. *Lending Money on Bottomry.*

"Some lend their money for the sake of more,
And others borrow to increase their store; —
Both these do oft engage in Bottomree,
But curse sometimes the bottom of the sea."

King. *Irish Sail Cloth.*

"If good St. Patrick's friends should raise a stock,
And make in Irish looms true hollands duck,
Then shall this noble project, by my soul,
No longer be a bubble, but a bull."

HEARTS.

Ace. *Hemp and Flax.*

"Here hemp is served for stubborn rogues to die in,
And softer flax for tender skins to lie in,
But should the useful project be defeated,
The knaves will prosper, and the fools be cheated."

Two. *Manuring of Land.*

"A noble undertaking, but abused,
And only as a tricky bubble used;—
Much they pretend to, but the public fear,
They'll never make corn cheap, or horse-dung dear!"

Three. *Coal Trade from Newcastle.*

"Some deal in water, some in wind like fools,
Others in wood, but we alone in coals;
From such like projects a declining nation
May justly fear a fatal inflammation."

Four. *Water Engine.*

"Come all ye culls, my water engine buy
To pump your flooded mines and coal-pits dry:
Some projects are all wind, but ours is water,
And tho' at present low, may rise herea'ter."

Five. *Royal Fishery of Great Britain.*

"They talk of distant seas, of ships and nets,
And with the style of Royal, gild their baits;
When all that the projectors hope or wish for
Is to catch fools, the only chubs they fish for."

Six. *Erecting Houses of Office in Britain for Strangers and Travellers.*

"A useful project merrily advanced,
Tho' chiefly by town-nightmen countenanced,
Design'd to sweeten the North British nation,
And put close stools and bedpans out of fashion."

Seven. *Building Ships to let to Freight.*

"Who but a nest of blockheads to their cost,
Would build new ships for freights when trade is lost?
To raise fresh barks must surely be amusing,
When hundreds rot in docks for want of using."

Eight. *Drying Malt by the Air.*

"Of all the windy projects now in vogue
To fleece the fool, and feed the cunning rogue,
The malting bubble seems to be most fair,
Because our maltsters own they work by air."

Nine. *English Copper and Brass Company.*

"The headlong fool that wants to be a swopper
Of gold and silver coin for English copper,
May in Change Alley prove himself an ass,
And give rich metal for adult'rate brass."

Ten. *Exporting Timber from Germany.*

"You that are rich and hasty to be poor,
Buy timber export from the German shore;
For gallowses built up of foreign wood,
If rightly used, may do Change Alley good."

Knave. *For Erecting Salt-works in Holy Island.*

"Here by mixt elements of earth and water,
They make a mud that turns to salt herea'ter,
To help the project on among Change dealers,
May all bad wives, like Lot's, become salt pillars,
Since crowds of fools delight to be salt sellers."

Queen. *Curing Tobacco for Snuff.*

"Here slaves for snuff are sifting Indian weed,
Whilst th' overseer does the riddle feed.
The dust arising gives their eyes much trouble,
To show their blindness that espouse the bubble."

King. *Whale Fishery.*

"Whale fishing, which was once a gainful trade,
Is now by cunning heads a bubble made,
For round the Change they only spread their sails,
And to catch gudgeons, bait their hooks with whales."

DIAMONDS.

Ace. *Sir J. Lambert's Improvement of Land Company.*

"The famous knight that is the sole projector,
Of this new bubble, is a South director;
But 'twod be better taken at his hands,
To raise poor South Sea, than improve poor lands."

Two. *Greenland Trade.*

"This project was to catch, to cut or boil,
Huge whales and other monstrous fish to oil;
A stinking bubble tho' of late so dear,
Yet now the greatest sharers stink for fear."

Three. [Wanting.]

Four. *Insurance on Horses.*

"You that keep horses to preserve your ease,
And pads to please your wives and mistresses,
Insure their lives, and if they die we'll make
Full satisfaction, or be bound to break."

Five. *Bahama Islands.*

"Rare fruitful isles, where not an ass can find
A verdant tuft or thistle to his mind.
How then must those poor silly asses fare,
That leave their native land to settle there?"

Six. *Insurance on Ships.*

"In vain are all insurances,—for still
The raging winds must answer heaven's hill;
To what wise purpose do we then insure,
Since some must lose whate'er the sea devour?"

Seven. *Rock-salt.*

"You that are willing to preserve your meat
In winter savoury, and in summer sweet,
Encourage this salt project, and your coin
Will turn to some account—at least to brine."

Eight. *Settling Colonies in Acadia, N. America.*

"He that is rich and wants to fool away
A good round sum in North America,
Let him subscribe himself a headlong sharer,
And asses' ears shall honour him or bearer."

Nine. *Pennsylvanian Company.*

"Come all ye saints that would for little buy
Great tracts of land, and care not where they lie,
Deal with your Quaking friends, they're men of light;
The spirit hates deceit, and scorns to bite."

Ten. *Purchasing Estates illegally detained.*

"You that have dormant titles to estates,
Piled on your closet shelves to feed the rats,
Sell them to us, we'll gratify your spite,
And plague the rogues that rob you of your right."

Knave. *Coral Fishery.*

"Coral, that beauteous product only found
Beneath the water and above the ground,
If fish'd for as it ought, from thence might spring
A Neptune's palace for a British king."

Queen. *Furnishing Funerals to all Parts of Great Britain.*

"Come all ye sickly mortals, die apace,
And solemn pomps your funerals shall grace;
Old rusty hackneys still attend each hearse,
And scarecrows in black gowns complete the farce."

King. *Temple Mills.*

"By these old mills strange wonders have been done,
Numbers have suffer'd, yet they still work on;
Then tell us, which have done the greater ills,
The Temple lawyers, or the Temple Mills?"

JNO. SUDLOW.

BIRTHPLACE OF THE EMPRESS JOSEPHINE.

It is commonly believed that the Island of Martinique was the birthplace of Marie Josephine Rose Tascher de la Pagerie, better known as the Empress Josephine. It would seem, however, from the following circumstances, that St. Lucia has a preferable claim to that distinction. By the treaty of Paris (10th February, 1763), St. Lucia, until then one of the neutral islands, was ceded to France, and was made a dependency of Martinique. The first step adopted by the local authorities on that occasion, was to offer extensive grants of land in St. Lucia to such families in Martinique as might be disposed to settle in the former island; and among those who took advantage of the proposal was M. de Tascher, the father of Josephine. In the course of the year 1763 he came over to St. Lucia, and settled with his family on the crest of a hill called *Paix-Bouche*, within a few miles of the site now occupied by the principal town. Here they continued to reside until 1771, when M. de Tascher, having been selected for the office of President of the *Conseil Souverain* in Martinique, returned with his family to that island, taking with him a child seven years old, to whom Madame de Tascher had given birth at *Morne Paix-Bouche* on the 24th June, 1764, and who was destined to become the wife of Bonaparte and the Empress of France.

The fact that M. de Tascher and his family settled in St. Lucia after the Treaty of Paris, is too well established to require corroboration. The fact that his residence there extended from 1763 to 1771, is no less certain. While collecting materials some years ago for the history of St. Lucia, I met with the most authentic proofs of this circumstance; but having returned the books and documents to the several parties to whom they belonged, I am unable at this moment to give a special reference under this head. As regards the particular date of Mademoiselle De Tascher's birth, I am indebted for a knowledge of it to no less an authority than M. Sidney Daney, the author of a voluminous history of Martinique, who, while asserting that she was born on the paternal estate in that island, records the date in the following words:

"Cette année 1764 fut signalée par la naissance d'une femme qui, tout en parvenant à la plus glorieuse des destinées humaines, devait être à la fois le symbole le plus doux de cette divine charité. Le vingt-quatre Juin naquit aux Trois-Ilets, sur l'habitation de ses parens, Marie Josephine Rose Tascher de la Pagerie."

That the claim of St. Lucia to the honour of having given birth to that remarkable woman is no idle dream, no imaginary pretension, now set up for the first time, can be shown by many circumstances. From her coronation in 1804, to her death in 1814, there were several persons in St. Lucia who asserted their knowledge of the fact. Some of them were still living in 1825, when the late Sir John Jeremie came to St. Lucia and collected information on the subject. In 1831 that able judge published in a local newspaper a short historical notice of St. Lucia, in which he gives the following unequivocal testimony on this question. I quote from the *St. Lucia Gazette and Public Advertiser* of 23rd February, 1831:

"On the summit of one of its (St. Lucia's) highest mountains, the *Paix-Bouche* (a word which in Negro-French is significantly expressive of silence), on a spot surrounded by trees, apparently the growth of centuries, it might be supposed that here at least the very name of the extraordinary being who has given an impulse to the age of Napoleon had scarcely reached. A few yards from the almost impracticable and faintly traced path is the mouldering foundation of a decayed cottage. *That was the birthplace of Josephine.* The inhabitants of Martinique, with whom all the St. Lucia families are connected, lay claim to Josephine as their countrywoman. The fact is, however, as I have stated it; and this was admitted by one of her own family at Martinique to a lady of our island, but with the truly French addition, 'qu'elle n'avait fait qu'y naître.' The companion of her childhood was Mr. Martin Raphael, late a councillor of the royal court, who is still living, and who on visiting France was kindly received by her at Malmaison. Madame Delomel, who died but a few months ago at a very advanced age, knew her well."

On my arrival in St. Lucia in 1831, an old woman of colour, named *Dédé*, was pointed out to me as having been in the service of the Taschers at *Morne Paix-Bouche*. She was then residing with the family of Mr. R. Juge, the President of the Court of First Instance, and that gentleman assured me that nothing was more certain than that Josephine was born in St. Lucia. I afterwards had several conversations with *Dédé* on the subject, and she confirmed Mr. Juge's statement, adding that she was present at the time of Jo-

sephine's birth, and was employed as her *bonne* until the departure of the family for Martinique. *Dédé* was an intelligent old dame, then about eighty years of age, and was greatly respected by every one.

I am aware that all this is at variance with the biographical records of our time, which assign Martinique as the place of Josephine's birth. But this inaccuracy may be accounted for on the following grounds. 1st. St. Lucia is within a short distance of Martinique, and at the period of Josephine's birth was a dependency, a portion, as it were, of that colony. 2nd. The family had long been settled in Martinique before they came to St. Lucia, and all their predilections were for the former island. 3rd. Their sojourn in St. Lucia was not of long duration, and in a few years the circumstance of their having been there at all was probably forgotten by the public. 4th. There was no priest in St. Lucia in 1764, by whom the child might have been christened, and the place of her birth established beyond dispute. 5th. When at a subsequent period she was baptized in Martinique, it happened naturally enough that there was no one present who had any knowledge of her having been born in St. Lucia, or who felt any concern in the matter. 6th. M. De Tascher had now become a personage of some distinction, and he was probably not unwilling to efface the recollection of his having been, at one time, a needy planter in the wilds of St. Lucia. 7th. Facts which have since acquired an obvious importance, were of none at all in 1771. The suppression of such a circumstance, whether intentional or accidental, would have attracted no notice at that period of the history of the Taschers. It was not then anticipated that a member of the family would, at no very remote period, become associated with the greatest actor in the most extraordinary revolution in the world's history, and prove herself not unworthy of so exalted a destiny.

All that relates to the Empress Josephine receives an added degree of interest from recent occurrences. It would be strange if the wife who was discarded by Napoleon because she could not give him an heir for the imperial throne, should give him, if not an heir, his first successor, in the person of her grandson, Prince Louis Napoleon. As regards St. Lucia, too, there is a coincidence which may be worth mentioning. When Napoleon fell into our hands after the battle of Waterloo, St. Lucia was the place *first* selected for his exile; but in consequence of the dangers likely to arise from its proximity to Martinique, the scheme was relinquished, and the preference given to St. Helena.

HENRY H. BREEN.

St. Lucia.

NOTES ON HOMER, NO. III.

(*Continued from* Vol. v., p. 172.)

Lachmann and Grote. New Views.

Agreeably to my promise at the conclusion of my former article, I continue and conclude my remarks on the Homeric question.

Nitzsch, one of Wolf's most indefatigable and learned opponents, examined his theory with the closest critical nicety, and, by proving its fallaciousness, he shook the stability of it very much — not wholly, however, because disproof does not always engender disbelief; scholars were beginning to lose faith therein, when, ten years ago, the late Carl Lachmann revived it, with certain modifications, in his *Fernere Betrachtungen über die Ilias* (Abhandl. Berlin. Acad. 1841), where he has proposed the following views: —

That the Homeric poems were not composed by one man, but by several, working together; and that, after the collection of these lays by Peisistratos, the history of them is precisely as given us by classical writers.

This proposition, to use the words of Grote*, "explains the gaps and contradictions in the narrative, but it explains nothing else;" and is further refuted by the actual facts of the poems themselves †, where, as we find, no contradictions bearing on this point occur, and the whole sixteen poets (for such is Lachmann's number) concur in killing and sending off the stage, so to speak, these considerable chieftains (and all in the first battle after the secession of Achilles), Elephenor, chief of the Eubœans ‡, Tlepolemos, of the Rhodians §; Pandaros, of the Lycians ‖; Odios, of the Halizonians ¶; Pirous and Acamas, of the Thracians**; besides many of inferior note. None of these reappear in the whole course of the work; and it seems strange, as Mure continues, that "any number of 'independant poets' should have so harmoniously dispensed with the services of all six in the sequel." And he then cites the solitary discrepancy, Pylæmenes, as the only exception††, whose death is related in the fifth, and who weeps at his son's funeral in the thirteenth book. This, however, Mure explains as an oversight on the part of the poet (which is, however, *impossible*), or to the more probable cause of an interpolation of verses 658 and 659 by an early rhapsodist, "better versed in the 'Battle of the Ships,' as his habitual part in the recital, than in the 'Prowess of Diomed.'"

Grote also objects to the modifications of Lachmann, and in the following words:

"The advocates of the Wolfian theory appear to feel the difficulties which beset it: for their language is

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* Grote, vol. ii. p. 231.

† Mure, Appendix C., vol. i. p. 507.

‡ IA. iv. 469. § IA. v. 659.

‖ IA. v. 290. ¶ v. 39. ** iv. 527., vi. 7.

†† v. 576., xiii. 658.

wavering in respect to these supposed primary atoms. . . . I will add in respect to his [Lachmann's] dissertations, so instructive as a microscopic examination of the poem, 1. That I find myself constantly dissenting from that critical feeling on the strength of which he cuts out parts as interpolations, and discovers traces of the hands of distinct poets: 2. That his objections against the continuity of the narrative are often founded upon lines which the ancient scholiasts and Mr. Payne Knight had already pronounced to be interpolations: 3. That such of his objections as are founded upon lines undisputed admit, in many cases, of a complete and satisfactory reply." *

Grote's own opinions on the subject are difficult to arrive at, but what he *has* said is mostly true. These three different views of the Homeric controversy have, as I have said, occupied the world since thinking on the subject began; each hypothesis has found most able, critical, and quibbling adherents and opponents, each affirming and proving, after his own way, what the others denied and scouted.

There is another author who has likewise discussed the subject of Homer, and in a way more attractive to the general reader; and that is the finely-feeling and learned Walter Savage Landor, in his *Pericles and Aspasia*. Speaking in the person of Pericles, he says † : —

"I have no paradox to maintain, no partiality to defend. Some tell us there were twenty Homers; some deny that there was ever one. *It were idle and foolish to shake the contents of a vase in order to let them settle at last.* We are perpetually labouring to destroy our delights, our composure, our devotion to superior power. Of all the animals on earth we least know what is good for us. My opinion is, that what is best for us is our admiration of good. No man living venerates Homer more than I do. He was the only author I read when I was a boy; for our teachers are usually of opinion that wisdom and poetry are, like fruits for children, unwholesome, if too fresh. Simonides had indeed grown somewhat sound; Pindar was heating; Æschylus . . . ay, but Æschylus was almost at the next door. Homer then nourished my fancy, animated my dreams, awoke me in the morning, marched with me, sailed with me, taught me morals, taught me language, taught me music, and philosophy, and war."

Agreeing with my honoured friend in what I have italicised above, I think it is time that the Homeric question were set at rest, and, to atone for our error in shaking the vase, let it remain at peace for ever. I offer my reflections on the subject with extreme diffidence, yet, though I confess myself open to correction, and desirous of it, as a friend to literature, I cannot say that I think my views will be found far from an approximation to the truth, which, at this remote age, is all we can possibly arrive at. As Plinius Secundus held that there was no book so bad but that something might be learned from it, so I hold that there is no theory so bad (always excepting that one put forth by some escaped Bedlamite, of Shakspeare's non-being, and that his works were the composition of the monks), but that there lies some truth at the bottom of it. On that principle I have endeavoured "to lay the keel" (as Southey used to say of his planned poems) of a reconciliation between all the beliefs of all the theorists.

I will state my theory, as I have done the others, in the plainest possible terms; and, to begin at the beginning, I must go back to the origin of song. Is it possible that an army like that of the Hellenes when at Troy, had no idea of passing the weary evenings except in drinking and talking? No: surely not. We find Phemios singing, in the *Odyssea*, lays of much the same kidney as those in Athenæos, and in Xenophon's *Symposion*. These were short recitals of some particular circumstance of antiquity, half religious and half earthly. No doubt the common sailors of some fifty years ago, some one qualified to "discourse in excellent music" among them. Many of these, like those of the negroes in the United States, were extemporaneous, and allusive to events passing around them. But what was passing around them? The grand events of a spirit-stirring war; occurrences likely to impress themselves, as the mystical legends of former times had done, upon their memory; besides which, a retentive memory was deemed a virtue of the first water, and was cultivated accordingly, in those ancient times. Ballads at first, and down to the beginning of the war with Troy, were mere recitations with an intonation. Then followed a species of recitative, probably with an intoned burden. Tune next followed, as it aided the memory considerably.

It was at this period, about four hundred years after the war, that a poet flourished of the name of Melesigenes, or Meonides, but most probably the former. He saw that these ballads might be made of great utility to his purpose of writing a poem on the social position of Hellas, and as a collection he published these lays, connecting them by a tale of his own. This poem now exists under the title of the *Odyssea*. The author, however, did not affix his own name to the poem, which, in fact, was great part of it remodelled from the archaïc dialect of Crete, in which tongue the ballads were found by him. He therefore called it the poem of *Homeros*, or the Collector.* But this is rather a

* *Hist. of Greece*, vol. ii. p. 232. n. 1.

† *Pericles and Aspasia*, Letter LXXXIV. — *Works*, vol. ii. p. 387.

* Welcker, *Der Epische Cyclus*, p. 127. Professor Wilson, in his *System of Hindu Mythology* (Introduct. p. lxii.), has the following passage, quoted by Grote: "The sage Vyasa is represented not as the author, but

proof of his modesty and talent, than of his mere drudging arrangement of other people's ideas, for, as Grote has finely observed, arguing for the unity of authorship, "a great poet might have recast pre-existing separate songs into one comprehensive whole; but no mere arrangers or compilers would be competent to do so."*

While employed on the wild legend of Ulysses, he met with a ballad recording the quarrel of Achilles and Agamemnon; his noble mind seized the hint that there presented itself, and the *Achilleïs*† grew under his hand. Unity of design, however, caused him to publish the poem under the same pseudonyme as his former work; and the disjointed lays of the ancient bards were joined together, like those relating to the Cid, into a chronicle history, named the *Iliad*.† Melesigenes knew that the poem was destined to be a lasting one; and so it has proved. But first, the poems were destined to undergo many vicissitudes and corruptions, by the people who took to singing them in the streets, assemblies, and agoras. However, Solon first, and then Peisistratos, and afterwards Aristoteles and others, revised the poems, and restored the works of Melesigenes Homeros to their original integrity in a great measure. But that this was of no great avail is evident from the corruption *οἰωνοῖσι τε πᾶσι*, in the opening. *All* birds are not carnivorous, and therefore the passage must be wrong: besides, the words immediately following, savouring somewhat of interpolation, and, indeed, being condemned by some as such, would lead to the fair assumption that the whole line was corrupted.

I said before (Vol. v., p. 99.) that the Cyclic poems illustrated the history of the Homeric compositions, just as the letters of Poplicola, and those of Philo Junius, illustrate the history of Junius; but I am not inclined to deprive them all of credit as the compositions of the same poet. For instance, part of the *Ἰλιὰς μικρὰ* was probably done from the notes of Melesigenes, who was, like Herodotos, always at work upon some matter.

The origin of writing has been made a stumbling-block in the Homeric question, and most foolishly; and I must again agree with Colonel Mure on this subject. Mr. Grote, Mr. Granville Penn, and the Colonel, have done more for the elucidation of the question than any other scholars of the present or last age; and it is to them we must turn for further assistance. I wish they would give their attention to the hymns, especially that to Hermes; for "thereby hangs a tale."

As for me, I leave my speculations to the mercy of those who do not think like myself. I am satisfied that they are not far from the truth, and as near as we can hope to come in these days. Indeed, it is a well-known fact, embodied in the old proverb, "What's one man's meat's another's poison;" and that which is convincing to one is the contrary to another.

Ere I "close" my "scribblings," however, I must tender my thanks to the Editor of "N. & Q.," for his kind admission of these articles to his pages. Haveto! KENNETH R. H. MACKENZIE.

March 3. 1852.

as the arranger and compiler of the Vedas and the Purânas. His name denotes his character, meaning the *arranger* or *distributor;* and the recurrence of so many Vyasas, — many individuals who new-modelled the Hindu Scriptures, — has nothing in it that is improbable, except the fabulous intervals by which their labours are separated."

* *Hist of Greece*, vol. ii. p. 232.

† "The first book, together with the eighth, and the books from the eleventh to the twenty-second inclusive, seem to form the primary organisation of the poem, *then properly an Achilleïs*," &c.—Grote, vol. ii. pp. 235. fol.

‡ Mure, vol. i. p. 23 n. Ticknor, *History of Spanish Literature*, vol. i. p. 11. seq.

FOLK LORE.

Ancient Custom on Interment.—I have read that it was a custom to inter an hour-glass with the dead, as an emblem of the sand of life being run out; or perhaps (as I should rather suggest) to intimate that the departed, having entered upon eternity, had done with time. I believe that in the early part of the last century the custom had not entirely disappeared, and that small hour-glasses were given to the friends of the deceased attending at funerals, and were put beside the corpse (like rosemary), or thrown into the grave? Does the custom still linger in any remote parts of the country? W. S. G.

Newcastle-on-Tyne.

Pure Rain Water. — Pure rain water is said to be an infallible cure for sore eyes, and cases are reported to the writer by persons who have tried and fancy they have proved its efficacy. The rain water must be collected in a clean open vessel, *in the month of June*, and must not be contaminated by being previously collected by any other means; it will then remain pure for any length of time, if preserved in a bottle. T. D.

Gainsbro'.

Cure for Hooping Cough. — This complaint is very prevalent in my neighbourhood just now. I overheard a conversation the other day between some farmers: one was recommending the patient to inhale the breath of a horse as a certain cure; another gravely informed his audience that the sight of a piebald horse would afford immediate relief! G. A. C.

SAINTED KINGS INCORRUPTIBLE.

In the Appendix to Evelyn's interesting *Diary* (last edition, 1850), your readers may recollect

there is a note upon the "unexpected finding the crucifix and gold chain of that pious prince, St. Edward the Confessor." The note contains an extract from the narrative of the circumstances attending the finding of those relics by "Charles Taylour, Gent." (or, Henry Keepe—the writer's correct name). It appears from that account, that when, in 1163, Thomas à Becket obtained a canonisation of the king, and the coffin was opened, the body was found uncorrupted; and that, 136 years after William I. had commanded the coffin to be enshrined, when the abbot resolved to inspect the body, then likewise "said to be incorruptible," he found it so, "being perfect, the limbs flexible," &c.

A curious parallel to this presented itself recently to me in the course of a reference to the 2nd volume of Mr. W. B. MacCabe's curious and laborious *Catholic History of England.* [*En passant*, allow me to express the hope, in which I well know many sympathise, that the long-promised *third* volume, bringing the history down to the accession of William the Conqueror, will ere long appear. The work gives in a well-arranged form so much that is curious in our early national records, that it would be a matter of regret that it should not be completed. It is a great pity indeed that the author's original plan, to carry the history down to the Reformation, should have been abandoned.] After describing the burial of Edgar (also a "Confessor," as well as St. Edward), it is stated that "in the year 1052, upon his tomb being opened by the Abbot Eilward, his body was found perfectly *free from* the slightest stain of *corruption;*" and that upon the body being "profanely hacked," in order to make it fit the receptacle prepared for it, "torrents of blood burst from the king's corpse." (W. Malmsb. *Ges. Reg. Ang.*) This, be it remembered, was eighty-seven years after burial. The body was afterwards deposited in a shrine. Are there other examples mentioned by the chroniclers of this incorruptibility of saintly kings? Both Edward and Edgar were, it should be recollected, good friends to the monks. William of Malmsbury, in the course of his eulogium upon Edgar, mentions the important fact that the monarch not only gave—

"Templa Deo,"

but also—

"Templis Monachos, Monachis dedit agros."

Were not these strong reasons why the king should remain uncorrupted, at all events in the memory, and also the records, of the brotherhood?

J. J. S.

Minor Notes.

Rev. A. Butler.—The Rev. R. Gibbings, M.A., did some years since give to the public an exact reprint of the first Roman *Index Expurgatorius*, in the lengthened Introduction to which he has treated of the whole literature pertaining to the question.

The same rev. gentleman is author of the following elegant inscription on the monument of the Rev. Archer Butler, recently professor of moral philosophy in Trinity College, Dublin. Your miscellany seems an appropriate place wherein to enshrine matters of this order.

"D. O. M.

Guilielmus Archer Butler, A.M.,
Rathmothachiæ Rector in Diœcesi Rapotensi,
Apud Dublinienses in Ethicis Professor,
Theologus, Poeta, Philosophus,
Optimis ingenii dotibus, summâque eloquentiâ præditus,
Multa pro Ecclesiâ Christi feliciter conscripsit,
Plura moliebatur.
Viris ille bonis doctisque juxta carus,
Integer vitæ, maturus animi,
Religione devinctus, concionibus potens
Æqualium decus, simul et exemplar,
Malignâ febre correptus,
Eheu, quàm intempestivè!
E terris migravit A.D. MDCCCXLVIII. ætatis suæ XXXVII.,
Triste desiderium superstitibus relinquens.
Amici piè memores hoc illi monumentum poni voluere."

O. T. D.

Birthplace of Bishop Hoadley.—On the west side of the London Road, Westerham, Kent, are some neatly built brick cottages: before one of them stands a yew tree, which, I was informed by an intelligent inhabitant of the town, was planted by the Rev.— Hoadley, on the birth of his son Benjamin. Although the tree still marks the spot, the house itself does not now stand; it was razed to the ground some years since to make room for the present buildings. Benjamin's brother, who was afterwards Archbishop of Dublin, was also born in this house. I may add that this is not generally known in the town, but I think the above "Note" is accurate. H. G. D.

Humboldt's "Cosmos," and Nares' "Attempt."—Observing that the learned and accomplished Humboldt has concluded his *Cosmos* in German, although the English translation of the last portion has not yet appeared,—an extremely valuable and interesting scientific contribution towards a general view of human knowledge regarding the universe,—will you permit me to observe, that as it perhaps did not enter into his plan to consider the *religious* considerations that arise from a *Christian's* view of the universe in its relation to our small portion of its apparently illimitable extent, any reader of Humboldt's work who wishes to see how a scholar and a divine of a former generation has treated the subject, will, if I mistake not, peruse the following work with singular pleasure, making all due allowance for the imperfect state

of scientific knowledge at the time when the author wrote: —

"Εις Θεος Εις Μεσιτης; or, an Attempt to show how far the Philosophical Notion of a Plurality of Worlds is consistent, or not so, with the language of the Holy Scriptures. By the Rev. Edward Nares, A.M., Rector of Biddenden, Kent, and late Fellow of Merton College, Oxford. 8vo. London, 1801."

The author, I may add, was a friend of the eminent geologist, De Luc. J. M.

Gough, the Irish Portion of his Camden: Ledwich.—The following cutting from a Dublin bookseller's Catalogue (Connolly, 6. Chancery Place, Feb. 1852) may perhaps find a corner in "N. & Q." Dr. Ledwich was the Will-o'-the-Wisp that led Gough astray in the matter of Irish antiquities. Few, indeed, of the "additions" made to honest Camden's original are of value, many of them are worse than valueless: —

"ANTIQUITIES OF IRELAND, from Gough's edition of Camden's Britannia, profusely illustrated with plates and maps from various works, including Ortelliu's (Ortelius') rare map of Ireland, all of which were inserted by the Rev. Mr. Ledwich, the Irish Antiquarian, royal folio, half russia, neat, 3*l.* 10*s.*

"This unique copy was presented by Mr. Gough to the Rev. Mr. Ledwich, and bears Gough's autograph: 'For the Rev. Mr. Ledwich. From the author. 1789.'

"Mr. Ledwich presented the book to Wm. Monck Mason, Esq., having written the following memorandum: —

"'I assisted Mr. Gough in this edition, and he spontaneously promised a copy of the work in 3 vols. folio, but put me off with this paltry volume. So he served my valuable friend, Mr. Beauford of Athy.

"'Viveret in terris te si quis avarior uno?'—*Horace.*

"'E. L., F.A.S., 1790.'

"A copy of the original note [to Mason] inserted in the book —

"'York Street, 3rd Feb. 1817.

"'Dear Sir — Having parted with all my books, for not one of my family could or would read them, I have retained what I send you. It is a small return for the presents you made me.

"'Small as it is, have the goodness to accept of it as a testimony of my obligations and friendship.

"'Believe me yours sincerely,

"'E. LEDWICH.'

"The work is Gough's Britannia, the Irish Part."

JAMES GRAVES.

Kilkenny.

Chronogram over the door of Sherborne school, marking the date 1670:

"Tecta, Draco custos, Leo vinDeX, fLos Decus, auctor, ReX pius, hæc servat, protegit, ornat, aLit."

The letters DLDXLDXL are capitals, and rubricated. S. S.

Junius and the Quarterly Review again. — The article on the Letters of Junius, in the last number of the *Quarterly Review*, is very pleasantly written. But I suppose it will not be considered to have rendered probable the notion that Thomas Lord Lyttelton was the writer of those letters. The reviewer observes that "Lord Lyttelton," meaning George, the first Lord Lyttelton, is only once mentioned by Junius. Undoubtedly Junius mentions "Lord *Littleton's* integrity and judgment." (Woodfall, ii. 305.) Can it be imagined that Thomas Lord *Lyttelton* could have so mis-spelled his father's name? CAROLUS CURSITOR.

Queries.

SEVEN QUERIES.

1. On the 24th February, 1831, was published, at Speenhamland, the first number of the *History and Antiquities of Newbury and its Environs.* Was this work ever completed? If not, how many numbers were issued.

["The History and Antiquities of Newbury and its Environs, including twenty-eight Parishes situate in the County of Berks, also a Catalogue of Plants found in the Neighbourhood," was completed in 1839, and makes a volume of 340 pages.]

2. Can any information be given as to Hannah Woolley beyond what she gives in the curious autobiographical sketch prefixed to her *Gentlewoman's Companion, or a Guide to the Female Sex;* 3rd edition. London, 1682, 12mo. Her maiden name she omits to mention; and all she discloses as to her family and fortunes is, that her parents died when she was very young, and that she had suffered "all manner of affliction," "by loss of husband, children, friend, estate."

3. Amongst Mr. C. K. Sharpe's MSS. was sold *The Force of Love, or the Ephesian Matron; a Dramatick Poem, in Three Parts.* From a playbill, which was pasted on the fly-leaf, it seems that this drama was produced for the benefit of Mr. and Mrs. Wallace, at the theatre in Sadler Street, Durham, April 7, 1777. The performance was "gratis;" but 2*s.* 6*d.*, 2*s.*, and 1*s.*, for boxes, pit, and gallery, were charged for the "Concert of Music." The title was changed into the *Matron of Ephesus*, and the authorship was ascribed to Mr. Wallace. No notice either of play or author occurs in the *Biographia Dramatica.*

4. Does any MS. of the *Conquest of China*, a tragedy, by Sir Robert Howard, exist? I have in my library a scene written by the Earl of Rochester for the author, and which, so far as I can trace, from the very defective state of the libraries of the north, was never printed. It is a beautiful MS., and some of the lines possess considerable vigour. It is written in rhyme.

5. Who was the author of the *History of Faction, alias Hypocrisy, alias Moderation, from its first Rise, down to its present Toleration in these Kingdoms?* &c. London, 1705, 8vo.

6. Where can the fourth and concluding (?) number of Wright's *History of Ludlow* be obtained?

[Only three Parts have been published. The last was issued in 1847.]

7. Can you inform me who was the translator of—

"*The Idea of Christian Love*; being a Translation, at the Instance of Mr. Waller, of a Latin Sermon upon John xiii. 34, 35., preached by Mr. Edward Young, Prebend of Salisbury. With a large Paraphrase on Mr. Waller's Poem of *Divine Love*. To which are added, some Copies of Verses from that excellent Poetess Mrs. Wharton, with others to her. London, 1688, 8vo."

The versification is extremely good, but as I never saw the sermon, I can have no notion whether the translation be faithful, or the reverse. I suspect a Latin "preachment" would have few hearers, especially now-a-days: but it would be interesting to see a Latin sermon which Waller thought highly of, and which he proposed should be turned into verse.

I have not been able to procure any information as to the sermon, or its poetical translation, in any bibliographical work; but perhaps some of your numerous readers may know something either about Mr. Edward Young, the father I presume of the poet, or the translator.

Mrs. Wharton was the daughter of Sir H. Lee, of Ditchly, and the first wife of the future Marquis of Wharton. A manuscript tragedy by her, and in her own handwriting, is in my possession. It is the presentation copy to Miss Mary Howe, whose autograph is on the fly-leaf. It is beautifully bound in old morocco, and formerly belonged to Horace Walpole, whose book-plate is on it. Who was Miss Mary Howe? It was purchased at the dispersion of the curious MSS. of Mr. Charles K. Sharpe, who had a great fancy for the lady's poetry. She is erroneously styled Marchioness of Wharton in Park's edition of Walpole's *Royal and Noble Authors*. J. Mr.

[The Rev. Edward Young was father to the poet, and Rector of Upham in Hampshire, Prebendary of Salisbury, and lastly Dean of that church. He died in 1705. The translation and paraphrase in *The Idea of Christian Love* is attributed to William Atwood in the Bodleian Catalogue.]

PLAGUE STONES.

In a recent and valuable report addressed to the General Board of Health, on the sanitary state of the borough of Dorchester, by a gentleman to whom I, in common with all the readers of "N. & Q.," have often been indebted — I mean Robert Rawlinson, Esq., — an allusion is made to the existence of "Plague Stones" in different parts of the country. Briefly recording the principal visitations of plague in Dorchester and its neighbourhood, he describes these "plague stones" as "stones placed on the boundary limits of old towns, having a circular or square dish-like sinking in them, which was filled with water, into which the town's people dropped the purchase-money in their dealings with the country people, as was supposed, to prevent infection. *Such stones may be seen in many places throughout England.*" The object of this communication is, to suggest the propriety of a list of these curious relics being made, through the medium of your excellent paper. I am not aware of any such list at present existing. A plague stone is to be seen, I believe, at Penrith; and another near Manchester, which is, I am told, called the "Giant's Stone." The name of the latter seems, to my mind, to point to a more remote period, unless an existing monument of antiquity bearing that title was during the times of plague converted to the temporary use of receiving the suspected money in the hollowed dish, which is made at the top of these "plague stones." By the way, might not our forefathers have suffered less from the fearful visitations and devastating epidemics to which so many hundreds of thousands of them fell victims, if they had been as careful to *wash themselves* habitually in *aqua pura* as they were to wash the money which they received from suspected localities. The custom above alluded to admitted the powerfully cleansing qualities of water. It would have been good for them, especially in trying times of plague, if they had not been so accustomed to "let" the "*well* alone," as regards their own personal purification.

J. J. S.

The Cloisters, Temple.

Minor Queries.

The Cross on Counsels' Briefs. — Can any of your correspondents inform me as to the origin and present use of the cross on counsels' briefs?

H. Edwards.

Sir James Hayes, of Bedgebury, Kent. — It is mentioned in the *Gentleman's Magazine*, 1792, p. 21., that on the foundation stone of Old Bedgebury House in Kent, was found, many years ago, an inscription recording the building of that house in 1688 by Sir James Hayes, and Rachel Viscountess Falkland, his wife. Allusion is made in the inscription to his having attained *great wealth from the depths of the ocean*; and there was a tradition that he had made his fortune by *diving*. Can any of your readers supply information upon this subject? Was he one of the party who under Phipps (the ancestor of the house of Mulgrave) recovered 200,000*l.* out of a Spanish vessel, sunk

off the coast of Hispaniola in 1687? and where can the full particulars of that adventure be met with? J. E. T.

Authorship of the Song "Oh Nanny," &c. — A question as to the nationality, if not the authorship, of this celebrated song was discussed (if I remember aright) not long ago in letters printed in one of the literary periodicals, probably the *Gentleman's Magazine*, but I have not a reference at hand. It may be, that the facts I am about to mention were adverted to in that discussion, and that the words are admitted to be of English origin, and to have been written by Dr. Percy, yet I am induced to send you this communication. In the drawing-room at Ecton House, the mansion of Sam. Isted, Esq., at Ecton, a village about five miles from Northampton, there was, in 1814, a portrait of the wife of Thomas Percy, Bishop of Dromore (father of Mrs. Isted), holding in her hand a scroll, on which is the celebrated song "Oh Nanny!" she being the original, and the lines having been addressed to her before marriage by the bishop. (*Account of a Tour, &c., published in the Scarborough Repository*, by Cole, 1824.)

Perhaps some correspondent of yours in that vicinity would kindly say whether the picture remains at Ecton; or, if not, what has become of it?

W. S. G.

Newcastle-on-Tyne.

Hexameter Poem on English Counties. — Will any of your correspondents be kind enough to furnish me with a copy of a poem in *hexameter* verse, and in an abbreviated form, enumerating the shires or counties in England? In my early days it was very common in public schools, and I am enabled to give a portion of one verse, viz.: —

——— "Dev. Dors. Gl. Oxfo. Buck. Hart, Ess."

M.

Dublin.

Wild Oats, Origin of the Phrase. — Can any of your correspondents favour me with the origin and definition of the phrase "To sow your wild oats?" It has never been very clear to me why "oats" should be the grain selected as emblematical of the dissipations and excesses of youth. They constitute the food of the inhabitants of the poorest regions only, and where the absence of all aid from climate and sunshine, renders almost unceasing toil necessary, in order to obtain a meagre subsistence.

The "oat" appears to me so little the companion of luxury and pleasure, that I am wholly at a loss to account for the origin of this phrase, which is in the mouth of every one.

BEAU NASH.

Bath.

The Dr. Richard Mortons.—I shall feel greatly indebted to any reader of "N. & Q." who can give me some account of Dr. Richard Morton, a celebrated physician of Greenwich, *temp.* William and Mary, and of his son Dr. Richard Morton, who died in 1730. Were they descended from the Mortons of Severn Stoke, co. Worcester? and what was the precise degree of their relationship with the Mortons of Slaugham, co. Sussex?

MARK ANTONY LOWER.

General Lambert (Vol. iv., p. 339.).—A correspondent shows the probability or certainty that the hitherto received opinion as to the long confinement and death in Guernsey of this old parliamentary general is not correct. But Mr. Hallam and others who report this, report also that he was tried with Sir Harry Vane; and that his "submissive behaviour" was such a contrast to that of his noble fellow-prisoner that it perhaps influenced his sentence. Where is the proof of his behaviour to be found? Vane's trial has been published separately. It is also in the *State Trials*, with the trials of the regicides; but neither there nor elsewhere can I find the trial of Lambert. G. L.

Cross-legged Effigies and Collars of SS. — As some of your correspondents are sending to "N. & Q." accounts of sepulchral effigies bearing SS. collars, I should be obliged to them if they would mention when such effigies are cross-legged. Does any effigy in this attitude exist *bearing a date* as late as 1350? W. H. K.

The Crooked Billet. — Can any of your readers inform me whether there be any legend connected with the "Crooked Billet," which is frequently used in this neighbourhood as a sign to a village inn? The sign itself is formed of a crooked piece of wood, or two or three pieces joined, and suspended over the door of the public-house. T. D.

Gainsbro'.

Collins the Poet, and his Ode on the Music of the Grecian Theatre. — In Seward's *Anecdotes of distinguished Persons* there is a letter from Collins to Dr. Hayes, professor of music, Oxford, in which, after alluding to his "Ode on the Passions," he mentions another Ode, which appears to have been actually written.

"The subject," he states, "is *the Music of the Grecian Theatre*, in which," he goes on to say, "I have, I hope naturally, introduced the various characters with which the chorus was concerned, as Œdipus, Medea, Electra, Orestes, &c. &c. The composition too is probably more correct, as I have chosen the ancient tragedies for my models, and only copied the most affecting passages in them."

The letter is dated "Chichester, November 8, 1750." Collins died in 1756. The Ode is lost; but assuredly every effort should be made to bring it to light. SMINTHEUS.

Bishop Kidder's Autobiography.—In the *Lives of the Bishops of Bath and Wells*, by the Rev. Stephen Hyde Cassan (Rivingtons, 1829), the greater portion of the notice there given of that learned writer and excellent divine, Richard Kidder, bishop of that see from 1691 to 1703, is derived from an autobiographical memoir, of which Mr. Cassan says, "the MS., one of undoubted authority, exists in original at Wells." The reasonable inference from this statement would be, that the MS. is in the Cathedral Library there; but from what I have recently been able to ascertain, through the kindness of a gentleman at Wells, it would appear that Kidder's autobiography is not in the Cathedral Library, nor in the hands of any individual in that place or its neighbourhood: the probability therefore is, that it is in some private collection; and as I believe it contains many particulars connected with the bishop's personal history, which Mr. Cassan has passed over, I shall be glad if any of your readers can inform me where it is to be met with. The bishop's birthplace has been left in some doubt; it has been stated that he was born at Lewes, at Brighthelmstone, and in Suffolk; in the memoir referred to, the question is set at rest, for he says that he was born at East Grinstead, Sussex, in 1633. While upon this subject I would beg information as to the name and family of the bishop's wife, who was killed with him in the great storm of Nov. 1703. I learn from the baptismal registers of their children that her christian name was *Elizabeth*. JAS. CROSBY.

Strantham.

Shrine of Edward the Confessor.—Is there any print or drawing, or any written description, which would show the condition of the *shrine of King Edward the Confessor* previously to the great Rebellion, or in any way throw light upon the various changes, mutilations, and restorations it has undergone, beyond such as is to be derived from the ordinary histories of the abbey?

GEO. S. SCOTT.

"*Wise above that which is written.*"—Can any of your correspondents inform me where the words originally occur, "Wise above that which is written?" I was for a long time under the impression that they were taken from one of St. Paul's Epistles, or at least were to be found somewhere in the Bible; but, after having searched Cruden diligently, though ineffectually, I am pretty sure they are not to be found in Holy Writ.

I am convinced that most persons share in the opinion I formerly held, and I have often seen them quoted in sermons just as if they were a passage of Scripture, though, of course, without giving any reference. R. C. C.

Oxon.

"*Hoffman,*" *a Tragedy by Chettle.*—Can any correspondent of the "N. & Q." throw any light upon the source of the plot of *Hoffman, a Tragedy*, by Henry Chettle, 4to. 1631? The scene is laid at Dantzig in Prussia; the hero revenges his father's death, which was caused by the Duke of Luneburg and other princes, by means of a red-hot iron crown placed on his head. He kills the son of the Duke of Luneberg in the same manner, and assumes his character; is adopted by the Duke of Prussia, and avenges himself by the murder of the duke, and others of his father's judges; is finally discovered, and put to death by means of the iron crown.

I have in vain searched the German chronicle of the period: from the geographical localities being well preserved, as well as the German names (a peculiarity in the old drama), the presumption is, that it has been taken from an historical source. Mention is made in Menzel's *History of Germany*, of a Count Jordan who suffered death by means of an iron crown; and in Goldsmith's *Traveller*, the line of—

"Luke's iron crown and Damon's bed of steel,"

is illustrated by a note in Bohn's edition of that author, of two brothers, George and Luke Leck, who had created a rebellion in Hungary, and of one of them suffering death in this manner; but neither of these two cases apply at all to the subject. H. B. L.

Inverted Commas.—When were inverted commas first introduced to indicate quotations in writing? S. W. RIX.

Quotations Wanted.—If the subjoined Queries could be inserted *early*, it would greatly oblige me. I want them for a work, of which the first proofs are now before me.

I should be glad if any of the readers of "N. & Q." could refer me to the precise places from whence the following quotations are made:—

1. "Qui vult plenè et sapidè Christi verba intelligere, oportet ut totam vitam suam Illi studeat conformare."

2. "Gaudium suum ob renascentes literas nor sine metu exprimet, unus scrupulus habet animum meum, ne sub obtentu priscæ literaturæ caput erigere tentet paganismus. . . . Optarim frigidas istas argutias (humanæ eloquentiæ logicarumque subtilitatum) amputari prorsus, Christumque illum simplicem et purum restitui, penitusque humanis mentibus inseri."—*Erasmus.* Query—where?

3. "Cujus vita despicitur, restat ut ejus prædicatio contemnatur."—*S. Gregory.*

W. D—N.

Deacons, a Phrase used by Foxe.—In the martyrology of John Foxe we read—

"King Edward died, the world being unworthy of him: the Duke of Northumberland came down to Cambridge with an army of men, having commission

to proclaim Lady Jane queen . . . The duke sent for Doctor Sandys, being vice-chancellor, for Doctor Parker, for Doctor Bill, and Master Leaver to sup with him. Amongst other speeches he said, Masters, pray for us, that we speed well; if not, you shall be made bishops, and we deacons. And even so it came to pass: Doctor Parker and Doctor Sandys were made bishops; and he and Sir John Gates, who were then at the table, were made deacons, ere it was long after, on the Tower-hill."

I should be glad to know the allusion here, and how men who were executed could be said to be thereby made deacons. W. D—n.

The Count de Vordac. — When did the Count de Vordac, a general in the army of the Emperor of Germany, die? His memoirs are scarce; the copy which I have is printed at Paris in 1709. He was an Italian, bred for the church, which he relinquished for the profession of arms. He was born about 1660; his memoirs break off abruptly in 1695 when in midlife, and he was serving under our William III. He closes his memoirs with an account of his being at the siege of Namur, which he says cost his own party dear, and himself more particularly. It is very probable he fell at this siege if he continued his narrative while in the camp. His memoirs are curious and very entertaining. I find there that he was much esteemed at Vienna, and his conduct in rescuing the wife of one of the German nobility from a horrible imprisonment with the corpse of the man of whom her lord was jealous, is full of interest as well as horror, from the mode in which it was accomplished. He was personally acquainted with William III., who entrusted him with important commands. His narrative makes the reader anxious to know something of his subsequent history, if he were not a victim to the sword before the close of the war of which he spoke. Cyrus Redding.

Minor Queries Answered.

Hoare's Charity.—Inside the cover of a copy of *The Whole Duty of Man* (8vo., London, 1727, John Baskett) now before me, is pasted a slip of paper, containing a coat of arms, "Sable, a double eagle expanded or (?) in a bordure argent," surrounded by mantling, and surmounted by helmet and crest; below this is the following:—

"The gift of Henry Hoare, Esq., who died March 12, 1724–5, aged forty-seven, and by his last Will and Testament hath vested the sume of two thousand pounds in trustees, who are to apply the yearly interest, rents, and profits arising out of the said sume to the purchasing, dispensing, and giving away, yearly, Bibles, Common Prayer-Books, and such other books as are intirely agreeable to the principles and doctrine of the Church of England, as now by law established, and most conducive to the advancement of Christian faith and piety in the world."

I shall be glad to learn whether this charity is still bestowed, and where: any particulars relative to the original donor will be acceptable. Permit me to add the Query,—Is mine the first edition of *The Whole Duty of Man?* if not, when was it first published, and who was the author?

W. Sparrow Simpson, B.A.

[Mr. Henry Hoare was a son of Sir Richard Hoare, Lord Mayor of London, and an intimate friend of that worthy man, Robert Nelson, author of the *Companion for the Festivals and Fasts of the Church of England;* a work which Dr. Johnson recommends as being a most valuable help to devotion, and as having had the greatest sale of any book ever printed in England, except the Bible. Mr. Hoare's name occurs in several parts of Robert Nelson's will, viz. "I give and bequeath to Mr. Henry Hoare, of London, goldsmith, one of my executors, 200*l.*, upon trust to distribute 100*l.*, part thereof, in such manner as shall be directed by the Society for Promoting Christian Knowledge; and the other 100*l.* to be employed by him in promoting parochial libraries . . . . I give and bequeath to Mrs. Jane Hoare, wife of the said Mr. Henry Hoare, two pair of little silver candlesticks for her closet." It is also worthy a note in our pages that the first legacy received by the Society for Promoting Christian Knowledge was that of Robert Nelson's, which is thus entered on the minutes of the Society: —"3d Feb. 1714–15. Mr. Hoare reported, that Mr. Nelson, lately deceased, had ordered him by his will, as one of his executors, to pay 100*l.* to the Society for promoting their designs; and also 50*l.* towards supporting the charity-school at St. George's Chapel." The name of Mr. Henry Hoare occurs among the list of subscribers in the first volume of Jeremy Collier's *Ecclesiastical History*, fol. 1708; and some of his letters to John Strype, the historian, will be found among the Additional MSS. in the British Museum, No. 5853. No biographical notice of Mr. Henry Hoare appears to have been preserved. See Herbert's *History of the Twelve Great Livery Companies*, vol. ii. p. 285., for a notice of his gift to the Goldsmiths' Company.

The first edition of *The Whole Duty of Man* was published in 1657. Like the enigmatical Junius, its authorship still remains a problem; but we believe it is now generally supposed to be written either by Lady Packington or Archbishop Sterne. Our correspondent will find the question discussed in the Rev. W. B. Hawkins's Introduction to Pickering's edition of this work, published in 1842; as well as in the valuable communication of J. E. B. Mayor, Esq., of Marlborough College, in our second volume, p. 292.]

Dr. Sacheverell's "Sermon at Derby."—Can any of your correspondents furnish me with information as to the various editions which were published of Dr. Henry Sacheverell's *Sermon at Derby* in 1709? I am anxious to ascertain how many editions were issued, with their dates and other particulars. L. J.

[We think our correspondent will not be able to obtain the information he requires, owing to the great demand at the time for the two Sermons for which the

Doctor was prosecuted. Mr. Lathbury states (*History of the Nonjurors*, p. 237) that "of the Sermon 'Perils among False Brethren,' no less than forty thousand copies were sold in a few weeks." We have also now before us two copies of the Derby Sermon, both printed in 1709, 8vo., but no intimation on the title-page of their being different editions, which they evidently are, on an examination of their typographical composition. The Bodleian contains a quarto edition of the latter Sermon, 1710.]

Lucas Lossius. — I have an old 12mo. volume with the following title-page:

"Annotationes Scholasticæ *in Evangelia Dominicalia et* ea quæ in Festis IESV CHRISTI, et Sanctorum ejus præcipuis, leguntur in Ecclesia, *per totius Anni circulum:* non inutile futuræ puerilibus Scholis.

His adjectæ sunt in singula Evangelia Disticha, Argumenta, Doctrinæ Summariæ, Loci et Objectiones præterea, cum brevibus ac veris earum solutionibus Dialecticis, exercendæ adolescentiæ causa.

Collecta et dictata à Luca Lossio, in Schola Lunæburgensi.

* ☞ *

Adiecimus et iam recens erudita Evangeliorum Dominicalium et Festivalium Disticha, inundæ memoriæ causa, à Vuendelino Helbachio conscripta.

*

Franc. Apud Hæred. Christ. Egen.
M.D.LXXVIII."

The words, and parts of words, in Italics are rubricated.

As I live at a distance from any large library, and have consulted in vain such biographical works as my own scanty shelves afford, I shall be greatly obliged to any of your correspondents who have access to our public libraries, to inform me who Lucas Lossius was, and where any account of him may be met with? Also, who Wendelinus Helbachius, Stigelius, and Bernardus Bomgardius were, whose "Disticha" are interspersed throughout the volume? In the "Epistola Nuncupatoria" mention is made of "Joannis Stigelij, Poetæ clarissimi, nostra ætate," and of "M. Bernardi Bomgardij, Ludimoderatoris Vlzeniani;" but I cannot find any account of these worthies.

I ought to add that each Sunday or Saint's Day is preceded by a curious woodcut representing the subject of which the Gospel treats. R. Bn.

[Lucas Lossius, of Lunenburg, was a Lutheran divine and schoolmaster, well skilled in music, who published at Nuremberg in 1553, *Erotemata Musicæ practicæ*, and together with Melancthon, the Lutheran ritual, *Psalmodia, seu Cantica sacra veteris ecclesiæ selecta.* At the period of the Reformation, the Lutherans preserved more of the ancient hymns and music of the church in their services than the Calvinists. Some account of Lossius is given in Hawkins's *History of Music*, vol. iii. p. 102. There is an edition of *Annotationes Scholasticæ*, with the curious woodcuts printed in the year 1560, at Leipsic.]

The "Athenian Oracle." — Can you inform me who were the authors of the "Athenian Oracle," or, in other words, the members of the "Learned Society" who conducted this work? You may feel some interest in it as a kind of prototype and progenitor of your own "N. & Q." Your work, as I apprehend, does not profess to solve and answer so many nice puzzling points in divinity, philosophy, love, &c., as that of the *Oracle*, which furnishes us with a curious picture of the wants, opinions, and manners of the age in which it appeared; but *yours*, though neither dipping so deeply nor ranging so widely, ought to be highly prized as the exponent of the demands of our times more improved, enlightened, and not less inquisitive, and as affording to some of your correspondents far from the great metropolis of letters, a ready channel for information, much to their instruction and pleasure. Pardoning this digression, the copy of the *Athenian Oracle* I possess is in 3 vols. 8vo., purporting to be an entire collection of all the valuable questions and answers in the old Athenian Mercuries, &c., by a member of the Athenian Society; London, printed for Andrew Bell at the Cross Keys and Bible in Cornhill, near Stocks Market, the second volume 1703, the first and third 1704. The copy bears an autograph on the fly-leaf; "Ex Libris Thomas Browne, Ex Dono plurim; Mri Guil Carstairs Acad. Edinburg. primarij professoris Cui omnia (two words obscure) Ed. Nov. 23, 1706." The historical celebrity of Carstairs is a *small feather in the cap* of the copy, but unimportant to some farther knowledge from you of the book and its authors, the former having often supplied much rational fireside entertainment.

N.

Glasgow.

[*The Athenian Gazette*, afterwards called *The Athenian Mercury*, swelled at last to twenty volumes folio; these becoming scarce, a collection of the most valuable questions and answers was reprinted under the title of *The Athenian Oracle*, in 4 vols. 8vo. The fourth volume contains a Supplement, to which is prefixed "The History of the Athenian Society," and an "Essay upon Learning." It was projected by the celebrated John Dunton, who says, "My first project was the *Athenian Gazette*. As the Athenian Society had their first meeting in my brain, so it has been kept ever since religiously secret: but I will now oblige the reader with a true discovery of the *question-project*, and of the several persons that engaged in it." These were his brother-in-law, the Rev. Samuel Wesley and Mr. Richard Sault, who were occasionally assisted by Dr. Norris. The work was also countenanced by several of the most eminent writers of the age; and was honoured in particular with a commendatory poem by Swift. Some curious notices respecting Dunton and his numerous literary projects will be found in the *Life and Errors of John Dunton*, 2 vols. 8vo., 1818; and in Nichols' *Literary Anecdotes*, vol. v. pp. 59—83.]

Replies.

FRENCH REVOLUTIONS FORETOLD.

(Vol. v., p. 100.)

A remarkable instance of foresight relative to the fate of some of the French sovereigns appears in an epistle of Erasmus to King Francis I.:

"Prætexunt fidei titulum, sed revera aliud agunt; moliuntur tyrannidem, etiam in capita Principum. Huc tendunt per cuniculos. Nisi Princeps ipsorum voluntati per omnia paruerit, dicetur fautor Hæreticorum; et destitui poterit per Ecclesiam; hoc est, per aliquos conjuratos Pseudomonachos et Pseudotheologos."

Richer, Doctor of the Sorbonne, after having alluded to this passage, uses the following very striking language:

"Cæterum regno Franciæ his artibus everso, (quod omen Deus avertat,) reliquis Monarchiis Christianis quæ supererunt eadem manet pestis; ut prophetia Apostoli, *de iniquitatis mysterio*, et politicarum Potestatum ruina atque interitu, complementum sortiatur; cujus pestis et ruinæ complementum in dies singulos Bullæ Cœnæ Domini et Directorii Inquisitorum arcanis promovetur. *Tumque demum, in fine sæculorum, seditiones, conspirationes, et bella plusquam civilia fervebunt, propter Potestatum sæculi exarmatorum imbecillitatem atque impotentiam; quæ nec sibi ipsis, nec aliis, sufficienter consulere poterunt; quia omnes imperare, et nemo parere volet:* quibus de bellis consule caput 24. Matthæi." — *Apologia pro Joanne Gersonio*, pp. 203–4. Lugd. Bat. 1676.

R. G.

GRIMESDYKE.

(Vol. iv. *passim.*)

Nauticus is informed that in Norfolk one of the hundreds, or subdivisions of the county, is called *Grimshoo* or *Grimshow*, after (as it is supposed) a Danish leader of the name of *Grime* or *Gryme*. He was undoubtedly either *Præsitus Comitatus* or *Centuriæ Præpositus* of that part of the country, and gave his name to the hundred as hundred-greeve, which name it still retains. In about the centre of this hundred is a very curious Danish encampment, in a semicircular form, consisting of about twelve acres.

In this space are a great number of large deep pits, joined in a regular manner, one near to another, in form of a quincunx, the largest in the centre, where the general's or commander's tent was placed. These pits are so deep and numerous as to be able to conceal a very great army. At the east end of this entrenchment is a large tumulus, pointing towards Thetford, from which it is about five or six miles distant; and which might possibly have served as a watch tower, or place of signal: and here the hundred court used to be called. This place also is known by the name of *The Holes*, or *Grimes-graves*. This part of the country, being open, was a great seat of war between the Saxons and Danes, as appears from many tumuli throughout this hundred, erected over the graves of leaders who fell in battle; or as tokens of victory, to show how far they had led their armies and conquered. — See *Blomfield* in loco. J. F. F.

West Newton.

To the various instances already recorded in "N. & Q.," of ancient earthworks having received the name "Grimesdyke," the following may be added.

One on Cranbourne Chase, Dorset; three in Berkshire, viz., one near Silchester, one near Oare, where also are Grimsbury, and Grimsbury Forest; another, intersected by the Thames, near Wallingford; another near Witney, Oxfordshire.

The great fossa and vallum of Lollius Urbicus in Scotland, is called Graham's and Grime's Dyke. The frequency of its application to various earthworks in such distant parts of the kingdom may perhaps be considered sufficient evidence that the name is not derived from that of any landed proprietor, as suggested by one of your correspondents. I have no doubt the derivation suggested by your first correspondent, Nauticus, is the true one, viz., that it is of Saxon origin, signifying Wizard, or the Evil Spirit, which indicates, not only that these earthworks were in existence in Saxon times, but that their origin was even then so remote and mysterious that they were supposed to be the work of supernatural agency. Grimesdyke, described by Nauticus as beginning near Berkhamsted, Herts (not Hants, as misprinted in "N. & Q."), and running across the Chiltern hills, is mentioned, *temp.* Henry III., in a charter of Edmund, Earl of Cornwall, granting Ashridge to the fraternity of the Bonhommes:

"Usque ad quoddam fossatum quod dicitur Grymesdich."

If this should meet the eyes of my friend Nauticus, wherever in the broad seas he may happen to be, he will be glad to hear that this extensive earthwork of antiquity is now undergoing the investigation of an Archæological Society, of which he is an esteemed member. I may further remark that the family name of Grimesdike is doubtless from some ancient place so named, and not these several places from the family. The armorial bearings of the family would at once suggest this conclusion. I have not found the name given to any ancient work in Wales, which of course would not be the case, if it be of Saxon origin. W. H. K.

POET REFERRED TO BY BACON.

(Vol. iv., p. 257.)

The poet referred to by Bacon is not the author of the *Mirror for Magistrates*, but ARIOSTO, whose *Orlando Furioso* was then popular in the recent translation of Sir John Harrington. The allegory will be found at the close of the thirty-fourth and commencement of the thirty-fifth books:

"Further, the Duke did in that place behold,
That when the threads were spent that had been spun,
Their names in brass, in silver, or in gold,
Were wrote, and so into great heaps were done;
From which a man that seemed wondrous old,
With whole loads of those names away did run,
And turn'd again as fast, the way he went,
Nor ever weary was, nor ever spent.

"A heap of names within his cloak he bore,
And in the river did them all unlade;
Or, to say truth, away he cast them all
Into the stream which Lethe we do call.

"He hurl'd therein full many a precious name,
Where millions soon into the bottom sank,
Hardly in every thousand one was found,
That was not in the gulf quite lost and drown'd.

"Yet all about great store of birds there flew
As vultures, carrion crows, and chatt'ring pyes,
And many more of sundry kind and hue,
Making lewd harmony with their loud cries;
These when the careless wretch the treasure threw
Into that stream, did all they could devise,
What with their talons some, and some with beak,
To save some names, but find themselves too weak.

"Only two swans sustain'd so great a poise,
In spite of him that sought them all to drown,
These two do still take up the names they list,
And bare them safe away, and never misst.

"They caught them ere they to the stream arriv'd,
Then went they, with the names they had recover'd,
Up to a hill, that stood the water nigh,
On which a stately church was builded high.

"This place is sacred to immortal Fame,
And evermore a nymph stood at the gate
And took the names . . . . . .
Then all about the church she hang'd the same
Before the sacred image, in such rate
As they might then well be assur'd for ever,
Spite of that wretch, in safety to persever.

"But as the swans that there still flying are,
With written names, unto that sacred port,
So here Historians learn'd, and Poets rare,
Preserve them in clear fame and good report."

S. W. SINGER.

JOHNSON'S HOUSE, BOLT COURT.

(Vol. v., p. 176.)

A correspondent discussing the question of the site, or of the continued existence, of the house in Bolt Court in which Johnson lived and died, mentions that one person now living called there during the last illness of our sublime moralist. I believe he refers to Mr. Rogers.

The fact is that there is also a lady, an inhabitant of Piccadilly, Viscountess Keith, who not only grew from childhood to the age of twenty in the constant association of the Doctor, but who is also mentioned by Madame D'Arblay as having been a visitor at Bolt Court in 1784. Whether the noble lady referred to, at the extraordinary age she has reached (she was the eldest Miss Thrale), could solve from memory your friend's doubts as to this classical locality, I know not.

M. A.

I am in a position to assure MR. EDWIN LECHLADE that Dr. Johnson's house was burnt down in 1819, the premises having been long previously occupied by the most eminent English printer of his own or any other time, Mr. Thomas Bensley, to whose energy the world is indebted for the perfection of the printing machine.

The house of Johnson's friend, Mr. Allen the printer, was not destroyed by the disastrous fire which reduced to ashes the Doctor's residence; indeed only one corner of it was injured; and, with that exception, it stands as it was built shortly after the Great Fire of London.

Mr. Allen's house stands at the head of Bolt Court; Dr. Johnson's stood to its left. On the site of the latter was erected, after the before-mentioned fire, a spacious printing-office, and both are now in the occupation of Mr. Tyler.

The *Gentleman's Magazine* (1819, part i., p. 575.), in giving an account of this fire, says in a note:

"It may be interesting to some of our readers to know that the house in Bolt Court, formerly the residence of Dr. Johnson, formed part of Mr. Bensley's office, and is now entirely destroyed. A view of it is preserved in the *European Magazine* for 1810."

The *European Magazine* (1810, vol. lvii. pp. 353–4.) contains, besides the view above-mentioned, an article to which your correspondent may be referred, in confirmation of the fact that the house occupied by Dr. Johnson was the one I have referred to, and was not exactly opposite the "Dr. Johnson tavern." The view, I am told by one who well recollects the old house, and is a great lover of Johnsoniana, is a correct representation of it.

Timperley's *Dictionary of Printers and Printing*, also, in relating the occurrence of the fire of Messrs. Bensley's premises, states that a part of it was formerly the residence of Dr. Johnson.

TEE BEE.

In answer to the Query of EDWIN LECHLADE, being in a position to give you unquestionable information, I will, to quote your correspondent's words, let the question be set at rest. Of the

house in which Dr. Johnson lived and died, not one brick is left upon another. It was destroyed totally by fire in 1819; and the party-wall between that and Mr. Allen's house alone remains, being the west wall of that large residence. When up Bolt Court, you turn to the left through an iron gate leading to a flight of stone steps to the printing-office now occupied by Mr. Tyler, and *where those stone steps are*, stood the doctor's residence. I know of no relic that was saved except the *scraper*, which was distorted into a curious shape by the action of the fire, and being firmly fixed in a heavy stone, it lay about the yard for years.

The late well-known printer Mr. Bensley succeeded Mr. Allen there in business in 1783, going at once to reside in his house *next door* to Dr. Johnson, whom, of course, as a close neighbour, he often saw, and whose funeral he witnessed. After the Doctor's death the Rev. — Stockdale, of the Church of England, occupied the house; next to him it was tenanted by a Rev. — Moir, (I believe) a Presbyterian; next, by one Copley, an old tailor, whom I have teased many times when a boy; for some of us youngsters having overheard him once in a soliloquy groaning, "Dear me — and the buttons all wrong!" on passing him it became a *mot* among us expressed sufficiently loud to reach his ears, when he would look unutterable things. He was a worthy but somewhat cross old man, in very respectable circumstances. His was the last family which ever occupied the premises as a dwelling-house; I knew him there for about twenty years. During his abode the freehold was put up for sale by auction, as well as of Allen's house; Mr. Bensley purchased both. This was somewhere about 1804—1807. But as Copley had a lease, he did not vacate till about 1814, when Mr. Bensley appropriated the two houses to his printing purposes (and there, it may not be unworthy of notice, was steam-printing first practised), — so occupied the said premises were, till destroyed by fire in 1819. Mr. Bensley's eldest surviving son succeeded him in 1820, but did not, in re-constructing the premises, build on the site of Dr. Johnson's house, though *a part* thereof has since been covered. The map — a very fragile, worm-eaten affair — shows the exact dimensions of the house, the place where the walls stood, &c. The property remains in Mr. Bensley's family. I have often heard Mr. Bensley describe the Doctor and his funeral.

The print in the *European Magazine* is an accurate representation of the appearance of this ancient and gloomy house in the dark corner; but it had many comforts, and "a large garden," in which I have been; it is now all built upon, and has been covered for nearly half a century. Some yet living may have visited Dr. Johnson there: I have often conversed with others who are dead that did — the late Mr. Bowyer Nichols, Mr. Cradock (of Leicestershire), Mr. A. Strahan, and others mentioned in the Doctor's works, when gratifying their curiosity by showing them over the house; and it has fallen to my lot to do so to many literary characters. Indeed as to the place where Dr. Johnson lived and died, there is no more room for doubt than as to where old London bridge stood. I have many times been with the late Mr. James Boswell (son of Dr. Johnson's biographer) in the rather dismal parlour — which spot, it is not to be wondered at, had a peculiar attraction for *him*.

There is *no* kind of foundation for assigning Dr. Johnson's residence to that where Cobbett lived or wrote — it was a mere joke. As to the "Johnson's Head" tavern, it was an upholsterer's manufactory at the time of Dr. Johnson's death. I myself knew an old man of the name of *Hale* residing in it, and carrying on that occupation so early as 1800, who had doubtless been there before Dr. Johnson's death; his son followed him, and continued till about 1826—1830 in those premises. By the same token (as Paddy says), while now addressing "N. & Q." (though nearly 300 miles from the spot) I am writing at a table Hale sen. made for me in that house in 1818.

The greater part of Mr. Bensley's extensive premises was *twice* burned down; but on neither occasion was Allen's house destroyed. It yet stands, though so altered and improved as not to resemble the original edifice. Mr. Tyler's counting-house, by the iron gate at the S. W. corner, however, is left just as used by Allen (except a passage cut off at the end), the panelling, &c., just the same, being the *only* part remaining unaltered: there was then, of course, no door out to the stone steps, as there stood Dr. Johnson's parlour. In this counting-house, no doubt, Dr. Johnson often was; and in the adjoining parlour he often fed. It was a very old-fashioned room, as I well remember it upwards of half a century ago. His better parlour, or drawing-room, was large and handsomely furnished for the period, with three windows, and two ancient pier-glasses fixed to tables, gilt and adorned according to the taste of the times. Mr. Bensley bought these and a few other household matters, which remained *in statu quo* till 1805—1808.

I have seen some prints of the inside of Dr. Johnson's house, which do not give a very accurate idea of the appearance of the rooms, &c.; but, I repeat it, the view of the front in the *European Magazine* is excellent.

The celebrity of Dr. Johnson may induce you to insert this, which, without that influence, I am aware would be too tedious. B. B.

COOPER'S MINIATURE OF CROMWELL.

(Vol. iv., p. 368.; Vol. v., p. 189. &c.)

It is only within a few months that the existence of the "N. & Q." became known to me. It seemed likely to be such an useful and amusing publication, from the description I received of it from a literary friend (now appointed vice-consul to the Isle of Mytilene), that I lost no time in becoming a subscriber; and I am rejoiced to add, that my expectations have not been disappointed, though I have not had time to read the Notes or attend to the Queries as fully as I could have wished till very lately.

However, I have now observed amongst the Replies, Vol. v., p. 189., a Note relating to the miniature of Cromwell by Cooper, with several references to other Notes and Queries upon the same subject, originating with a Query from Lord Braybrooke in Vol. iv., p. 368. If the following appears to you worthy of insertion, pray use it.

I have a beautiful miniature of Oliver Cromwell, painted with very great care, and which has every appearance of being an original by Cooper. I remember it all my life in my father's (Lord Holland's) room at Holland House; and on his death in 1840, it was left by him to his friend and mine, John Allen, late master of Dulwich College, who died in 1843, and left it with his books to me.

Cromwell is painted in armour, with a remarkably clean, plain, turned-down shirt collar; his usual countenance, somewhat stern, but full of the expression of good sense and intelligence; reddish hair, and a small portion of it under the lower lip. On the back is written in my father's handwriting:

"This miniature was given to me when at school by Lady Diana Beauclerk, who assured me that it was an original by Cooper, and that it had been long in the possession of the Beauclerk family, who had it from Charles II. (Signed) Vassall Holland."

Lady D. Beauclerk, herself distinguished as an artist, was the daughter of the Duke of St. Albans, a lineal descendant of Charles II.

There is an engraving from a miniature of Cromwell in Carlyle's life of him, said to be in the possession of Archdeacon Berners, which I believe to be also by Cooper. It is larger than mine, and even better painted. I have seen it, but cannot recollect where or when.

C. Fox, Major-General.

P. S. — I have left my miniature with my friend Mr. Domenic Colnaghi at Pall Mall East, for the inspection of any of your correspondents. It will be there till the 31*st March*.

Addison Road.

THE QUEEN OF THE ISLE OF MAN.

(Vol. v., p. 132.)

In an interesting communication from Mr. Wm. Sidney Gibson in a late Number of your publication there occurs the following statement, to which I beg to add a few remarks. He says:

"After the death of Magnus, the island was seized by Alexander III. of Scotland. A daughter and heiress of Reginald sued for it against John Baliol, before Edward I. of England, as lord paramount of Man. — *Rot. Parl.*, 31 Edw. I."

And farther on he states:

"From sundry records it appears that Edward II. and Edward III. committed its custody to various persons, and the latter at length conferred his right to it upon William Montacute, Earl of Salisbury, in consideration, probably, of that valiant earl having by his arms regained the island from the Scots, who had resumed possession, and of the circumstance that his grandmother, the wife of Simon de Montacute, was sister and heiress of one of the former kings of Man, and related to the lady who had claimed it as her inheritance on the death of Magnus."

Now, I think Mr. Gibson, on reflection, will agree with me in concluding that the wife of Simon de Montacute, and the lady who claimed the island on the death of Magnus, were one and the same person. There is no document, I believe, of the kind he refers to, of the "31st" of Edw. I.; but in the "21st" of Edw. I., which date is probably intended, there is amongst the Scotch Rolls (anno 21 Edw. I. m. 4.) a citation from Edward I., as supreme lord of Scotland, directed to John Baliol, King of Scots, to answer the complaint of *Aufrica*, cousin and heiress of Magnus, late King of Man, &c. This is in the year 1292–3; and a few years later we again meet with *Aufrica*, for amongst the ancient charters in the British Museum is one marked "V. 73." It is a deed by which "*Aufrica*, heiress of the land of Man," gives up her right therein "to her noble and potent husband, Simon de Montagu." This deed is dated at Bridgewater, on Thursday the Vigil of the Annunciation, 1305; *i. e.* March 24, 1306.

In this charter (V. 73.) she calls herself *Aufrica de Connought:* and this is rather curious, for in a volume of pedigrees in the British Museum, in the handwriting of Robert Glover, Somerset Herald (Bib. Harl. 807.), she is said to be the daughter of Fergus, Lord of Galloway (Galway?), and Queen of Man. *Galway* it is in another MS. in the same collection (MSS. Harl. 1074. folio 22.), where she is styled "Aufrica, Reyne de Man," and daughter of Fergus, Lord of Galway. In both these MSS. she is said to be the wife of Simon de Montagu, who is styled "Roy de Man par sa femme."

F. C. M.

Replies to Minor Queries.

Old Scots March (Vol. v., p. 104.).—The following quotation from a "Dissertation on Scottish Music," by Mr. Tytler, of Woodhouselee (the grandfather of the historian), contained in the *Transactions of the Society of Scottish Antiquaries*, vol. i. p. 486., although not an answer to his Query, may perhaps prove interesting to J. M.:—

"To the wandering harpers we are certainly indebted for that species of music which is now scarcely known, I mean *the Port*. Almost every great family had a *Port* that went by the name of the family. Of the few that are still preserved are, *Port Lennox*, *Port Gordon*, *Port Seton*, and *Port Atho'e*, which are all of them excellent in their kind. The *Port* is not of the martial strain of the *march*, as some have conjectured; those above named being all in the plaintive strain, and modulated for the harp.

"The *pibroch*, the march or battle-tune of the *Highland clans*, with the different strains introduced of the *coronich*, &c., is fitted for the *bagpipe* only: its measure, in the *pas grave* of the *Highland piper*, equipped with his flag and military ensigns, when marching up to battle, is stately and animating, rising often to a degree of fury."

Although anxious to do so, I have never yet been able to meet with any of the *ports* here referred to. E. N.

Elizabeth, Equestrian Figure of (Vol. iv., p. 231.).—The "unnatural gait" which MR. LAWRENCE inquires about, is known in Spain as the "paso Castiliano;" and supplies the place of the more familiar trot, which the Spanish horses are rarely broken into.

I did not see the piece of plate alluded to, but probably the horse was a Spanish (Andalusian) jennet, which would account for the peculiarity of the pace. I cannot explain how this step is taught, but Spanish horses fall into it at once on being touched with the spur, and simultaneously curbed; and they perform long journeys thus, at the rate of five miles an hour, with little fatigue to themselves or their riders. Does not the dromedary also *pace* in the same way? G. W. T.

Meaning of Stickle (Vol. iv., p. 209.).—MR. RELTON's supposition that the word *stickle* is used for a *pool*, is at variance with the common usage of the word in Devonshire, where only I have met with it. It is there used to describe the shallow swift running water immediately below a pool. It is thus equivalent to the word *rapids*. It is by no means obsolete, or a mere technical term of the "patient anglers." The opposition in the line quoted, "Near to some *stickle* or *deep* bay," would alone have been a good reason to doubt whether it could be the same as *pool*. G. W. T.

Latin Names of Towns (Vol. i., pp. 287. 402. 474.).—There is a class of persons who ought to be contributors to *? (I like the idea of a recent correspondent better than "N. & Q." with its marks of quotation) to a much larger extent than is the case. I mean those who having asked questions, and profited by the answer, find additional answer, or better answer, by their subsequent researches. As one of these, in reference to my Query about Latin names of towns in Vol. i., I mention the list given in Riccioli's *Geographia et Hydrographia Reformatæ*, of which the first edition was licensed in 1658 (I don't know where it was printed), and the record is of Venice, folio, 1672. This work contains, from more than 250 authors whose names are given, more than 8500 Latin names rendered into vernacular, and a much larger number reversely given. M.

Llandudno, on the Great Orme's Head (Vol. v., p. 175.).—L. G. T. will find, in *Wanderings in North Wales*, by William Cathrall, published by W. S. Orr and Co., the following answer to his Query:—

"There are several copper mines conducted here with great success. In October, 1849, the miners in the course of their labours, broke into an immense cavern, the roof of which, being one mass of stalactite, reflected back their lights with dazzling splendour. On examination the work turned out to be an ancient work, probably Roman, the benches, stone hammers, &c., used by that ancient people, having been found entire, together with many bones of mutton. The bones were to all appearance as fresh, though impregnated with copper, as they were when denuded of their fleshy covering, after remaining, as they must have done, nearly 2000 years in the bowels of the earth. The cavern is about forty yards long."

The date of the cavern is, therefore, long anterior to the Catholic times. WM. DURRANT COOPER.

Brozier (Vol. ii., p. 44.).—An Essex clergyman, who agrees with MR. GATTY in deriving the word from the Greek verb Βρωσκω, to devour, or eat like a beast, observes, that we still describe that act when we speak of "the *browsing* cattle." He also mentions that when he was at Westminster, the word was there used in the same sense as at Eton, and he well recollects one of his schoolfellows *broziered* to such an extent that his life was despaired of. BRAYBROOKE.

Passage in Troilus and Cressida (Vol. v., p. 178.).—In reply to your correspondent W. S. D. I have only to say, that my folio of 1632, with early manuscript emendations, does not contain any alteration of the line in *Troilus and Cressida*, Act I. Sc. 3.:

"Peaceful commerce from dividable shores;"

which seems to me quite intelligible without any change. In the next line it reads "primogeniture" for "primogen*itive*," and as I apprehend rightly, the concluding syllable *tive* having been caught by the compositor from "prerogative," the first word in the line immediately below it.

I may take this opportunity of saying that no play in my volume is more patiently corrected than *Troilus and Cressida*; and that in a preceding speech by Nestor it confirms a correction by Theobald in the first line — god*like* for "godly;" and by Sir Thomas Hanmer in the last line— *replies* for "retires." Malone printed *returns* after Pope, which answers the sense very well, but is hardly so probable a misprint. I am sorry to say that I thought otherwise when I published my Shakspeare; and I never can sufficiently regret that this corrected copy of the second folio did not fall into my hands until some years after I had completed that undertaking.

J. Payne Collier.

Nelson Family (Vol. v., p. 176.). — If Franciscus will refer to the pedigree of the Nelson family, in Hoare's *History of Modern Wiltshire* (Downton Hundred), he will find that *William Nelson*, who settled at Dunham parva in Norfolk, and who was the great-grandfather of the naval hero, was the son of *Edmund* Nelson of Scarning, in the same county, and grandson of *Thomas* of the same place, which Thomas, according to the same pedigree, was the son of another William, who is stated to have been a Nelson of Mandesley, the same family from which the Chuddleworth Nelsons are derived in Burke's account. I have tested the general accuracy of this pedigree, which was, I believe, compiled by Mr. Matcham from the parochial registers, but I much doubt the assumed descent from the Mandesley family, as I find Nelsons inhabiting the neighbourhood of Scarning at a period prior to the supposed migration. G. A. C.

Maps of Africa (Vol. v., p. 174.). — I have been intending for some time to write to you on the same subject as Paterfamiliæ, but the Christian grace of laziness has been too strong for me. Paterfamiliæ, however, has aroused me. My case is this: five years ago I commenced a map, for my own use, of the shores of the Mediterranean, and such countries as received Christianity up to the period of the Council of Nice; and I had a hope of eventually being able to carry out the plan suggested by Dr. Maitland, in his work on the Dark Ages, and an intention of making mysterious marks to indicate the scene of any great persecution, remarkable synod, or other notable event. Well! I got on very well, by the help of Kiepert and Cramer, through Greece, Asia Minor, and Italy. Indeed, I managed to be content with all my sources, as far as Europe was concerned; but when I had advanced as far as North Africa, I came to a dead stop. There really was absolutely no map that I could find that I could trust for the site of Carthage or Alexandria. There were no "N. & Q." when I found myself at a stand-still; but I asked all the friends about me, and I verily believe that to the majority of those I spoke to it appeared an unreasonable thing for any man to expect a map of the regions I wanted described. There seemed a kind of feeling that when a man had got a map of Caffraria and Egypt, and perhaps knew where Algiers *might* be, he knew quite as much about Africa as he ought. Can any of your correspondents now help me? Is there no authentic *French* map of at least some portion of the coast; or is there any map in existence among ourselves that is not palpably a "fancy portrait?" Ajax.

Muggleton (Vol. v., p. 80.).—The Muggletonian sect probably still exists. I was surprised at finding a shop for the sale of its publications immediately within St. John's Gate, Clerkenwell, about five years ago. Perhaps R. S. may think it worth while to look whether the same trade be still carried on there. J. C. R.

Passage in Hamlet (Vol. v., p. 169.). — I have just read A. E. B.'s Notes on Shakspeare, No. II. His long criticism, ending in his own suggestion of a new reading of the passage in *Hamlet*, does not convince me that he has found the true reading yet. I suggest the following:

> "The dram of base
> Doth all the noble substance often *dull*,
> To his own scandal."

This reading of mine only makes it necessary to substitute the letters *n* and *ll*, for *a* and *o*, in the quarto of 1605.

Dull is a favourite word of Shakspeare's; and surely it makes at least as good sense as any of the other readings. It is questionable whether the lines are Shakspeare's; for the whole passage, from "This heavy-headed revel," to "To his own scandal," is omitted in the first and second folios, and also in the first known quarto of "1603."

To prove how easy it is for printers, or copiers from original manuscripts of authors, to make mistakes, I will call your attention to a serious blunder in the *first edition* of Ben Jonson's verses addressed to the Earl of Somerset, which are in the *Athenæum* of Feb. 21st. The twenty-first and twenty-second lines are thus printed:

> "So in theyr number may you neuer see
> Mortality, till you *a mortall* be."

Ben wrote "*immortall*."

H. F.

Theoloneum (Vol. v., p. 105.).—Theoloneum is a toll, *i. e.* the payment made in markets and fairs for goods bought and sold. It was the property of the lord to whom the fair or market belonged by patent from the crown.

Henry III., by letters patent, dated at Windsor 15th May, in the thirty-first year of his reign, grants to the abbot, &c. of Fecamp, the manors of

Cheltenham and Slaughter, &c. &c. &c. in exchange for the villes of Winchelsea and Rye, which had been granted to the said abbot, &c. by Edward the Confessor; to hold them —

"adeo libera et quieta sicut antea tenuerunt Winchelsee et la Rye ratione donationis eis facte a felicis memorie sancto Adwardo, et concessionum ac confirmationum postmodum abitarum a Willelmo et Henrico Regibus Anglie de terra de Staniges cum omnibus apendiciis suis. Inter que reputabantur Winchelsee et la Rye. In cujus regis Willelmi carta continebantur hujusmodi libertates; videlicet, quod predicti abbas et monachi Phiscanenses habeant terram de Staniges, cum omnibus omnino apendiciis suis et cum omnibus legibus, libertatibus, liberis consuetudinibus quietanciis placitis, querelis, et causis que sunt vel fore possunt, absque ulla inquietudine et diminutione cujuslibet secularis vel judiciaria potestatis sicut res ad Phiscum dominicum pertinentes et quod predicta terra cum omnibus apendiciis suis libera sit et quieta ab omni consuetudine terrene servitutis et ab omni dominacione et subjeccione Baronum et principum et omnium aliorum. Et quod prefati abbas et Monachi Phiscanenses et eorum ministri habeant omnem regiam libertatem et consuetudinem et omnem justiciam suam de omnibus rebus et negociis que in terra sua evenient vel poterunt evenire, nec aliquis nisi per eos se inde intromittat. Quia hoc totum regale beneficium est et ab omni servitute quietum. Et quod si aliquis quicquam contra hujusmodi concessionem presumat, ad phiscum dominicum coactus auri libras centum persolvat."

I have ventured to subjoin this recital from the charter of William, thinking that it may be acceptable to your querist, as fully explanatory of the transaction to which his question refers.

Lambert A. Larking.

Donkey (Vol. v., pp. 78. 165.). — In Chaucer's *Canterbury Tales*, v. 16954., we have —

"Ther gan our hoste to jape and to play,
And sayde: sires what? *Dun* is in the mire."

There is also an old proverbial simile:

"As dull as *Dun* in the mire."

It is supposed that *Dun* was a nickname applied to the ass from his colour, in the same way as *Burnell*, in the *Chester Whitsun Playes*, MS. Harl. 2013., and *Russell* applied to the fox, *Canterbury Tales*, v. 15340.

As to the termination *key*, it is probably (as in *monkey*, *jockey*, which are the only words of similar formation which I can call to mind at present) the same as *kin*, which has the force of a diminutive in words like *lambkin*, *mannikin*, &c. Juvenis.

Sir Samuel Garth (Vol. v., p. 151.). —I believe it will be found difficult to find the place of this celebrated physician's birth. In the fourth volume of Mr. Surtees' *History of the County of Durham*, pp. 26, 27., there is an interesting account of him, to which is added a pedigree of his family. Surtees, in a note, says:

"There is no trace of his having ever revisited the north, and I have in vain endeavoured to glean anything of correspondence, or of traditional anecdote."

Fra. Mewburn.

Darlington.

Princes of Wales and Earls of Chester, &c.: Mr. Bush's Collection (Vol. v., p. 178.). — I suspect Mr. Bush's proposed collection was never published. In an old MS. account of the Fellows of King's, I find the following extract. I copy it as it stands:

"1718.

"Cha. Bush, of Harmondsworth, Middx. Res on being denied his Degree of A. B. in College from Party . . A Clk. of the Record Off. in the Tower, 1725. April 27, 1726, he published *proposals for printing by Subsr.* A lott of Charters and Letters Patent, and other Instruments concerning the Creation and Investiture of the eldest sons of the K^s of Engl. as Princes of Wales, D. of Cornwall & E. of Chester & Flint, together with several Extracts out of the Parl. Rolls relating to the Honor, Dignity, & Estate of the P. of Wales, from the time of Edward first, P. of Wales (afterwards K. E. 2) to the time of E. 4. inclusive, faithfully collated from the Records of the Tower by C. B. one of the Clks. of the Record Off. in the T. & late Fell. of K. C. C.

"He was taken into the Ordnance Office to assist in methodising the Papers belonging to it, and was after Sec. to the Board of Ordnance."

It would seem Mr. Bush's proposals did not meet with a favourable reception, or perhaps his removal to an important government office prevented his fulfilling his intentions. It is to be hoped he returned his subscriptions (if any).

J. H. L.

Litera scripta manet (Vol. v., p. 200.). — The following extract, if not a complete answer to the query on *Litera scripta manet*, is a curious instance of the early use of that maxim, and I transcribe it with pleasure as a specimen of one of the best informed and most interesting of our medieval prose writers. I rely, as to orthography and punctuation, on Joseph Ames:

"Considering that wordes ben perisshyng, wayne, and forgateful, and wrytynes duelle and abide permanent, as I rede, *Vox audita perit, litera scripta manet.* Thise thinges have caused that the faites and deeds of auncient men ben sette by declaracion in fair and aourned volumes, to thende that science and artes, lerned and founden, of thinges passed might be had in perpetuel memorye and remembraunce," &c.

William Caxton.

Westmestre by London, 1481.

Bolton Corney.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Athenæum of Saturday the 21st February announces that Sir F. Madden has secured for the British

Museum the celebrated "Bedford Missal," and several other beautiful MSS., by the wise expenditure of three thousand pounds. The other MSS., not described by *The Athenæum*, are, we believe, the *Breviary of Isabella of Spain*, presented to her by Francisco de Rojas in 1497, on the occasion of the double marriage of her children, Don Juan and Doña Juana, to Margaret of Austria and Philip the Fair, which sold at Mr. Hurd's sale in 1832 for 520*l.*; the *Hours of Juana of Castile*, wife of Philip the Fair, formerly in Hanrott's library; the *Hours of Francis I.*, which sold in Sir Mark Masterman Sykes's sale, 1824, for 163*l.* 16*s.*; the *Hours of François d'Inteville*, Bishop of Auxerre, executed in 1525, formerly in Beckford's collection; another volume of *Hours* of the sixteenth century, and a fine copy, in two large vols. folio, of the French translation of Petrus Comestor's *Historia Scholastica*, by Guiart des Molins, completed in 1294. While we agree with our cotemporary in our approval of this purchase, we cannot help adding to that approval a hope that neither the trustees nor the treasury will make this expenditure an excuse for not enabling the keeper of the MSS. to make extensive purchases at the sales of valuable historical collections which are expected to take place in the course of the present year.

At a general meeting of the Percy Society held last Thursday week, the dissolution of the Society was determined on; and the meeting came to the very proper resolution of not selling the stock of books in hand, which would have had the effect of depreciating the market-value of the Society's publications, but of distributing them among the existing members. It is proposed, we believe, to form a new Society on a somewhat similar plan; but which is to have for its object the reprinting, without abridgment or omission, of such rare but well chosen tracts by Greene, Nash Breton, Taylor the Water Poet, &c. as afford valuable illustration of manners, or are interesting in any other point of view.

We have received from Messrs. Rivington a new volume containing *Eight Essays on Various Subjects*, by the Rev. S. R. Maitland, D. D. The pages of "N. & Q." have been so frequently enriched by contributions from the able pen of the writer of these Essays, and he has in the work in question spoken so kindly of this journal, that we feel it will be more respectful to one who does not need our praise — which might under these circumstances be attributed to interested motives — if we limit our notice of the subject of the volume to an enumeration of the titles of the essays. They are as follows: — I. *On the Mystical Interpretat on of Scripture*; II. *Sacred Art* — No. 1. *Music*; III. *Sacred Art* — No. 2. *Painting*; IV. *Matter of Fact*; V. *The Fulness of the Gentiles*; VI. *The Waldenses and Albigenses*; VII. *Perrin's History of the Vaudois*; VIII. *The Lollards*. When we add that to these are appended the following notes: —A. *Cowper's Nightcap*; B. *Vauxhall*; C. *The School of Declamation*; D. *On Political Prophecies*; E. *The "Mirabilis Liber" and "Petrus de Bardis;"* F. *Extracts from Lollard Prophecies*: we think we have shown all who know the learning, honesty of purpose, strong common sense, and racy humour of the Essayist, that the book is one to be looked after, and to be looked at.

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Notices to Correspondents.

We regret that we have been compelled at the last moment to postpone Mr. Rawlinson's *paper on* Provincial Words *until next week.*

J. W. B. *The autobiography of Richard Jones the comedian has not, we believe, been published.*

J. N. C. *The Augmentation Office is a part of the Record Office at Carlton Ride.*

G. H. K. *Does our correspondent wish his Query respecting* William Tell *in our* 3rd Vol. p. 187. *repeated?*

R. J. (Shrewsbury) *is referred to Carlyle's* Sartor Resartus *for a reply to his Query.*

Replies Received. — *Cabal — Roaring Meg — Cheap Maps — Nuremburg Token — Gospel Oaks — Broad Arrow — Provincial Names — Modern Greek Names of Places — Knarres — Boiling to Death — Passage in Hamlet — Age of Trees — Ballad of Lord Delamere — Beocherie — Sir A. Cumming and the Cherokees — Behemoth — "'Twas whisper'd in Heaven" — John of Padua — Donkey — Ambassadors addressed as Peers.*

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Notes.

READINGS IN SHAKSPEARE, NO. III.

Hamlet, Act I. Sc. 5.

"My tables, my tables,—meet it is I set it down."

This line (which might have suggested to our worthy patron, Captain Cuttle, the posy on our title-page) has, in my opinion, been misapplied and misinterpreted; and, as I am unable to convince myself that the view I take of it, albeit in opposition to all other readers of Shakspeare, is wrong, I venture to remove my light from under the bushel, although in so doing I am sorely in dread of its being rudely puffed upon.

The more so, because the natural hesitation which must be felt, in any case, when challenging for the first time the correctness of a generally received reading, is, in this instance, greatly augmented, by finding that an illustrious commenter upon Shakspeare—himself a great and congenial poet—has conferred a special approbation upon the old reading, by choosing it out as an item in his appreciation of Hamlet's character.

I allude to Coleridge, whose remark is this:

"Shakspeare alone could have produced the vow of Hamlet, to make his memory a blank of all maxims and generalised truths that 'observation had copied there,' followed immediately by the speaker noting down the generalised fact—

'That one may smile, and smile, and be a villain.'"

Now, that this last line *is* really what Shakspeare *intended to be noted down*, is precisely the point that goes so much "against the stomach of my sense!"

This jotting down by Hamlet, upon a real substantial table, of one of those "generalised truths" which he had just excluded from the table of his memory, would be such a *literalising of the metaphor*, that it is a great relief to me to feel convinced that Shakspeare never intended it.

In Hamlet's discourse there may be observed an under current of thought that is continually breaking forth in *apostrophe*. In the present instance it is directed to his uncle:

"O villain, villain, smiling, damned villain!
That one may smile, and smile, and be a villain!
At least I'm sure it may be so in Denmark—
So! uncle, *there* you are!"

Is not all this *one continued apostrophe?* The second line an admirative comment upon the first, and the fourth line, even in the present day, a common exclamation expressive of misdeeds, or intentions, unexpectedly brought to light? But it is not this most trite reflection, in the second line, that Hamlet wishes to set down. No, it is the all-absorbing *commandment:*

> "And thy commandment all alone shall live
> Within the book and volume of my brain,
> Unmixed with baser matter —
> . . . . .
> My tables, my tables, — meet it is I set it down!"

Set it down, in order that the exact words of the commandment — subsequently quoted to the very letter — may be preserved.

To suppose that Hamlet gets forth his tables for the purpose of setting down a common-place truism, *because* he has reserved no place for such matters *in the table of his memory*, is surely to materialise a fine poetical image by contrasting it with a substantial matter of fact operation.

And to suppose, with Coleridge, that the very absurdness of the act is a subtle indication of incipient madness, is an over refinement in criticism, as untenable as it is unnecessary.

Hamlet evinces no semblance of unsettled mind, real or assumed, until joined by Horatio and Marcellus; and, even then, his apparently misplaced jocularity does not commence until he has finally determined *to withhold* the secret he had twice been on the point of disclosing:

> "How say you then, would the heart of man once think it? —
> But you'll be secret."

Again:

> "There's ne'er a villain dwelling in all Denmark —
> But he's an arrant knave."

I do not know whether I am singular in the view I take of these two sentences, but I understand them as *inchoate disclosures*, suddenly broken off through the irresolution of the speaker.

For instance, I do not understand the last, as Horatio understood it — "*There needs no ghost from the grave to tell us this;*" but I understand it as an intended revelation, begun, withdrawn, and cleverly turned off by the substitution of a ridiculous termination. It is *then*, when Hamlet finally resolves to withhold the secret, at least from Marcellus (when or where Horatio afterwards acquires it, is not explained), that he seeks to conceal his overwrought feelings by assumed levity.

Such is the way I read this scene; and, while I freely admit the difficulty presented in the fact, that, amongst so many acute students of Shakspeare, no one before should have seen any difficulty in the usual interpretation of this passage, I must at the same time declare, that I can perceive no single point in favour of that interpretation, save and except the placing of the "stage direction" where it now is. But this may have arisen from the early printers being misled by the apparent sequence of the word "that," with which the next line commences:

> ——— "meet it is I set it down
> *That*" &c.

It may be observed, however, that such a commencement, to a sentence expressive of wonder or incredulity, was by no means uncommon. As, for example, in the first scene of *Cymbeline:*

> That *a king's* children should be so convey'd!"

I really can perceive little *else* than this "stage direction" to favour the usual reading, while, in that proposed by me, the sequence of action appears to be the most natural in the world: —

First, "My tables, my tables," &c.

Next, the continuation of the interrupted apostrophe, which occupies the time while getting forth and preparing the tables.

Next, the abrupt exclamation, "Now to my word."

And finally, the dictating, *to the pen*, the express words of the last line of the ghost's speech.

In point of fact, the best possible *stage direction* is given by Shakspeare himself, when he makes Hamlet exclaim, "*Now to my word*," or, now to my *memorandum*, reverting to the purpose for which he had got his tables forth. In the old reading, Steevens was driven to explain "now to my word" in this way, "Hamlet alludes to the *watchword* given every day in military service."

It is of the more importance that this point, raised by me, should be fairly and impartially examined, because, being in correction of alleged misinterpretation, its decision must have some influence upon a right discrimination of the character of Hamlet's madness, as opposed to the deduction drawn by Coleridge. In taking it into consideration, the following alterations in the existing punctuation must be premised: —

After "set it down," a full stop; after "and be a villain," a note of admiration; the stage direction "(*writing*)" to be removed two lines lower down.

A. E. B.

Leeds.

FOLK LORE.

Burning Fern brings Rain. — In a volume containing miscellaneous collections by Dr. Richard Pococke, in the British Museum, MS. Add. 15,801, at fol. 33. is the copy of a letter written by Philip Herbert, third Earl of Pembroke, Lord Chamberlain, to the Sheriff of Staffordshire, which illustrates a curious popular belief of the period, from which even the king was not free. It is as follows:

"Sr.—His Majesty taking notice of an opinion entertained in Staffordshire, that the burning of Ferne doth draw downe rain, and being desirous that the country and himself may enjoy fair weather as long as he remains in those parts, His Majesty hath commanded me to write unto you, to cause all burning of Ferne to bee forborne, untill his Majesty be passed the country. Wherein not doubting but the consideration of their own interest, as well as of his Maties, will invite the country to a ready observance of this his Maties command, I rest,

Your very loving friend,
Pembroke and Montgomery."

Belvoir, 1st August, 1636.

"To my very loving friend the
High Sheriff of the County
of Stafford."

Do any other writers of the time notice this "opinion," and do any traces of it exist at present?

μ.

TRANSLATIONS.

It becomes needful that the translations which are to be copyright should be accurately made when the new international law comes into effect. In the *Consulship and Empire* of M. Thiers, vol. iii. p. 220., purporting to be translated by D. Forbes Campbell, "under the sanction and approval of the author," the following *happy* piece of translation occurs:—

"They urged also, that the Maltese people would offer great resistance to the destruction of those fine fortresses, and proposed the reconstitution of the Order on a new and more solid basis. They had no objection to allow the French language still to be used there, stipulating only that a college should be instituted for teaching the English and Maltese languages. The latter for the advantages of the Maltese people, who should have a share in its management; they were desirous of placing this new settlement under the guarantee of some great power, Russia for example. The English were in hopes that with the English and Maltese languages spoken by the people who would still be devoted to them, they should still have an influence in the island, which would prevent the French from again obtaining possession of it."

The translator has invented a college and system of instruction, because he did not know how to translate "*langue!*"* Thus this important passage is wholly perverted.

"Ils alléguaient la resistance de la population maltaise à toute destruction de ses belles forteresses, et proposaient la reconstitution de l'Ordre sur des bases nouvelles et plus solides. *Ils voulaient y laisser une langue française, moyennant qu'on y institût une langue anglaise et une langue maltaise, celle-ci accordée à la population de l'isle, pour lui donner part à son gouvernement; ils voulaient que ce nouvel établissement fût placé sur la garantie d'une grande puissance, la Russie par exemple. Les Anglais espéraient qu'avec les langues anglaise et maltaise qui leur seraient dévotée, ils auraient un pied dans l'isle, et empêcheraient les Français d'y rentrer.*"

C. Redding.

* "Langue" means Order of Knights of Malta, of the particular "nation" expressed.

BALLAD OF LORD DELAMERE.

(Vol. ii., p. 104.)

A correspondent gives the first two lines of a ballad called *Lord Delamere*, and inquires to what political event it refers. Dr. Rimbault (Vol. ii., p. 158.) suggests that this song may be another version of one published in Mr. Thomas Lyte's *Ancient Ballads and Songs*, which begins differently, and which Mr. Lyte fancies may refer to some corn-law debate in parliament about the years 1621 and 1622. I have a song which I took down from recitation in Derbyshire, entitled *The Long-armed Duke*, but which is no doubt identical with Mr. Lyte's, the first verse being nearly the same. That it refers to some transaction much later than 1622 is evident from the mention of Lord Delamere, that title having been first conferred by Charles II. upon Sir George Warrington. Henry, second Earl of Delamere, and William Earl of Devonshire, are the heroes of the ballad, which I believe to be founded upon some obscure report of the quarrel which took place between the latter and Colonel Colepepper, of which an account will be found in the *Works of Lord Delamere*, London, 1694, p. 563. (reprinted in Howell's *State Trials*, vol. ii. p. 510.), and also in Collins's *Peerage*, vol. i. p. 343.; and see also Colley Cibber's *Apology*, chap. iii.

The Earl of Devonshire struck Colonel Colepepper in the anteroom at Whitehall, having previously received an affront from the Colonel in the king's palace. He was summoned to appear at the King's Bench, and gave bail to the amount of 30,000*l.*; Lord Delamere being one of his sureties. A fine to that amount was inflicted on him, but he appealed from the judgment to the House of Lords, where one of his warmest advocates was Lord Delamere. Vague reports of these proceedings would find their way into the North, where the matter would be handled by the balladmongers in a style congenial to the manners and ideas of their rustic auditory. Lord Delamere is described by a cotemporary versifier as

"Fit to assist to pull a tyrant down,
But not to please a prince that mounts the throne."

These lines are given, without a reference, in a note to Burton's *Diary*. Query, Where do they come from?

My version of the ballad was printed about nine years ago in a periodical called *The Story-teller*, which came to an abrupt conclusion in the

second volume, and is probably now in the hands of few. Mr. Lyte's volume also appears to be a rarity. I therefore append a copy, which you can add to this note if you do not think it too long. Perhaps your correspondent would send the remainder of his fragment, which it might be interesting to compare.

"THE LONG-ARMED DUKE.

"Good people, give attention, a story you shall hear,
It is of the king and my Lord Delamere;
The quarrel it arose in the parliament house,
Concerning some taxations going to be put in force.
Ri toora loora la.

"Says my Lord Delamere to his Majesty soon,
'If it please you, my liege, of you I'll soon beg a boon.'
'Then what is your boon? let me it understand:'
'It's to have all the poor men you have in your land;

"'And I'll take them to Cheshire, and there I will sow
Both hempseed and flaxseed, and them all in a row.
Why, they'd better be hanged, and stopped soon their breath,
If it please you, my liege, than to starve them to death.'

"Then up starts a French* lord, as we do hear,
Saying, 'Thou art a proud Jack,' to my Lord Delamere,
'Thou oughtest to be stabbed,' then he turn'd him about,
'For affronting the king in the parliament house.'

"Then up starts his grace the Duke of Devonshire,
Saying, 'I'll fight in defence of my Lord Delamere.'
Then a stage was erected, to battle they went,
To kill or to be killed was our noble duke's intent.

"The very first push, as we do understand,
The duke's sword he bended it back into his hand.
He waited awhile, but nothing he spoke,
Till on the king's armour his rapier he broke.

"An English lord, who by that stage did stand,
Threw Devonshire another, and he got it in his hand:
'Play low for your life, brave Devonshire,' said he,
'Play low for your life, or a dead man you will be.'

"Devonshire dropped on his knee, and gave him his deathwound;
Oh! then that French lord fell dead upon the ground.
The king called his guards, and he unto them did say,
'Bring Devonshire down, and take the dead man away.'

"'No, if it please you, my liege, no! I've slain him like a man;
I'm resolved to see what clothing he's got on.
Oh! fie upon your treachery—your treachery,' said he,
'Oh! king, 'twas your intention to have took my life away:

"'For he fought in your armour, whilst I have fought in bare;
The same thou shalt win, king, before thou does it wear.'
Then they all turned back to the parliament house,
And the nobles made obeisance with their hands to their mouths.

"God bless all the nobles we have in our land,
And send the Church of England may flourish still and stand:
For I've injured no king, no kingdom, nor no crown,
But I wish that every honest man might enjoy his own."

C. W. G.

* According to some reciters, "Dutch."

Minor Notes.

A Note on Henry III.—In Vol. v., p. 28., is the Query, "Are our Lists of English Sovereigns completed?" Some further illustration of the case of the king usually styled Henry III., to which particular attention was directed, may be derived from the subjoined extract taken from a MS. (No. 146.) in the University Library at Cambridge. The MS. is a parchment roll containing a "genealogical tree" of the kings of England, with brief notices written in the fifteenth century. On one side of the medallion on which is inscribed "Henricus tercius," is a brief eulogy of the king; on the other side is the following:

"Iste Henricus dictus est tercius quia sic intitulatur in Cronicis hystoriis scriptis et cartis non ratione numerali sed regie denominationes (*sic*) vel dignitatis verbi gracia si numeretur. Henricus filius conquestoris. Deinde Henricus secundus filius Plantagenet postea filius eiusdem Henrici erit iste profecto quartus. Prætermittitur autem in stipite regnantium Henricus filius eius quia non regnavit, ratione igitur regnantium dicitur iste Henricus tercius. Obiit die sancti Edmundi Regis anno regni sui LVII° et sepultus est apud Westmonasterium."

W. R. C.

Old Books and New Titles (Vol. v., p. 125.).—Your correspondent J. H. is quite correct in his remarks on the above subject. A friend of mine lately saw advertised in a catalogue the following title of a work, *Fulfilment of Scripture Prophecies on Nations and Kingdoms, by John Hoyland.* He sent for the book and found it was exactly the same as what he already had, viz., *Epitome of the History of the World, by John Hoyland*, but with another title. Such practices are neither fair nor honorable. JOHN ALGOR.

Sheffield.

Bowdler's Family Shakspeare.—It has occurred to me that a cheap edition of Bowdler's *Family Shakspeare* would be in much request, and might conveniently be published in numbers consisting of single plays at 3*d.* each. This would bring the whole to about 9*s.*, bound in three handy volumes. A new edition might contain the more recent typographical corrections and the names printed at length, a very desirable amendment. Will Messrs. Longman, the publishers of Bowdler's *Shakspeare*, look favourably on this suggestion when they see it in "N. & Q."? It would be an invaluable addition to their *Traveller's Library.* A LADY.

Torquay.

[We have reason to believe that Messrs. Longman have it in contemplation to produce such a cheap edition as our correspondent suggests, but not, perhaps, as a portion of their *Traveller's Library.*]

The French Language. — It has continually appeared to me as a great absurdity, that the terms masculine and feminine should be applied to inanimate things in the French language, when common sense is opposed to such a distinction. I think the reason for using feminine and masculine articles in conjunction with nouns said to be of those genders, is to be found in the rule which obtains in the Irish or Celtic language, namely, that of "caol re caol," *i. e.* fine with fine, and "leatair re leatair," *i.e.* broad with broad vowels or sounds. I throw out this hint to those who are better qualified to investigate the matter; as I feel sure it would be a great benefit to learners of the French language to have a clear rule to guide them, instead of the present system, which is very complicated. FRAS. CROSSLEY.

Curious Epitaph.—The following portion of an epitaph from the tomb of Thomas Carter, 1706, in the church of St. Gregory, Sudbury, will doubtless interest some of your readers; it is as well to premise that he was a very charitable man, as the whole inscription (which would occupy about forty lines) fully records:

"Viator mirum referam
Quo die efflavit animam Thos. Carter, prædictus,
Acûs foramen transivit Camelus Sudburiensis.
Vade, et si dives sis, tu fac similiter.
Vale."

Permit me to translate it for the benefit of your lady readers:

"Traveller, I will relate a prodigy. On the day whereon the aforesaid Thomas Carter breathed out his soul, a Sudbury camel passed through the eye of a needle. Go, and if thou art wealthy, do thou likewise. Farewell."

The allusion is of course to St. Matthew xix. 24.

W. SPARROW SIMPSON, B.A.

Queries.

"HOGS NORTON, WHERE PIGS PLAY UPON THE ORGANS."

I should be much obliged by any of your correspondents favouring me with their opinions as to the origin of the above saying. Evans, in his *Leicestershire Words*, says:

"The true name of the town, according to Peck, is Hocks Norton, but vulgarly pronounced Hogs Norton. The organist to this parish church was named Piggs."

But in Witt's *Recreations*, of which I have a copy of 1640, the eighty-third epigram is "upon pigs devouring a bed of penny-royal, commonly called *organs:*"

"A good wife once, a bed of organs set,
The pigs came in, and eat up every whit;
The goodman said, Wife, you your garden may
Hogs Norton call, here pigs on organs play."

Organs from "organy;" French, *origan;* Latin, *origanum.*

Now it is evident that in 1640 the proverb was in vogue, and well understood; but organs were not at that time common in churches, especially parish churches, and as I do not know which of the many Nortons in England is Mr. Peck's Hocks Norton, I cannot help considering his derivation somewhat in the light of an anachronism.

I do not know the date of Howell's *English Proverbs* quoted by Mr. Halliwell in his *Archaic Dictionary.* Should there be such a place as Hog's Norton, or Hock's Norton, is the Hock = Hok = oak tree? Acorns and pigs were common associates.

The only instance that I recollect of pigs being connected with an organ, is in that curious freak recorded of the Abbé Debaigne, maitre de musique to Louis XI., when he made a hog-organ by enclosing pigs of various ages and pitches of voice in a kind of chest; the older ones on the left hand for the bass, and the younger on the right for the treble: over all these was suspended a key-board, which, when played on, pressed long needles into the pigs' backs,—the result is left to the imagination. THOS. LAWRENCE.

Ashby-de-la-Zouch.

see Cotton's Virgil Travestie. book IV. & see Randolph's Muse's Looking-glass III. 1. ed. Ox. 1668. p. 153.

Minor Queries.

The Judge alluded to by South. — South, in a note in his first Sermon on Covetousness (vol. iv. p. 448., 4th edition, 1727), tells us of a lawyer, "a confident of the rebels," who recommended that the Duke of Gloucester, the youngest son of Charles I., should be bound "to some good trade, that so he might eat his bread honestly." He then expresses wonder that Charles II. made this lawyer a judge; a practice, he adds, and doubtless with a meaning, "not unusual in the courts of some princes, to encourage and prefer their mortal enemies, before their truest friends."

Can any of your correspondents tell us more on the subject, and the name of the judge?

The recommendation was probably given at the time when the Duke and the Princess Elizabeth were removed from Penshurst to Carisbrooke, where, according to instructions, they were not to be treated as royal children.

I may refer your readers to Lord Clarendon's *Hist.* (vii. 84.), and to a letter and interesting note in Sir H. Ellis's *Collection of Letters*, iii. 329. Evelyn describes the Duke as "a prince of extraordinary hopes."

Did South, in his reflection on princes, refer to himself? Wood, his bitter foe, tells us that "he could never be enough loaded with preferment; while others, who had been reduced to a bit of bread for his Majesty's cause, could get nothing." In 1660 he "tugged hard," adds Wood, to be Can of Ch. Ch., but failed: in ten years afterwards he succeeded. J. H. M.

Bath.

English Translation of the Canons.—In the 36th canon the record of the subscriptions is, *Quod liber publicæ Liturgiæ . . . . . nihil in se contineat quod verbo Dei sit contrarium; quodque eodem* taliter *uti liceat.* This is copied from Bishop Sparrow's collection. The English translation, to which subscription is now made, has the following rendering of the second clause—*and that the same may be lawfully used.* The word *taliter* seems to be not rendered at all. Without wishing to provoke theological controversy, I should ask, by what authority, and at what date, was the English translation imposed upon the clergy and graduates, all of whom understand Latin? Is it affirmed that the English renders the Latin fully, or is the English translation avowedly intended to fall short? I will not ask the meaning of the word *taliter* in the minds of those who imposed the Latin subscription, because answers might provoke the inadmissible kind of controversy. M.

Snuff-boxes and Tobacco-pipes.—In which book can I find the best account of the manufacture of snuff-boxes, particularly of those manufactured in Mauchline and Laurencekirk, Scotland?

Also of the manufacture of cigars in London, the number of persons engaged in the trade, and general statistics thereof?

Also of the manufacture of tobacco-pipes, and of the "Incorporated Company of Tobacco-pipe Manufacturers," and the statistics of the trade?

D. W. L.

Cromwell.—Is it true that Oliver Cromwell held the office of cup-bearer to King Charles I.? I ask this question, because at a recent sale of MSS. by Messrs. Puttick and Simpson occurs this lot:

"226. Committee for Public Revenue. Order for the payment of arrears of annual salary of 66*l.* 13*s.* 4*d.*, due Christmas last, to Major Oliver Cromwell, for his attending the late King as Cup-bearer. Signed Ed. Howard (Lord Howard of Escrick, co. York); Sir H. Vane; H. Edwardes; John Trenchard; and Cor Holland: the receipt dated July 2, signed O. Cromwell. Thomas Fauconberge subsequently became Cromwell's son-in-law; at the corner is his autograph order, for the amount to be promptly paid. July 2, 1649."

G. W. J.

Meaning of Wallop. — In the article of Collins's *Peerage* which narrates the history of the "Wallops, Earls of Portsmouth," great and deserved praise is bestowed upon Sir John Wallop, a most valorous and successful military commander.

Not to trouble you with more, I make one extract, which is, for more reasons than one, likely to be interesting:

"Sir John Wallop, in 6 Henry VIII., was sent as Admiral and Commander-in-Chief of the fleet, to encounter Prior John, the French Admiral, who, landing in Sussex, had burnt the town of Brighthelmstone. The French getting into their own ports, Sir John Wallop sailed to the coast of Normandy, and there landed and burnt twenty-one villages and towns with great slaughter, and also the ships and boats in the havens of Treaport, Staple, &c., wherein he acquitted himself with such conduct and valour, that all our historians have mentioned this expedition much to his honour."

The Query which I desire to ask is, whether the significant, but somewhat coarse phrase of "to wallop," have its origin in the exploits of this gallant ancestor of the Earl of Portsmouth?

E. S. S. W.

Winton.

The "Mistral." — There is an old French proverb which says:

"Trois fléaux en Provence,
Le Parlement, le Mistral, la Durance."

The first of these scourges has disappeared: the third will probably last for ever: but what of the second?

The *Mistral* is a kind of whirlwind (partaking of the character of the African simoon, or of the West Indian hurricane), which pays its annual visits to Provence, and causes the most frightful

devastation along the banks of the Rhone. It is spoken of by Seneca, and other writers of his time; and the Emperor Augustus is said to have raised a temple to it during his residence in Gaul.

Has any attempt been made, in this age of scientific advancement, to explain the causes of the *Mistral?* Perhaps Sir William Reid, from his present position and opportunities, as Governor of Malta, may be induced to turn his attention to the subject. An attempt to investigate the origin of this phenomenon, coupled with an historical sketch of its progress and effects, would form a valuable chapter in any future edition of his work on the *Law of Storms*. Henry H. Breen.

St. Lucia.

Deaths from Fasting. — In the church of St. Mary, Bury St. Edmund's, is a fine table-tomb, surmounted by a corpse in a winding-sheet, to the memory of John Bant, whose very curious will has been printed by the Camden Society. Tradition says that the death of this pious church decorator arose from the vain attempt to imitate Our Lord in fasting forty successive days and nights. This tradition has no foundation in fact, but owes its origin to the figure on the tomb, which would appear to have been made in the lifetime of the deceased. There are similar traditions in other parts of the kingdom. Can any of your correspondents state where, and whether accompanied by similar wasted figures?

Buriensis.

Ad Viscum. — It has not been unusual among antiquaries of a certain class to cite the following Latin hexameter: —

"Ad viscum Druidæ! Druidæ clamare quotannis."

Two or three times I have seen it accompanied by a general reference to one Ovidius. But having met with a copy of that author, to which an index of all his words is annexed, I collect therefrom that the said Ovidius never expressed himself to that effect.

I should wish to learn whether any body else ever did, and who; or whether the knave who first coined that false reference also coined the line. A. N.

Whipping Graves. — Excommunicated persons were formerly restored to the Church, according to the old *Rituale Romanum*, by the ceremony of whipping their graves. When it was resolved the dead party should be restored to the communion of saints, it was ordered that the body should not be disentombed, but that the "graves shall be whipped, and while the priest whips the grave, he shall say — 'By the authority which I have received I free thee from the bond of excommunication, and restore thee to the communion of the faithful.'" I do not find this in the copy of the Ritual I possess. Have any readers of the "N. & Q." a copy with the directions for this singular service? Cyrus Redding.

John Rogers, Protomartyr, Prebendary of St. Paul's Cathedral, and Rector of St. Sepulchre's, was burnt at the stake in Smithfield, rendering his testimony to the true religion of the Catholic Church of England: he left a wife and ten children. It is remarkable that no memorial of this celebrated man is to be found in the church of which he was the rector. Can any of the readers of "N. & Q." afford information as to his present descendants? John Rogers, Gentleman, of Charter House Square, was buried in the nave of the church, Nov. 19. 1775, aged fifty-four. The degree of consanguinity to the former rector is required for genealogical purposes. Kt.

Autograph Music by Handel.—Before me lies a MS. duet in the autograph of Handel, and also an unfinished "Sonata da Cembalo" by the same composer. The former piece is thus authenticated by a note written at the bottom of the last page:

"This duett was given to G. Malchair by Philip Hayes, Mus. Dr., with a declaration that it is Mr. Handel's *ohne* handwriting."

On the wrapper which contains the two pieces is written:

"The two inclosed pieces of music *ware* given to me by my worthy friend Dr. Philip Hayes, with an *ashurance* that they are the handwriting of the celebrated Mr. Handel. The duett, indeed, has all the appearance of being the original conception of that greate man *pen'd* by himself."

I am desirous of ascertaining from some of your correspondents, better versed than myself in the soul-stirring music of this noble composer, whether the duet has been printed; and if so, where it may be found? The only means of identification which I can supply are these: it is written in two flats, and the words are —

"Và, và, speme infida pur va non ti credo."

W. Sparrow Simpson, B.A.

The Layard Family. — The ancestor of A. H. Layard, the youthful and everywhere celebrated "Navorscher" of Nineveh, came to England with William of Orange. He fought under this prince at the battle of the Boyne. I would ask, whether anything is known of his genealogy before 1688?

Q. Q. Q.

Zeist.

C. L. A. A. P. D. P. — The famous *Avis aux Réfugiéz*, a work commonly attributed to Bayle, pretends on its title-page to have been written "Par Mons. C. L. A. A. P. D. P." Who can tell me whether these initials have any purport?

N. P. Biblicphilus.

Rotterdam.

Prianho, De Pratellis and Prideaux Family.—What ground is there for Dr. Oliver, the author of *Historic Collections relating to the Monasteries of Devon*, published 1820, and the Rev. G. C. Gorham, in his *History of St. Neots in Huntingdonshire and in Cornwall*, published in 1824, supposing that De Pratellis is the same name as Prideaux? Dr. Oliver says (p. 123.), Adam Prianho or De Pratellis al Prydeaux appointed prior. Gorham, vol. i. p. 172., says, Robert de Preus (*alias* Robert de Pratell?). And again, in vol. ii. p. clxviii., Robert de Preaux *alias* Prideaux, was presented by the prior and convent in 1270; his quotation is from Instituted rolls and Registers, Lincoln Cathedral: the roll reads Preus and De Pratellis. G. P. P.

Joseph Adrien Le Bailly.—In the choir of the church of St. Sauveur at Bruges is a monument of black marble, to the memory of Joseph Adrien Le Bailly, who died the 18th Oct. 1775, aged eighty-two. After describing him as the member of a noble and warlike family, the epitaph proceeds as follows:

"Victime de l'envie il mourût, en citoyen la calomnie avait flêtri sa vertu, la vérité en a déchiré la voile. . . . . L'honnête homme a reparu, et la justice l'a vengé."

I have searched, but in vain, for some notice of this individual, and shall feel indebted to any of your readers who will be kind enough to give me some particulars which will throw light upon these mysterious expressions. J. H. M.

Bath.

Minor Queries Answered.

The Great Bowyer Bible.—Can you afford me information respecting the Great Bowyer Bible, which, I believe, about twenty years ago was valued at 1000*l.*, and disposed of by lottery?

Is it in private hands, or in a public library?

J. S.

[The Bowyer Bible was disposed of, in 1848, in Mrs. Parkes's Club Subscription.

The name of the gentleman who was so fortunate as to obtain it, for his subscription of one guinea, is Saxon; a gentleman farmer, residing near Shepton Mallett in Somersetshire. He received the Bible in an appropriate cabinet from Mrs. Parkes, who knows nothing further of its subsequent history.]

Orlöff, Derivation of.—What is the derivation of the word *orloff*, as applied to the deck of a ship of war? The "orloff deck" is, I believe, the first lower deck which runs flush from stem to stern.

W. A. L.

[Falconer and others spell it *Orlop*, from the Dutch *overloop*, a running over, or overflowing. Dr. Ogilvie says, "In a ship of war it is a platform of planks laid over the beams in the hold, on which the cables are usually coiled. It contains also sail-rooms, carpenters' cabins, and other apartments. Also, a tier of beams below the lower deck for a like purpose. In three-decked ships the second and lowest decks are sometimes called *orlops*."]

"*A Captain bold of Halifax.*"—Byron says, in a note somewhere, that many of the modern Greek poems are in the metre of the English ballad:

"A captain bold of Halifax, that lived in country quarters."

The same may be said of a metre much used in Terence and Plautus.

Where is this ballad to be found?

Ed. G. Jackson.

Saffron Walden.

[Though we cannot point where this song, written by George Colman, and known as "Unfortunate Miss Bailey," is to be met with, we can refer our correspondent to a clever Latin version of it by the Rev. G. H. Glasse, printed in the *Gentleman's Magazine* for August, 1805, which commences—

"Seduxit miles virginem, receptus in hybernis,
Præcipitans quæ laqueo se transtulit Avernis."

There is also in the same magazine a French version which runs—

"Un capitaine hardi d'Halifax, demeurant à son quartier,
Séduit une fille qui se pendit, un lundi avec sa jarretière," &c.]

Goblin, Gorgeous, Gossip.—May I ask the derivation of the following English words,—*Goblin, Gorgeous, Gossip?* J. G. T.

[*Goblin* is derived from the low Latin *Gobelinus*; see Ducange, who defines it, "Dæmon, qui vulgo *Faunus*, Gallis, *Gobelin Folastre*, German, *Kobold*," and quotes as his authority Ordericus Vitalis.

Gorgeous, according to Skinner, is from the French *Gorgias*, probably from *Gorge*, and transferred from the palate to the eye. No such word as *Gorgias* is, however, to be found in Roquefort's *Glossaire*.

Gossip is from the Anglo-Saxon *God-sibbe*, "cognatus in Deo." Nares in his *Glossary* furnishes the following apt illustration of it: "Our Christian ancestors, understanding a spiritual affinity to grow between the parents and such as undertooke for the child at baptism, called each other by the name of *God-sib*, that is, of kin together through God; and the child, in like manner, called such his godfathers and godmothers."—*Verstegan*, p. 223.]

Maheremium; Arc de Arbouin.—In a survey of the castle of Launceston made in the 11 Edw. III., occurs the following passage: "Una pva capella quar pietes sunt de maheremio et plaustro et maheremiū inde fere disjungit."

Will any of your readers kindly inform an unskilled person the meaning of this description?

The same record contains some notable instances of jocular tenures, such as "ccc volucr^{s} quæ voc^{r}

poffouns," from the holder of the Scilly islands; and "un arc' de arbouin," presumed to be a bow of laburnum wood, from the town of Truro.

S. R. P.

Launceston.

[The meaning of the first passage quoted by our correspondent is clearly, "una parva capella quarum parietes sunt de *maheremio* et plastro, et maheremium inde fere disjungitur," *i. e.* "one small chapel whose walls are of timber and plaster (or, as we say, built of lath and plaster), and the timbers thereof for the most part disjointed." Under the word *Materia*, Ducange gives Mæremium, Maheremium, and many other forms of the word, which is used for timber.

Un arc de Arbouin.—If our correspondent will refer to Ducange sub *Arcus*, he will find him, sub "Arcus de Aubour," citing *Monast. Ang.*, tom. ii. p. 602., and explaining it, "arcus bellici species. Regestum Philippi Augusti, fol. 159. Habet sagittam et arcum de aubour cum corda." He next cites *Le Roman de Garin* (MS.):

"Arc d'Aubour porte et sajetes d'acier," &c.

A learned friend whom we have consulted reminds us that besides the common Laburnum, which it is obvious could not be the wood referred to, there is another sort known to our gardeners as "Cytisus Alpinus," Scotch Laburnum, which grows into an actual tree, and supplies the hard black wood used by the French as ebony, and called by them False Ebony. It is of notorious hardness, and would have done well for bows. It is a native of Dauphiné, and indigenous also in the Alps, and, even if unknown in England in the reign of Edward III., was probably used in the Alpine countries for bows, and possibly imported into England for the same purpose.]

Replies.

MORAVIAN HYMNS.

(Vol. v., pp. 30. 113.)

As no reply has been given to your various correspondents on the above subject by one of the Brethren's church, permit a friend to give a few particulars with which he has become acquainted.

The first *authorised* English edition of the Moravian hymn-book is that of 1754, in the preface to which it is stated, that though there had been some English Collections of Hymns, partly original, and partly translations from the German, in use among the societies in union with the Brethren's church, "these were never regularly authorised, nor always passably reviewed." This book is a bulky 8vo.: it is in two parts; the first consisting of 380 pages, and the second of upwards of 400; together containing about 1200 hymns and Scripture anthems. The next edition appeared in 1769; and a third twenty years later. There have been several editions during the present century, in 8vo, 12mo., and 18mo., the last of which was published in 1819; and the preface states that the whole of the hymns had been revised by "Brother James Montgomery" of Sheffield.

To the inquiry of C. B. as to the honesty of *Rimius*, I would refer him to an excellent essay by the Rev. P. Latrobe, appended to Jackson's translation of the *Life of Count Zinzendorf*, by Spangenberg. (London, 1838.)

The memory of your Thurles correspondent is at fault, as may be supposed, from a twenty-five years' recollection. Bishop Gambold could not have published a Moravian hymn-book in 1738, for he did not join the Brethren's church till November, 1742; nor was he consecrated a bishop till 1754. — See his Life, appended to his *Works*, printed by S. Hazard, of Bath, 1789.

When Southey's animadversions appeared, they were replied to by "William Okely, M.D., Presbyter of the Brethren's Church, and Minister of their Congregation at Bristol," in a letter written in a good-humoured style, yet caustic withal. Unfortunately, as long as Southey's work lasts the poison will remain, while the antidote will be forgotten. The Doctor observes:

"What could possibly induce you, with such ill-judged eagerness, to rake into the kennels of oblivion? Why do you exhibit among your authorities the publications of such a vile fellow as Rimius? Was you not informed that he wrote with all the rancour of a renegado, and all the spite of an enemy? Is such a man proper to be publicly called forth as a witness against a church which he had deserted from no excess of virtue; against a church which, yourself being judge, has, by its silent but honorable exertions, first glorified God among the heathen, and then stimulated the rest of the Christian world to engage in similar attempts; against a church which, according to your own representations, possesses in herself the rare principle of gradual melioration, and, by a constant course of good living, has, in the face of watchful enemies, been able to rise superior to the consequences of former acknowledged indiscretions in language? Did you know that those writings were sinking fast into deserved neglect? That the copies had become so rare, that it was scarcely possible to obtain one? What merit, I ask you, is there in such publications, that you should thus studiously fish them out of the mud which was already closing over them, and after carefully scraping off the filth and mould which they had contracted, spread over them a coating of your own poetical varnish? . . . . . .

"What motive shall we assign for your conduct? You could not have intended to warn the Christian world against indulging in similar imprudences; for you well know that in the present day, society has not the smallest tendency that way. You could not mean to warn the Brethren against the recurrence of the same absurdities; for you acknowledge yourself that they have already for a long period risen superior to them; and instead of the least tendency to relapse, they have repeatedly and publicly confessed their mistake, and have suffered so much, and such often unmerited obloquy, on account of their long-exploded

phraseology, that they are more likely in future to keep too far within bounds from over caution, than once more wildly to overleap them.

. . . . .

"The only way to account for your conduct in this respect, is to suppose it owing entirely to inadvertence. You were merely amusing yourself, like the boys in the fable, unmindful that your sport might perhaps prove death to a set of poor frogs. But ought you not to have remembered the golden rule of Christ, never to do unto others what you would not choose to have done to yourself? Are you not still smarting under the blows you so lately received from the battle-axe of Wat Tyler? Believe me, sir, communities have feeling as well as individuals. In the days of your ignorance, as you will now call them, you wrote what you are at present ashamed of. To have composed Wat Tyler, you feel to be little congenial with the spirit that ought to dwell in a poet-laureate. When that unfortunate effusion of your pen was officiously dragged into light, did it not touch you to the quick? And why? Because you repented that you had ever written it. *We* repent of having written and said those things which occasioned Rimius' trumpet to sound. We have repeatedly declared that we do repent, and our conduct has proved the truth of our declaration. Must we not, therefore, feel pain at seeing our old delinquencies, long forgiven and forgotten, once more coupled with our name by a man of your respectable character and abilities? Is not the pain we feel the very impress of what you have felt, and still feel, on the score of Wat Tyler?" — From a Pamphlet printed at Bristol, 1820.

SIGMA.

ARCHAIC AND PROVINCIAL WORDS.

(Vol. v., p. 173.)

In pursuance of my recommendation I now send to "N. & Q." the following provincial and technical words, as taken from the published evidence given before the coroner at the inquest on the Holmefirth catastrophe. Technical names have been there used, which are either strange or unknown even to many engineers, and which no dictionary that I am acquainted with contains. The inquiry is, however, one of such general interest at this time, as connected with the recent fearful loss of life, and enormous destruction of property, that I also give some words, the meaning of which is not so obscure. The names of the reservoir which was bursted, and of the village which suffered most damage, may be taken first.

Bilberry Reservoir: Bilberry is the local name of a berry growing on a heath shrub; a species of *Vacci'nium:* the genus consists of about fifty species. This berry, in England, is known as wimberry, blueberry, blaeberry, blae, whortleberry, whort and huckleberry; Saxon — *heort-berg*, hartberry; German — *heidel-beere*, heathberry; Dutch — *blauwbes*, blueberry. The reservoir, no doubt, covered a site on which *Vacci'nium Myrtillus*, the common *bilberries*, grew.

Holmefirth: this name may be from *holm*, the *Ilex*, the evergreen oak; or *holm*, a tract of flat rich land on the bank of a brook or river. *Frith*, a passage or narrow channel; or *frith*, a kind of "*weir*" for catching fish.

Greenhowlers: the name of a place where one of the witnesses resides. *Howler*, or Owler, *Alnus glutinosa*, the common alder, a tree or shrub growing in damp places, in plantations and hedges, mistaken by the ignorant for the hazel. To send a boy "nutting amongst the *howlers*," is to put him upon a fool's task. This word is common in Lancashire and Yorkshire.

Fall is applied to a number of trees cut down.

Fresh: a flood of water from heavy rain.

Drift: a small tunnel made for mining or engineering purposes.

Drift, in mechanics, a piece of steel or iron used to *back* a bolt, or to widen a bolt-hole.

Dyke: a small water-course or river.

Dyke, in geology, a protruded wall of basalt or whin rock.

Goit: a small artificial water-course leading to a mill or reservoir.

Runs: small dykes.

Bye-wash: an artificial water-course, to allow of the escape of flood waters from a reservoir.

Rag: a term for *shale*. In geology, thin-bedded, slaty strata.

Sludge or *Sludgy*: mud or muddy.

Puddle: prepared clay, tempered to form a wall in a reservoir bank, or a lining to resist water.

Puddle-bank, *Puddle-wall*, and *Puddle-dyke* mean the same.

Culvert, *Sewer*, and *Sough* mean almost the same; an arched channel of stone or brick for water or refuse to pass through. The first belongs more properly to water-works; the two latter are synonyms applied to town drainage, "*Sough*" being Lancashire.

Shuttle, *Sluice*, *Valve*, *Clough*, *Paddle:* these five names are synonyms; they mean that portion of the apparatus which *slides*, or is drawn up and let down, to inclose or let out the water of an artificial stream or reservoir.

Swallow: the inner portion of the culvert, or *the throat* which leads from the inner side of the reservoir to the "*shuttle*," the outer portion being the supply-culvert.

Valve: an apparatus to retain or let out water, steam, &c. A valve may slide as the *shuttle*, *paddle*, or *sluice* must do; or it may rise with a spindle, vertically, as in the safety-valve of a steam boiler; or may move on spindles or a hinge, as in some large pumps; or be in the form of a ball, and play loose in a case, as in a fire-engine pump: there are other forms of *valves*. *Throttle-valve*, a valve

fixed in the steam-pipe of an engine, to which the *governor* is attached, to *throttle* or reduce the supply of steam to the cylinder. In some engines, as the locomotive, there is no governor motion, and the *throttle-valve* is consequently used by hand.

Waste-pit: a vertical pit or well, leading from the "*overflow*" on the embankment into the supply; or, in this case, the "*waste culvert.*"

Drawer: the man employed to draw water from the reservoir by raising the "*shuttle.*"

Such is a brief explanation of some of the provincial and technical words used in the Holmefirth inquiry; and I think some of the readers of "N. & Q." will have a right to say that a process of desynonymising is required. So many names for the same thing, unless they are all understood, generally lead to confusion.

Robert Rawlinson.

In the neighbourhood of Canterbury we have the following.

Nail-bourn is the name given to an intermittent land-spring, showing itself at uncertain intervals. There is one in the parish of Petham, another near Sir John Honywood's at Evington, and a third at Barham.

To chastise is commonly used in the sense of *to tax*, or *to charge*, a man; and is probably a mere corruption of *to catechise*.

Gazel is the Kentish word for the black currant.

To get *lucker* means to get loose or flabby.

To *terrify* is used almost universally for to tease, to irritate. Φ.

I beg to forward for "N. & Q.," according to the suggestion of Mr. Rawlinson, a few provincialisms. I know not whether my orthography is correct, as I have never seen the words written, and therefore only spell them according to the sound.

Critch (Hants): any earthenware vessel; a jar.

Dillijon: a heavy two-wheeled cart. This word's similarity to the French *diligence* is apparent. I have only heard it at Fullerton, a secluded spot in Hampshire.

Rattlemice:* bats.

*Scug** (Hants): a squirrel. "Let's go scug-hunting" is a common phrase.

Yesses (Dorsetshire): earth-worms.

Unicorn.

MACARONIC POETRY.

(Vol. v., p. 166.)

In the "Notes on Books" references are made to Mr. Sandys' *Specimens of Macaronic Poetry*, and to M. Octave Delepierre's *Macaronéana*. This latter work I have not yet seen, but if it does not contain the following specimen which I recollect reading many years ago in a costly work, *Wild Sports of the East*, but which I have not since seen, I think its insertion may amuse the readers of "N. & Q.":

"Arma virumque cano qui primo solebo peeping
Jam nunc cum tabbynox languet to button her eyelids
Cum pointers et spaniels campos sylvasque pererrant
Vos mihi — Brontothesi over arms small and great dominantes
Date spurs to dull poet qui dog Latin carmina condit
Artibus atque novis audax dum sportsman I follow
Per stubbles et turnips et tot discrimina rerum
Dum partridge with popping terrificare minantur
Pauci namque valent a feather tangere plumbo
Carmina si hang fire discharge them bag piping Apollo
Te quoque magne cleator, te memorande precanur
Jam nunc thy fame gallops super Garamantos et Indos
Nam nabobs nil nisi de brimstone et charcoal loquentur
Horriferifizque 'Tippoo' sulphurea, sustinet arma
Induit ecce shooter tuncam made of meat marble drugget
Quæ bene convenient defluxit to the waistband of breeches
Nunc paper et powder et silices popped in the side pocket
Immemor haud shot bag graditur comitatus two pointers
Mellorian retinens tormentum dextra bibarelled
En stat staunch dog Dingo haud aliter quam steady guide post
Proximus atque Pero per stat si ponere juxta
With gun cocked and levelled et æva lumine clauso
Nunc avicida resolves haud double strong parcere powder
Vos teneri yelpers vos grandivique parentes
Nunc palsy pate Jove orate to dress to the left hand
Et Veneri tip the wink like a shot to skim down ab alto
Mingere per touch hole totamque madesceri priming
Nunc lugite dire nunc sportsman plangite palmas
Ex silis ecce lepus from box cum thistle aperto
Bang bellowed both barrels, heu! pronus sternitur each dog
Et puss in the interim creeps away sub tegmine thorn bush."

These verses I have dictated from memory after forty years, and there may be some verbal inaccuracies. The name of "Tippoo" seems to point out their Eastern origin, but I am not certain of the *exact title* of the work from which I quote them, and I am indebted to "N. & Q." for the name of Mr. Sandys as the author of *Specimens of Macaronic Poems*. In my copy there is no indication of the author. Was there a second edition?

James Cornish.

[* The words thus marked will be found in Halliwell; where we also read *Esses*, large worms (Kent). —Ed.]

YOUNG'S "NARCISSA."

(Vol. iii., p. 422.)

The inquiry by J. M. relative to the authority possessed by the letter quoted from the *Evangelical Magazine* for Nov. 1797, may be fairly answered by a reference to the letter in the magazine alluded to.

It is appended as a note to a "Memoir of the late Mr. Mouncher of Southampton, written by the Rev. Mr. Kingsbury." The letter itself was written from Montpellier in 1789, by Mr. Walter Taylor to his sister Mrs. Mouncher; and, from the position of all those parties, would appear to be deserving of credit as far as it goes.

It shows that Mr. W. Taylor, and others, conversed with the gardener of the "King's Garden;" and from him (son of the former gardener) heard that about forty-five years before Dr. Young had bribed the then under-gardener to allow him to bury "Narcissa," and would thus prove that the tradition existed at that time at Montpellier.

There is also in a retired part of the Botanic Garden (established by Henry IV.) a stone bearing an inscription to "Narcissa," as mentioned in Murray's *Hand-Book*, placed there probably in consequence of that tradition. Moreover, it is believed, in the family of a gentleman of Montpellier, that his maternal grandfather saw Dr. Young and his step-daughter at Montpellier about the year 1741; that the lady died there, and was buried, as is stated, in the garden; that however it was not Mrs. Temple, but a younger sister of hers.

It appears from records in this country, that Lady Elizabeth Lee, by her first marriage, had one son and two daughters. The son was buried at St. Mary's-le-Strand in 1743; the elder daughter married Henry Temple, son of Viscount Palmerston, and it appears died in France (perhaps at Lyons) in 1736; the younger, Caroline, married Captain, afterwards General Haviland, and died without issue. The General died at Penn in Buckinghamshire in 1784; but no record relating to his first wife, Miss Caroline Lee, is to be found there.

Such record, if found in any parish in England, would greatly tend to decide the question. Possibly some correspondent may be in a position to ascertain whether such record exists.

Lady Elizabeth had by her marriage with Dr. Young, a son only; it could not, therefore, be a daughter of Young's who died at Montpellier.

D. S.

DULCARNON.

(Vol. i., p. 254.; Vol. v., p. 180.)

Why this word should have "set all editors of Chaucer at defiance" is not very apparent, for he himself sufficiently explains its meaning by the context. The passage in which it occurs is in *Troylus and Creseyde*, b. iii. 931. seq. thus:

"Cresеyde answerde, As wisely God at reste
My soule bringe, as me is for him wo,
And eme, iwys, fayne wolde I dône the best,
If that I a grace had for to do so.
But whether that ye dwell, or for him go,
I am, tyl God me bettre mynde sende,
At *Dulcarnon, right at my wyttes end.*

"(Quod Pandarus). Ye nece! Wol ye here?
Dulcarnon is called flemyng of wretches.
It semeth harde, for wretches wol nought lere
For very slouthe, or other wylful tetches:
This is said by hem, that be not worthe two fetches.
But ye ben wyse," &c.

Now Speght, in his Glossary to the edition of 1602, says:

"Dulcarnon is a proposition in Euclide, lib. i. theorem 33. propos. 47., which was found out by Pythagoras after an whole yeeres study, and much beating of his brayne. In thankfulnes whereof he sacrificed an oxe to the gods; which sacrifice he called *Dulcarnon*. Alexander Neckham, an ancient writer, in his booke *De Naturis rerum*, compoundeth this word of *Dulia* and *Caro*, and will have Dulcarnon to be *quasi sacrificium carnis*. Chaucer aptly applieth it to Creseide in this place: showing that she was as much amazed how to answer Troilus, as Pythagoras was wearied to bring his desire to effect."

Master Speght is somewhat in error in his solution: let us hear another expositor. I have mentioned in your pages the existence of a translation into rhymed Latin verse of the whole of Chaucer's *Troilus*, with a copious commentary by Sir Francis Kynaston; and I may now add, for Mr. Lang's satisfaction, that it is *penes me*. The following note there occurs on this word:

"*Dulcarnon*, &c. By this exposition, which Pandarus makes of the word *Dulcarnon*, it is plaine that Chaucer sets it downe here as a worde in use in his time, and such a one as the logicians do call (being a word of no significant sense) *vox significans ad placitum*, as in English *twittle twattle*, *fiddle faddle*, quibling and conundrums, and the like. So *Dulcarnon* in those times was a word of the same signification as we at this day do use *nonplus*; as we say by a scholler that is apposed and cannot answer any further, that he is *put to a nonplus*, a phrase derived from Hercules' motto written upon the two great Gaditane pillars set on either side the Straights of Gibraltar; which Hercules constituted as the end of the world with these words, NON PLUS ULTRA: meaning that no man ever did or could go further than those pillars. For Neckham's far-fetch'd criticisme in deriving the etymologie of the word Dulcarnon from the Greeke word *Doulia*, and the Latine word *Carnium*, that is, the service of flesh, which Euclide sacrificed for joy of the invention of a probleme which he demonstrated, [and] on which he had long studied, [it] is in my minde quite from the purpose."

The usual explanation, with a reference to Chaucer, will be found in Blount's *Glossographia*, and in Philips's *World of Words*, as well as in the folio edition of Bailey's *Dictionary*, where it is well defined "*to be nonplussed, to be at one's wit's end.*"

Mr. Inglis's note to his translation of Richard de Bury's *Philobiblion*, which is taken from Billingsley, points out the connexion between the words *Ellefuga* and *Dulcarnon*, which, as he says, "have been a *pons asinorum* to some good Grecians." The reason will appear to have been that the words were derived from the *Arabic*, and not from the *Greek*, according to Dr. Adam Littleton:

"*Dulcarnon*, i. e. bicorne, cornutum, à figura sic dicta. A hard proposition in Euclid, l. 1. prop. 47. So called in *Arabic*, and used by old English writers for *any hard question or point.* DILEMMA, PROBLEMA."

So that to be at Dulcarnon may be said to be *on the horns of a dilemma.* S. W. SINGER.

I cannot see the great difficulty which Mr. Halliwell and your correspondents perceive in the use of this word. Of course they are aware, that Iscander Dulcarnein (Alexander Bicornis) is Alexander the Great, the same name being also fabulously ascribed to a far more ancient and imaginary king; and that the æra of Dulcarnein (or Macedonian æra) is well known in Eastern chronology. There is therefore no doubt about the word, only about its application. Why did the name of this king stand for our Coventry or Jericho, a place to which the people are flemed or banished?

Because Dulcarnein built the famous iron walls of Jajuge and Majuge, within which Gog and Magog are confined until the latter days of the world; when God shall reduce the wall to dust, and set free the captive nations (*Koran*, cap. xviii.). Sending to Dulcarnein is merely an ellipsis of the person for his place, *i. e.* for the rampart of Dulcarnein. Certainly no men can be more effectually flemed than Gog and Magog were.

But as to the point of being "at one's wits end," no one can be so little conversant with human affairs as the inmates of the iron wall. Knowledge depends much on place. So sailors say, "he has been *before*."

I have only an uncommented text of Chaucer. But I cannot understand his editors allowing this word to "set them at defiance." A. N.

ST. GEORGE HERALDICAL MSS.

(Vol. v., pp. 59. 135.)

It seems to be of so much importance to ascertain the safety of these manuscripts, that M—N. trusts he need not apologise for stating in "N. & Q." the result thus far of his inquiry after their present ownership. In consequence of the recommendation of E. A. G. (Vol. v., p. 135.), Sir Edward Tierney has been applied to, but he unfortunately knows nothing of their fate, suggesting, however, a reference to Mr. Woodgate, who was concerned as solicitor at the time of the sale. Mr. Woodgate has been written to, and states that the manuscripts were sold with the other effects of Lord Egmont, but he knows not to whom; he mentions Mr. Braithwaite as the auctioneer. To apply to Mr. Braithwaite would be only carrying the inquiry round in a circle, for twenty years ago, as was stated at page 59, no satisfactory information could be gained there. All, therefore, that remains is to place on record in this useful journal the fact of the disappearance of these manuscripts, in the hopes that some one of its numerous readers may be able now or hereafter to give some account of their existence. When it is recollected that the only copies of many of the latest visitations were among these collections, and that the latter portion of the seventeenth century, to which these visitations refer, is exactly that period in which genealogists, from many causes, find the connexion of pedigrees the most difficult, the discovery of their fate is not without its interest. M—N.

Noble's account of the sale of these MSS., after the death of Garter in 1715, is as follows:

"Mr. Bridges of Herefordshire, his executor, obtaining possession of the heraldic books which Garter had in his house, never returned them to the College: they were very numerous and valuable, being some of the original visitations, taken by or under the authority of the St. Georges. With these also were many of Camden's books. These original documents were scandalously sold by Messrs. Wynne and Gregory [sons-in-law of Sir Henry St. George] to Thomas Percival, Earl of Egmont, a great lover of genealogical studies, who gave for them 500*l.*: they are now possessed by that nobleman's grandson, John-James, the present Earl of Egmont." — *Hist. Coll. Arms*, p. 353. 4to. 1804.

This statement has led to the inference, that the *whole* of St. George's MSS. were disposed of to Lord Egmont; but the fact is otherwise, for by far the most valuable portion of them was subsequently in the hands of Thomas Osborne, the well-known bookseller of Gray's Inn; who printed a list of them, with an index of the pedigrees, in his catalogue entitled:

"A Catalogue of several valuable Libraries of Books and MSS. &c. To which is prefixed a Genealogical Library in above Two hundred Manuscript Volumes in folio, &c. Collected and augmented by the late Sir Henry St. George, Knt., Garter King of Arms, and his ancestors, in the office of Arms, for above these hundred years past. To begin to be sold, 27 November, 1738."

These MSS. are 216 in number, and many of them are at present in the British Museum, in the Lansdowne Collection of MSS. Osborne reprinted this list in his next catalogue for February 173⅝, entitled:

"An Extensive and Curious Catalogue of valuable Books and MSS. in all Languages, &c., including a very large Collection of Curious Genealogical Tracts," &c.

After the MSS., which occupy pp. 68—92., is an "Appendix," consisting of thirty-three pedigree rolls, chiefly on vellum, which also belonged to St. George.

To conclude with a *Query*, may I ask, if any complete list of Osborne's Catalogues can be obtained *previous* to 1756, when the list in Nichols's *Literary Anecdotes*, vol. iii., begins? *μ.*

STERNE IN PARIS.

(Vol. v., p. 105.)

I inclose a copy of an autograph letter of Sterne's written when at Paris. It is very interesting, and is not contained among his published letters. Some few words are illegible, and several of the proper names may be inaccurately copied.

"Paris, March 15, 1762.

"My Dear,—Having an opportunity of writing by a physician, who is posting off for London to-day, I would not omit doing it, though you will possibly receive a letter (which is gone from hence last post) at the very same time. I send to Mr. Foley's every mail-day, to inquire for a letter from you; and if I do not get one in a post or two, I shall be greatly surprised and disappointed. A terrible fire happened here last night, the whole fair of St. Germain's burned to the ground in a few hours; and hundreds of unhappy people are now going crying along the streets, ruined totally by it. This fair of St. Germain's is built upon a spot of ground covered and tiled, as large as the Minster Yard, entirely of wood, divided into shops, and formed into little streets, like a town in miniature. All the artizans in the kingdom come with their wares—jewellers, silversmiths,—and have free leave from all parts of the world to profit by a general licence from the Carnival to Easter. They compute the loss at six millions of livres, which these poor creatures have sustained, not one of which have saved a single shilling, and many fled out in their shirts, and have not only lost their goods and merchandize, but all the money they have been taking these six weeks. *Oh! ces moments de malheur sont terribles*, said my barber to me, as he was shaving me this morning; and the good-natured fellow uttered it with so moving an accent, that I could have found in my heart to have cried over the perishable and uncertain tenure of every good in this life.

"I have been three mornings together to hear a celebrated pulpit orator near me, one Père Clement, who delights me much; the parish pays him 600 livres for a dozen sermons this Lent; he is K. Stanislas's preacher—most excellent indeed! his matter solid, and to the purpose; his manner, more than theatrical, and greater, both in his action and delivery, than Madame Clairon, who, you must know, is the Garrick of the stage here; he has infinite variety, and keeps up the attention by it wonderfully; his pulpit, oblong, with three seats in it, into which he occasionally casts himself; goes on, then rises, by a gradation of four steps, each of which he profits by, as his discourse inclines him: in short, 'tis a stage, and the variety of his tones would make you imagine there were no less than five or six actors on it together.

"I was last night at Baron de Bagg's concert; it was very fine, both music and company; and to-night I go to the Prince of Conti's. There is a Monsieur Popignière, who lives here like a sovereign prince; keeps a company of musicians always in his house, and a full set of players; and gives concerts and plays alternately to the grandees of this metropolis; he is the richest of all the farmer . . . . .; he did me the honour last night to send me an invitation to his house, while I stayed here—that is, to his music and table.

"I suppose you had terrible snows in Yorkshire, from the accounts I read in the London papers. There has been no snow here, but the weather has been sharp; and was I to be all the day in my room, I could not keep myself warm for a shilling a day. This is an expensive article to great houses here—'tis most pleasant and most healthy firing; I shall never bear coals I fear again; and if I can get wood at Coswold, I will always have a little. I hope Lydia is better, and not worse, and that I shall hear the same account of you. I hope my Lydia goes on with her French; I speak it fast and fluent, but incorrect both in accent and phrase; but the French tell me I speak it most surprisingly well for the time. In six weeks I shall get over all difficulties, having got over one of the worst, which is to understand whatever is said by others, which I own I found much trouble in at first.

"My love to my Lyd——. I have got a colour into my face now, though I came with no more than there is in a dishclout.

"I am your affectionate

"L. Sterne.

"For Mrs. Sterne at York."

H. A. B.

A letter from Sterne, dated Paris, May 19, 1764, giving an account of his mode of life there, and other notices of him in France, are to be found in

a small tract, *Seven Letters written by Sterne and his Friends, hitherto unpublished*, edited by William Durrant Cooper, 1844. M. T. R.

Though not cotemporary, there are some lively notices of Sterne's journey to France in the *London Magazine* for 1823, pp. 38. 387. Cowgill.

Replies to Minor Queries.

Collar of Esses.—As an original subscriber, and the *first* Querist who opened the *vexata questio* of Collar of Esses, I shall perhaps be doing you a kind service, Mr. Editor, if I may be allowed to step forward once more as a *moderator* between the disputants, as I did (Vol. ii., p. 394.) between Armiger and a much respected correspondent.

There may be some excuse for H. B. as he confesses (Vol. v., p. 182.) himself to be a *freshman* in the pages of "N. & Q.;" and therefore he is a stranger to the tone of courtesy and good humour which are so essential to the prosperity, maintenance, and extension of your very useful periodical. A little more experience in his readings, and less of self-opiniatedness, would have spared him the severe but merited remarks of Mr. L. Evans (Vol. v., p. 207.).

As of old all writers were wont to consider their readers *most courteous*, so let those who write for your pages reverse this rule—and then there will be nothing contrary to such a tone, to the injury of "N. & Q." S. S.

Quid est Episcopus (Vol. v., p. 177.). — This passage does not, as X. G. X. thinks, come from Irenæus, but from St. Austin. I find the reference to it in Bingham's *Antiquities* (vol. i. p. 72. ed. 1843), where the whole passage is thus quoted at the foot of the page:

"Quid est episcopus, nisi primus presbyter, id est, summus sacerdos?"—*Aug. Quæst. Vet. et N. Test.* c. ci.

F. A.

Paper-making in England (Vol. v., p. 83.). — I do not pretend to know anything of the history of paper-making; but it may be well to send you a passage from Fuller's *Worthies* (vol. i. p. 224., ed. Nuttall), which lately fell in my way:

"Paper is entered as a manufacture of this county [Cambridgeshire], because there are mills nigh Sturbridge fair, where paper was made in the memory of our fathers. Pity the making thereof is disused: considering the vast sums yearly expended in our land for paper out of Italy, France, and Germany, which might be lessened, *were it made in our nation.*"

J. C. R.

"*Mother Damnable*" (Vol. v., p. 151.). — The real name of this shrew does not appear to have reached posterity, but she gave rise to the sign of Mother Red-cap on the Hampstead Road, A.D. 1676, and was probably the person represented *on* that sign; to her portrait, which may be found in a book published by "Arnett, Westminster, 1819," entitled *Portraits and Lives of Remarkable and Eccentric Characters*, are annexed the following lines:

"You've often seen (from Oxford tipling house)
Th' effigies of Shipton fac'd Mother Louse,
Whose pretty pranks (tho' some they might excel)
With this old trot's ne'er gallop'd parallel —
'Tis Mother Damnable! that monstrous thing,
Unmatch'd by Macbeth's wayward women's ring,
For cursing, scolding, fuming, flinging fire
I' th' face of madam, lord, knight, gent, cit, squire;
Who (when but ruffled into the least pet)
With cellar door-key into pocket get —
Then no more ale; and now the fray begins!
'Ware heads, wigs, hoods, scarfs, shoulders, sides, and shins!
While these dry'd bones, in a Westphalian bag,
(Through the wrinkled weasan of her shapeless crag)
Send forth such dismal shrieks and uncouth noise,
As fills the town with din, the streets with boys;
Which makes some think, this fierce she-dragon fell
Can scarce be match'd by any this side hell.
So fam'd both far and near, is the renown
Of Mother Damnable of Kentish Town.
Wherefore this symbol of the cat's we'll give her,
Because, so curst, a dog, would not dwell with her."

James Cornish.

Miniature of Cromwell (Vol. v., p. 189.). — At the last meeting of the Society of Scottish Antiquaries, a curious jewel, belonging to the Earl of Leven, and entailed in his lordship's family, was exhibited by the Hon. Leslie Melville. It is believed to have been transmitted by the Speaker of the House of Commons to the Earl of Leven on the occasion of the surrender of Charles I., when the earl was in command of the army at Newark. The jewel encloses a beautiful little miniature of Oliver Cromwell. E. N.

Etymology of Church (Vol. v., p. 79.).—Gieseler, in his *Lehrbuch der Kirchengeschichte*, vol. i., p. 1. ed. 4., says that the word *kirche* (and consequently *church*) is most probably derived from τὸ κυριακόν. In support of this opinion, he quotes Walafrid Strabo, who wrote about A.D. 840:

"Si autem quæritur qua occasione ad vos vestigia hæc Græcitatis advenerint, dicendum — præcipue a Gothis, cum eo tempore quo ad fidem Christianam, licet non recto itinere [*i. e.* by means of Arianism], perducti sunt, in Græcorum provinciis commorantes, nostrum, *i.e.* theotiscum, sermonem habuerint."

He adds that Ulphilas is evidence for the general adoption of Greek ecclesiastical terms by the Goths; and he confirms the idea of a Greek derivation by the remark that derivatives of κυριακόν occur, not only in the Teutonic languages, but in those of the Sclavonic nations, whose con-

version proceeded from Greece. Thus, the Bohemian word is *cyrkew*, the Russian *zerkow*, the Polish *cerkiew*. The use of derivatives of *ecclesia* (which I would remind Mr. Stephens is also originally Greek) in the Roman languages, no doubt arises from the circumstance that that word had been adopted into Latin, whereas the other had not. J. C. R.

The Königsmarks (Vol. v., pp. 78. 115. 183.).—It is certain from the *State Trials*, ix. 31., that Count Charles John Königsmark, the murderer of Mr. Thynn, was the elder of the two brothers; for it appeared on the trial that the younger, Philip Christopher (a dozen years later the gallant of the young Princess of Hanover), was at that time a youth still under the care of a travelling tutor, who was examined on the trial. This is stated in the *Quarterly Review*, art. "Lexington Papers," to which inquirers had been already referred (Vol. v., p. 115.). I am a little at a loss to account for J. R. J.'s distribution of his epithets; he calls the case of the elder brother "*mysterious*," and that of the second "*well-known*," when in truth the former case is, and has been *well-known* these hundred and fifty years. Whereas the second case was so long a mystery that it was nowhere told but in a corner of Horace Walpole's *Reminiscences*, and he was mistaken as to the identity of the victim,—a mistake but recently cleared up. I believe, too, that until the discovery of the Lexington Papers, no one altogether believed the story; and the minuter details of the case, such as by whose order, and how, and when and where the deed was done, and how and where the body was disposed of, are still so far mysterious that Walpole's *Reminiscences* and the Princess's own notes differ essentially on all those points. C.

L'Homme de 1400 *Ans* (Vol. v., p. 175.).—I have not immediate means of access to the French work referred to in No. 121. of "N. & Q.," and therefore do not know how far the personage there alluded to is described as "imaginary;" but it appears to me that Cagliostro may have intended reference to his great friend and predecessor in Rosicrucian philosophy, the Count de St. Germain. This arch-impostor, who attained no small celebrity at the court of Louis XV., pretended to be possessed of the elixir of life, by means of which he had prolonged his existence from a period which he varied according to the supposed credulity of his audience; at one time carrying back the date of his birth to the commencement of the Christian Era, at others being content to assume an antiquity of a few centuries, being assisted in his imposture by a most accurate memory of the history of the times, the events of which he related, and also by an able accomplice who attended him as a servant. On one occasion, when describing at a dinner table a circumstance which had occurred at the court of "his friend Richard I. of England," he appealed to his attendant valet for the confirmation of his story, who, with the greatest coolness replied: "You forget, Sir, I have only been 500 years in your service." "True," said his master, "it *was* a little before your time." The origin of this able charlatan, of whom many other amusing stories are related, is not known. He was sometimes thought, from the Jewish cast of his features, to be the "wandering Jew;" while others reported that he was the son of an Arabian princess, and that his father was a Salamander. E. H. Y.

Close of the Wady Mokatteb Question (Vol. iv., p. 481.; Vol. v., pp. 31. 87. 159., &c.).—I should not have said another word on the above question, had not Dr. Todd seen fit to give a somewhat different turn to the criticism on Num. xi. 26. As it is, I must beg space to say, that it is the *learned* whose attention I solicit to examine the value of our respective criticisms, and not that of the *unlearned*, as Dr. Todd intimates. I do not think that there are many regular readers of the "N. & Q." who can be classed amongst the *unlearned*. To the judgment of the *learned*, therefore, I now resign this protracted disquisition. Moses Margoliouth.

Was Queen Elizabeth dark or fair? (Vol. v., p. 201.).—Paul Hentzner, who was presented to Queen Elizabeth at the palace of Greenwich, describes her majesty, who was then in her sixty-fifth year, as "very majestic; her face oblong, *fair*, but wrinkled; her eyes small, yet black and pleasant. She wore false hair, and that red." Delaroche, however, in his well-known picture at the Luxembourg, has given her a very swarthy complexion.

Query: What was the celebrated Lunebourg table, of some of the gold of which, according to Hentzner, a small crown which she wore was reported to be made? H. C.

Workington.

Meaning of Knarres (Vol. v., p. 200.).—A *knare* is a *knot* or lump, "*knarry*, *stubby*, *knotty*" (Coles's *Dictionary*, 1717). It was, no doubt, as J. Br. says, sometimes written *gnare;* and in that form is the root of Shakspeare's "*gnarled* (or knotty) oak." In Norfolk and Suffolk, small plantations—*not* "scrubby woods"—are called *carrs*, as J. Br. states, but certainly not from *knare*, but, as I rather think, from their square shape, *carré*. Those that I am acquainted with in those counties are generally of that form, and look like plantations made on purpose for game. When you hear a *carr* mentioned in those counties, you always think of a pheasants' preserve. I know not whether the

same word and meaning extend inland. Nor do I think that *knare* has any affinity with *snare*. C.

In reply to your correspondent's Query, I beg to submit the following, which may prove of utility in tracing out the meaning of the word, viz.:—*Forby's Glossary* by Turner, vol. i. p. 56., thus has it:

"CAR, *s.* a wood or grove on a moist soil, generally of alders."

We have them in this country; also the term "osier-cars."

In Kersey's *English Dictionary*, 1708, we have thus:

"GNAR or GNUR, a hard knot in wood."

In Bailey's *Dictionary*, 1753, we have it thus:

"GNARR [Knorre, Teutonic], a hard knot in a tree.—*Chaucer.*"

May it not thus mean a knot or clump of trees?

It is also allied to *quarry*, from the French *carré*, which signifies a bed, not only for digging stones for building purposes, but also as they are sometimes called, *osier-beds*, *alder-beds*.

The towns "Narborough" and "Narford" in Norfolk are so called from their being situated on the river "Nar;" the one a city or town on the river; and the other being, by means of a ford, originally over it. Both were originally written *Nere* as the prefix. J. N. C.

Cheap Maps (Vol. v., p. 174.).—PATERFAMILIÆ is informed that a good and not expensive map of Borneo has been recently published by Augustus Petermann; and a section of the Isthmus of Panama, showing the railway from Chargres to Panama, may be had of the Admiralty agent for a few pence. NORTHMAN.

English Free Towns (Vol. v., pp. 150. 206.).—A short ride from Oxford will take your correspondent J. H. PARKER to one or two market towns in Berks, answering to the description given of the French Villes Anglaises. Wokingham will afford an illustration somewhat resembling Winchelsea; the town is of triangular form, the streets meeting in a central area, which contains a quaint old market-house: it is within the prescribed limits of Windsor Forest, and the Forest Courts were formerly held there—the charter of incorporation has existed from time immemorial. KT.

Sir Alexander Cumming and the Cherokees.—There is a Query by S. S. (Vol. iii., p. 39.) about Sir Alexander Cumming and the Cherokees, which I do not think has yet had any reply. Vol. iii., p. 152., a replyist refers to a work in which is an autobiography of the baronet. I have not had an opportunity to refer to *that*, but I suspect it would not meet the question, as Sir Alexander Cumming of Coulter, who was created a Nova Scotia baronet 1695, and Alexander Cumming, the King of the Cherokees, were diverse persons. The last died in 1775, and according to Lysons was buried at East Barnet. At vol. iv. p. 20., under Barnet, Lysons gives the following account bearing on the Cherokees:

"In 1729 he (Cumming) was induced, by a dream of Lady Cumming's, to undertake a voyage to America, for the purpose of visiting the Cherokee nations. He left England on the 13th of September, and arrived at Charlestown on the 5th of December. On the 11th of March following he set out for the Indians' country; on the 3rd of April, 1730, he was crowned commander and chief ruler of the Cherokee nations, in a general meeting of chiefs at Nequisee among the mountains; he returned to Charlestown the 13th of April with six Indian chiefs, and on the 5th of June arrived at Dover; on the 18th he presented the chiefs to George II. at Windsor, where he laid his crown at his Majesty's feet; the chiefs also did homage, laying four scalps at the king's feet, to show that they were an overmatch for their enemies, and five eagles' tails as emblems of victory. These circumstances are confirmed by the newspapers of that time, which are full of the proceedings of the Cherokees whilst in England, and speak of them as brought over by Sir Alexander Cumming. Their portraits were engraved on a single sheet. In 1766 Archbishop Secker appointed him one of the pensioners in the Charter-House, where he died at a very advanced age."

His son, who succeeded him in the title, became deranged in his intellects, and died about three years ago, in a state of indigence, in the neighbourhood of Red Lion Street, Whitechapel. He had been a captain in the army: the title became extinct at his death. C. G.

Junius (Vol. iii., p. 411.; Vol. v., p. 159.).—As in No. 120. J. R. assumes the acrimonious bearing of M. J. in No. 82., I am induced to refer to the stale, flat, and unprofitable question of the authenticity of the Letters of Junius. If those gentlemen will refer to No. 82., p. 412., fifth line from the bottom, and read "*who once*" for "*and once*," they will find any acrimony unnecessary; and that the use of the word "*and*" was an accidental error. This useless riddle has occupied too much of the time of able and of idle men, on what is, moreover, a worthless subject. Dr. Johnson, in his paper on the "Falkland Islands," has given a severe but just criticism on Junius, and truly says, that most readers mistake the "venom of the shaft for the vigour of the bow." Junius has laid down no great principle, illustrated no political truth, nor given any clear and irrefutable proof of contemporaneous history. To attribute reprehensible motives always shows lowness and vulgarity of mind. Junius gives one the idea of a democratic ruff mounted on stilts going, from natural predilection, through the mud and dirt, and splashing it wantonly, so as to bespatter and annoy a few, and to excite the attention and surprise of many; but never to produce a conviction of being just and true on any one.—*Requiescat in pace.* ÆGROTUS.

Hell-Rake (Vol. v., p. 162.).—The explanation given by J. Sansom of the Devonian use of the term *helling* or *heleing*, signifying the roof or covering of a church, corresponds to the Midland meaning of the word *hilling*, *s.* bed-clothes or coverlet: "She has got no *hilling* at all." Ger. *Hüllen*, to wrap one's self up; Saxon, *hilan*. In Warwickshire used for the covers of a book: "It is the *hilling* which makes it so expensive." *Hilled*, p. *hilled up*, *i. e.* covered with bed-clothes. Leicestershire is particularly rich in quaint phrases and proverbs.

In Leicestershire it is common for the wives of farmers to style their husbands "the Master," and husbands to call their wives "Mamy;" and a labourer will often distinguish his wife by the title of "the O'man." There are people now living who remember the time when *Goody* and *Dame*, "Gaffer" and "Gammer," were in vogue among the peasantry. Kt.

Ambassadors addressed as Peers (Vol. v., p. 213.).—I must leave you to judge whether a reference to Howell's *Familiar Letters* is likely to be new to your correspondent Mr. J. G. Nichols, or of any service to him in his inquiry on this subject. His note reminded me that Howell had respectfully used the words "My Lord," and "Your Lordship," apparently in the modern sense of "Your Excellency," in his letters to the Right Hon. Sir Peter Wichts, and to the Right Hon. Sir Sackvill Crow, ambassadors at Constantinople. See Howell's *Familiar Letters*, Part I. Letters 115. 130.; Part II. Letters 18. 27. C. Forbes.

Temple.

Red Book of the Irish Exchequer (Vol. iii., p. 6.). —J. F. F. may find some information in Mr. Mason's description of the sketch in the 13th vol. of the *Transactions of the Royal Irish Academy*. R. H.

Yankee, Derivation of (Vol. iii., pp. 260. 437. 461.). — I send you a Note on the etymology of this word, which I do not see noticed by any of your correspondents:

"When the New England Colonies were first settled, the inhabitants were obliged to fight their way against many nations of Indians. They found but little difficulty in subduing them all except one tribe, who were known by the name of Yankoos, which signifies invincible. After the waste of much blood and treasure, the Yankoos were at last subdued by the New Englandmen. The remains of this nation (agreeable to the Indian custom) transferred their name to their conquerors. For a while they were called Yankoos; but from a corruption, common to names in all languages, they got through time the name of Yankee."—*New York Gazetteer*, June 1, 1775.

R. H.

Indian Jugglers; Ballad of Ashwell Thorp (Vol. iv., p. 472.).—The correspondent who inquires about the Indian jugglers' trick of "growing a mango," is referred to Blomfield's *History of Norfolk*, vol. v. p. 155. (8vo. edition), where he will find a curious song, called the "Ballad of Ashwell Thorp," (said to be made in Sir Thomas Knevet's time, who was Sheriff of Norfolk in 1579, and died about 1616), showing that a similar trick was known in England at that time. An account is here given of an acorn being sown in the middle of a hall, growing up in a few minutes to a prodigious tree, bearing acorns, which ripened and fell; and how, after the tree had been with much difficulty cut down by two woodcutters, the trunk and fragments were finally carried away by two goslings. The feat is said to have been performed by a Londoner. The ballad-monger has perhaps improved a little upon the simple facts of the case. He concludes by saying:

"This story is very true
Which I have told to you,
'Tis a wonder you didn't heare it.
I'll lay a pint of wine,
If Parker and old Hinde
Were alive, that they would swear it."

C. W. G.

Meaning of Crabis (Vol. v., p. 165.). — In quoting the note to Lord Lindsay's *Christian Art*, extracted from the MS. *Collectanea* of Sir David Lindsay of the Mount, and illustrating a story of the Pelican, your correspondent F. W. I. wishes for a translation of the word *crabis*, which Sir David makes use of in describing the undutiful behaviour of the young pelicans towards their paternal parent.

The old Scotch verb, *crab*, signified to tease, vex, annoy. As an active verb it is now obsolete, but it is still in use, at least its participles are, in a passive sense. I have frequently heard *crabbing* used to describe the state of mind of one out of humour or sulking. *Crabbed* has long been an English word, and as such has its place in Johnson's *Dictionary*. It is not in such common use to the south as it is to the north of the Tweed; but from the Land's End to John-o'-Groat's, it is used to designate a chronic form of the same failing, which, in its temporary form, is described above as "crabbing." It is, moreover, applied to man's works as well as to his temper. A *crabbed hand* and a *crabbed style* of writing are expressions of every-day use in Scotland, and are eminently descriptive of the effect of such writing upon the temper of the reader. W. A. C.

Ormsary.

"*'Twas whisper'd in Heaven*" (Vol v., p. 214.). —In Number 122. you answer an inquiry of Diabolus Gander, by stating your belief that the enigma, "'Twas whisper'd in Heaven," &c., is by Lord Byron.

Although it was for some time attributed to this author, it became subsequently well known to be the work of Miss Catherine Fanshawe, in whose handwriting I have seen it, together with another unpublished enigma of hers, in the album of a lady of my acquaintance. E. H. Y.

"*Troilus and Cressida*," *Act I. Sc.* 3. (Vol. v., pp. 178. 235.). — The meaning which your correspondent wishes to give the word *dividable* seems exactly the one wanted in this passage; but need we go so far from its apparent derivation as to derive it from *divitias, dare?* — One of the meanings of *divido* is to distribute, — why then should not *dividable* mean *distributive*, distributing their riches, &c.? C. T. A.

Lyndon Rectory, Uppingham.

Stone-pillar Worship (Vol. v., p. 121.). — The article "Hermae," in Smith's *Antiquities*, throws some light on this subject. The pillar set up as a *witness* (see Genesis there quoted, and the Classics *passim*)* is of course closely connected with the idea of sanctity attached to it. The Laplanders in selecting the *unhewn* stone "in the form in which it was shaped by the hand of the Creator Himself," seem, to a certain extent, unwittingly to have obeyed a command of the Creator: see Exodus, xx. 25. A. A. D.

John of Padua (Vol. v., pp. 79. 161.). — I am afraid we are not likely to obtain much additional information about John of Padua. The only account of him which I have ever met with is contained in the Earl of Orford's *Works* (vol. iii. p. 100. et seqq., edit. 1798). The warrant, dated 1544, is there copied from Rymer's *Fœdera*; and from an expression which it contains, the inference is drawn that "John of Padua was not only an architect, but musician." I am not aware whether or no there is any other authority for such inference, but, if there is not, I submit that the evidence is far from conclusive. The words in the warrant run thus: A fee of two shillings per diem is granted to John, "in consideratione boni et fidelis servitii quod dilectus serviens noster Johannes de Padua nobis in architectura, ac *aliis in re musica inventis* impendit ac impendere intendit."

Now, Sir, I submit that *res musica*, in this passage, is used in the same sense as the Greek *ἡ μουσικὴ* for "the fine arts;" and that the passage can have no reference to the art of the musician.

If John of Padua had been a musician, we should most probably meet with his name in some of the accounts of plays and pageants during this reign; and the silence of your correspondents seems to imply that no information concerning him is to be obtained from those sources.

In the absence of further proof, then, I have no hesitation in proposing to the critical readers of "N. & Q.," a resolution that, It is the opinion of this council that there is no sufficient evidence that John of Padua was a musician. ERICA.

Modern Greek Names of Places (Vol. iv., p. 470.; Vol. v., pp. 14. 209.). — Your correspondent L. H. J. T. says, at p. 209.: —

"That with the utmost deference to SIR J. EMERSON TENNENT, he must deny that Cos, Athens, or Constantinople have been called by the Greeks Stanco, Satines, or Stamboul. These corruptions have been made by Turks, Venetians, and Englishmen."

This mode of expression would imply that the opinion which he corrects was held by me, whereas I have stated (Vol. v., p. 14.), even more explicitly than he, that—

"The barbarism in question is to be charged less upon the modern Greeks themselves, than upon the European nations, Sclavonians, Normans, and Venetians, and, later still, the Turks; who seized upon their country on the dismemberment of the Roman empire. The Greeks themselves, no doubt, continued to spell their proper names correctly; but their invaders, ignorant of their orthography, and even of their letters, were forced to write the names of places in characters of their own, guided solely by the sound."

J. EMERSON TENNENT.

Beocherie, alias Parva Hibernia (Vol. v., p. 201.). — *Beocera-ig*, i. e. the bee-keeper's island, was one of the small islets adjacent to the larger one, Avallon, whereon the Abbey of Glastonbury stood. Glastonbury was early resorted to by Irish devotees; St. Patrick and St. Bridget necessarily resided there. Concerning *Beocherie* or *Bekery*, we are told that there "olim sancta Brigida perhendinavit" (MS. Ashmol. 790, quoted in the *Monasticon*, vol. i. p. 22.). This accounts for the name Parva Hibernia. *Beocera-gent*, in charter 652, is the name of some landmark or boundary. There can be little doubt that we should read *beocera-geat*, i. e. bee-keeper's gate, as suggested by Mr. Kemble in the preface to the third vol. of *Codex Dipl.* p. xxvi. The duties and rights of the *beocere*, *beo-ceorl*, or *bocherus*, are described in the "Rectitudines singularum personarum," Thorpe's *Anc. Laws*, vol. i. p. 434. C. W. G.

Ruffles, when worn (Vol. v., pp. 12. 139.). — Planché, in his *History of British Costume*, says that during the reign of Henry VIII., "the sleeves were *ruffed*, or *ruffled* at the hand, as we perceive in the portrait of Henry. *They were not added to the shirt till the next century.*" R. S. F.

Perth.

Long Meg of Westminster (Vol. ii., pp. 131. 172.; Vol. v., p. 133.). — As an instance of this title being applied (as Fuller has it) "to persons very

* Is it not as the *witness* and keeper of Holy Writ that St. Paul calls the church Στύλος καὶ ἑδραίωμα τῆς ἀληθείας?

tall," I subjoin the following notice of a death, which appeared in a newspaper of September, 1769:

"At London, Peter Branan, aged 104. He was six feet six inches high, and was commonly called *Long Meg of Westminster*. He had been a soldier from eighteen years of age."

This notice is extracted in the *Edinburgh Antiquarian Magazine*, but without mentioning the quarter from which it was taken. R. S. F.

Perth.

Family Likenesses (Vol. v., p. 7.). — To trace a family likeness for a century is not at all uncommon. Any one who knows the face of the present Duke of Manchester will see a strong likeness to his great ancestor, through six generations, the Earl of Manchester of the Commonwealth, as engraved in Lodge's *Portraits*. The following instance is more remarkable. Elizabeth Hervey was Abbess of Elstow in 1501. From her brother Thomas is descended, in a direct line, the present Marquis of Bristol. If any one will lay the portrait of Lord Bristol, in Mr. Gage Rokewode's *Thingoe Hundred*, by the side of the sepulchral brass of the Abbess of Elstow, figured in Fisher's *Bedfordshire Antiquities*, they cannot but be struck by the strong likeness between the two faces.

This is valuable evidence on the disputed point, whether portraits were attempted in sepulchral brasses. Vokaros.

"*A Roaring Meg*" (Vol. v., p. 105.).—In Ghent, in Flanders, there is still to be seen a wrought-iron gun, a sister of Mons Meg, the famous piece of artillery in Edinburgh Castle. She is named Dulle Griete, Mad Margery, or Margaret, and may possible be the elder sister after whom the rest of the family have been named. Northman.

Lyte Family (Vol. v., p. 78.). — A painted window representing the arms of the Lytes, and the families with whom they intermarried for many generations, is in the little church of Angersleigh, near Taunton. E. M.

Nuremberg Token (Vol. v., p. 201.). — The legend of H. C. K.'s medal seems to me to be the following:—

"Hans Kravwinkle in Nuremberg"

(the name of the issuer of the token).

"Gottes Reich bleibt ewig [*und* understood] ewig?"

"The kingdom of God endures for ever and ever."

Possibly a tradesman's token.

G. H. K.

The Old Countess of Desmond (Vol. iv., *passim*.). — Your several correspondents whose able remarks have excited much interest with regard to this very extraordinary individual, appear to have overlooked the fact that a cabinet portrait by Rembrandt is to be seen in the collection of the Marquess of Exeter at Burleigh; the age, costume, &c., corresponding exactly with the description given by Pennant, as quoted by A. B. R. Kt.

Pimlico (Vol. i., pp. 388. 474.; Vol. ii., p. 13.). —I find the two following mentions of Pimlico as a public place of entertainment:

1. In *A Joviall Crew, or the Merry Beggars*, by R. Brome: first acted, 1641, at Drury Lane, edit. 1708:

"To Pimblicoe we'll go,
Where merry we shall be,
With every man a can in's hand
And a wench upon his knee.
And a begging," &c.

2. Massinger's *City Madam:*

"Or exchange wenches,
Coming from eating pudding pies on a Sunday
At Pimlico or Islington."

G. H. K.

"*Wise above that which is written*" (Vol. v., p. 228.).—This phrase is evidently a quotation of 1 Cor. iv. 6., though not according to the authorised translation, the words in the original being μὴ ὑπὲρ ὃ γέγραπται φρονεῖν. Here, however, the verb cannot mean "to be wise," which is the meaning given to it in the phrase in question; for the context requires it to be taken (as in our version) in the sense of "elation of mind, to the despising of others."

The Query of R. C. C. reminds me of another phrase, which in a somewhat similar way one hears continually quoted in sermons, &c., as a text: viz. "that he that runs may read." I should like to know whether this strange perversion of Hab. ii. 2., which seems to be the source whence it is derived, can be accounted for in any way.

F. A.

Sir John Cheke (Vol. v., p. 200.).—C. B. T. will find an account of Sir John Cheke in Harwood's *Alumni Etonenses*, under the head of "Provosts of King's College." I send also from an old MS. the following account; not being responsible for its accuracy, nor for the correctness of the references:

"Sir John Cheke put into the Provostship by Edward VI., April 1, 1548, though not qualified, as not of the Society, nor in orders. See his *Life* by Strype; Fuller, *Hist. Camb.*, 119.; Burnet, ii. 115., who says that in consequence of the controversy with Gardiner about the Gr. Pronuntiation he was either put from the chair, or willingly left it. This was not the case. He did not quit it till sent for by the King, as appears from the Life of his successor, Nic. Carr, p. 59.; see, too, Wood *Hist. and Antiq.*, lib. i. p. 26. His mother stood godmother to the child of a poor woman in Cambridge Gaol on suspicion of murder. (See Latimer's *First Serm.* p. 125., edit. 1635; Burnet, ii. 213.; Wood, *Hist. and Antiq.*, l. ii. 251.; Burnet, ii.

51., and *App.* 150.; Fuller, 29. 127.; and Fox, *Mart.*; Burnet, ii. 155.; Burnet, ii. 8. 203.; *Benefices conferred on Laymen*, *Walker's Attempt*, ii. 68.; Wood, *Athen.*, i. 111.) Burnet and Fuller's account of his retiring on the King's death do not agree. For his works see Bale, and his Life, by Dr. Gerard Langbaine, before a work of Cheke's, *The True Subject to the Rebel, or the Hurt of Sedition*: Oxon, 1641, 4to. Haddon wrote his epitaph. See Ascham's *Letters*: Oxon, 1703, p. 436., about his recantation. See Leland's *Cygnea Cantio*, 1558, p. 21.; and Preface to Hickes's *Thesaurus*, 1. 2."

J. H. L.

Richard Earl of Chepstow (Vol. v., p. 204.).—H. C. K. will find in the *Conquest of Ireland*, by Giraldus Cambrensis, my authority for styling Richard Strongbow Earl of Chepstow: *e. g.* Dermod MacMurrough addresses a letter to him as follows: "Dermon MacMorogh, prince of Leinster, to Richard earle of Chepstoue, and son of Gilbert the Earle, greeting," &c. I quote from Hooker's translation, ed. 1587, p. 11. Hooker, in a note, p. 4., says that Chepstow in times past was named Strigulia, "whereof Richard Strangbow being earle, he took his name, being called *Comes* Strigulensis."

H. C. K.'s *second* conjecture, as to the parentage given to Earl Richard in the Ormonde charter, seems to be the correct one. I cannot call to mind an instance of a second Christian name used at so early a date.

The first coat given to the De Clares, in Berry's *Encycl.*, viz. *ar. on a chief az. three crosses pattée fichée of the field*, occurs on the shield of the effigy in Christ Church Cathedral, Dublin, popularly said to be that of Richard Earl of Pembroke. Query, does Berry's statement rest on the authority of that tradition? if so, it has a very sandy foundation. I have very little doubt that the bearing visible on the shield, as represented on the earl's seal attached to the charter in possession of the Earl of Ormonde, is intended to represent *three chevrons*.

H. C. K. has my best thanks for his communication. I shall be still more obliged by an extract from the pedigree in his possession.

JAMES GRAVES.

Kilkenny.

Maps of Africa (Vol. v., p. 236.).—If your correspondent, who inquires about maps of Africa, will consult the twenty-first map in Spruner's *Atlas Antiquus*, published at Gotha in 1850, I think he will find what he desires. E. C. H.

Lady Diana Beauclerk.—I have to thank you for inserting my memorandum respecting my miniature of Oliver Cromwell. I must further trespass on your kindness to correct an error (and a very inexcusable one) in my last statement, to which the kindness of a friend has called my attention.

Lady Diana Beauclerk was not, as I stated, a daughter of the Duke of St. Alban's, but of the Duke of Marlborough (Charles, second duke), and married the Hon. Topham Beauclerk, who was the friend of Dr. Johnson, and a well-known personage in his day.

The miniature therefore may have been "long" either in her own family, or in that of her husband; but I presume she meant in her own. The Churchills were as much connected with the "Stuarts" as afterwards with their successors. I regret this inattention on my part. C. Fox.

"*Litera scripta manet*" (Vol. v., pp. 200. 237.).—I was intimate some time since with a gentleman who had been a student in Maynooth College, and who frequently used to quote the words "Litera scripta manet," with the addition, "Verbum imbelle perit." This may give a clue to the source of the phrase, which may be found probably in some ecclesiastical or theological work of days gone by. A. L.

"*Qui vult plene*," *&c.* (Vol. v., p. 228.).—The first passage respecting which W. DN. inquires ("Qui vult plenè," &c.) will be found in the first chapter of the first book of Thomas à Kempis, *De Imitatione Christi*. L. M. M.

Engraved Portraits (Vol. v., p. 176.).—In reply to S.S., the best Catalogue of Engraved Portraits is one published by the late Mr. Edward Evans, of Great Queen Street, Lincoln's Inn Fields, many years since; and although the last number is 11,756, yet, as two and three portraits are mentioned under the same figures, the total number noticed greatly exceeds the above.

I believe a new edition *is*, or *shortly will be*, in the press. J. B. WHITBORNE.

Miscellaneous.

NOTES ON BOOKS, ETC.

So long as the people of this country are animated by that deep-rooted love of true liberty and national independence, which have proved at so many momentous periods of our history to be at once their ruling principle and the country's safeguard, so long will the memory of Gustavus Vasa, the patriotic king of Sweden, be to all Englishmen an object of the deepest interest. The publication therefore of a *History of Gustavus Vasa, with Extracts from his Correspondence*,—which, although based upon the narrative of his startling adventures, his gallant exploits, and the picture of his manly sincere character, and his quaint but telling eloquence, given by Geijer in his *History of Sweden*, has been carefully elaborated by references to original authorities, and rendered more picturesque by the introduction of copious extracts from his correspondence,—is good service rendered to the cause of historic truth. The writer is obviously an earnest, able, and painstaking man; and we think that his work will be received (as it deserves) with such favour

as to induce him to furnish us with other illustrations of the history of the North.

If ever mortal man was a hero to his valet de chambre, such was the "Great Cardinal" to his gentleman usher Master George Cavendish; and to this fact and the reverent spirit which pervades his narration, may the great popularity of *Cavendish's Life of Wolsey* be in a great measure ascribed. Few biographies have been perused with greater interest; few have exercised the editorial skill of better scholars. Dr. Wordsworth, Mr. Singer, and Mr. Hunter, have all displayed their learning and ingenuity in its illustration; and we have been led into these remarks by the receipt of a new and very handsomely printed edition, which has just been published by Messrs. Rivington, and which has been edited by Mr. Holmes of the British Museum. Mr. Holmes' name is a sufficient guarantee for the manner in which that duty has been executed.

We learn from *The Athenæum* of Saturday last that the Royal Society of Antiquaries of Copenhagen, whose works illustrative of the early history both of Greenland and America are known to many of our readers, are about to publish a new edition of the *Orkneyinga Saga*, and sundry old Northern fragments relative to Great Britain and Ireland; and in the prosecution of this important and useful object they are desirous of having the assistance and co-operation of the scholars and antiquaries of this country. Antiquaries find favour in the North, for *The Times* reports that the general yearly meeting of this Society was held on the 25th of February at the Christiansborg Palace, Copenhagen, his Majesty the King of Denmark in the chair. The secretary, Professor C. Rafn, read the report of transactions for the last year, and gave a *précis* of the articles in the forthcoming archæological works of the Society. The printing and engravings of the second volume of the great work, *Antiquités Russes et Orientales*, are now nearly completed. The learned professor exhibited four Icelandic planispheres and maps of the world, from the twelfth and thirteenth centuries, and made some observations on the geographical and astronomical knowledge of the ancient Scandinavians. The second volume of the Arna-Magnean Committee's edition of *Snorro Sturleson's, or the Younger Edda*, was also nearly finished, and preparations were being made for the publication of an *Icelandic Diplomaticum*. His Majesty the King exhibited a remarkable collection of antiquities of the bronze period discovered at Smorumorre, evidently belonging to a workshop for the fabrication of such implements, and clearly proving that bronze weapons, &c. had been made in Denmark. On the characteristics of this collection His Majesty was graciously pleased to deliver some very interesting observations. Professor Wegener, Vice-President, read an able memoir on the history of the old castles of Soborg and Adserbo, in the north of Iceland. The Archæological Committee exhibited a collection of articles discovered at Anhalt (in the Cattegat) which belonged to a workshop for the manufacture of stone implements, on which Mr. Thomsen made some useful remarks. The museum was in a flourishing state. There had been 148 donations received and 761 presentations of antiquities. The proceedings were closed by the election of Victor Emanuel, King of Sardinia, and his Royal Highness Prince Albert of Saxe Coburg Gotha, as fellows of the Society.

Books Received.—*The French in England, or Both Sides of the Question on Both Sides of the Channel, being the Story of the Emperor Napoleon's projected Invasion.* A brilliant, we might say eloquent, description of the feeling which ran through the whole length and breadth of the land when Napoleon's threats of invasion drew from the united nation, as with the voice of one man, the declaration that "England never did, and never shall lie at the proud foot of a conqueror!" In this picture of the past we have a prophecy of the future, if the peace of Europe should be again disturbed, and any attempt be made to renew the project of 1803. We do not think this likely; but to secure Peace we must be prepared for War: and he who, in the present aspect of affairs, would bid us disarm, must be or fool, or traitor, or both. — *Memoirs of the late Thomas Holcroft, written by himself, and continued to the time of his Death, from his Diary, Notes, and Correspondence*, forms the new parts of *The Traveller's Library*, and gives an interesting variety to this valuable series.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Halleri (A.) Elementa Physiologiæ Corporis Humani. 8 Vols. 4to. Lausannæ and Lugd. Batav. 1757-66. Vol. III.

Raccolta di Opusculi Scientifici, &c., dal Padre Calogera. Venezia, 1728-57.

Pownall's Treatise on the Study of Antiquities. London, 1782. 8vo.

The Whole Duty of a Christian, by Way of Question and Answer: designed for the Use of Charity Schools. By Robert Nelson, 1718.

Quarterly Review. Nos. 153. to 166., both inclusive.

Bell's Fugitive Poetry Collection. Vols. X. and XVI. 12mo. 1790.

The Critic, London Literary Journal. First 6 Nos. for 1851.

Voltaire, Œuvres Completes de. Aux Deux-Ponts. Chez Sanson et Compagnie. Vols. I. & II. 1791-2.

Scott's Continuation of Milner's Church History. Part II. of Vol. II. 8vo.

Spectator. No. 1223. Dec. 6, 1851.

Edwin and Emma. Taylor, 1776.

Annual Register, from 1816 inclusive to the present time.

Medico-Chirurgical Transactions. From Part II. of Vol. XI. March, 1819; and also from Vol. XXX.

The Code Matrimonial. Paris, 1770.

Pro Matrimonio Principis cum defunctæ uxoris sorore contracto responsum Juris, Collegii Jurisconsultorum in Academiâ Rintelensi. Published about 1655.

Gregory's (Dr.) Second Memorial to the Managers of the Royal Infirmary, Edinburgh.

Heron's (Sir Robert) Notes. First Edition. Privately printed.

Cobbett's State Trials. 8vo. Vol. VIII. 1810.

Isr. Clauderi Disputatio de Sale sub præsidio Sagittarii. Jenæ, 1650.

Crescent and the Cross. Vol. I. Third Edition.

Mackinnon's History of Civilisation. Vol. II. 1846.

Lite's Dodoens' Herbal. First Edition. (An imperfect copy to complete another.)

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FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

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Notes.

THE CAXTON COFFER.

[*Proposals of Mr. Randal Minshull, c.* 1742.*]

"Proposals for printing an exact and ample account of all the books printed by William Caxton, who was the first printer in England: wherein will be set forth some select chapters from each book, to shew the nature and diction thereof, with all his proems, prologues, epilogues, and tables, in his own words. There will be also interspersed several ancient and curious matters relating to the history of England, and other curious subjects: with a vocabulary of the old English words, and an explanation of them, which will greatly illustrate the ancient English language, as it was written in the reign of Edward III. and continued down to Henry VII. kings of England, as contained in the writings of Thomas Woodstock duke of Glocester, Anthony Woodville earl Rivers, John Gower, Geoffry Chaucer, John Lydgate, and other famous persons.

By R. Minshull, library-keeper to the right honourable the earl of Oxford deceas'd.

'Ut sylvæ foliis pronos mutantur in annos,
Prima cadunt, ita verborum vetus interit ætas,
Et juvenum ritu, florent modo nata vigentq;
Debemur morti nos, nostraq;!'— HOR.

It is proposed by the editor hereof, as follows: viz.

I. This work will contain about 200 sheets of paper, printed in the same form of letter and paper, as this specimen.

II. There shall be no more printed than 500

* This document, though before printed, is as rare as a manuscript. Dibdin had not seen it when he wrote his memoir of Caxton, nor could he prove its existence but by a reference to the *Bibliotheca Westiana*. It is now reprinted from a copy in the Grenville collection in the British Museum. The specimen is a small folio, in pica type, and on thin laid paper. As my information on Mr. Randal Minshull is at present very scanty, I reserve it with the hope of more fortunate gleanings. — BOLTON CORNEY.

books, suitable to the proposed number of subscribers.

III. That for the more expeditious carrying on, and effecting thereof, every subscriber shall pay to the editor two guineas; viz. one guinea at the time of subscribing, and the other guinea upon the delivery of a perfect book in sheets.

N. B. Proposals will be delivered, subscriptions taken, and proper receipts given for the money, by the editor R. Minshull, at Mrs. Reffers, in Maddox-street, near St. George's church, Hanover-square.

Received this day of 174 from one guinea, being the first payment [for] The account of the books printed by William Caxton, according to the above proposals.

An exact and ample account of all the books printed by William Caxton, &c.

The first work of William Caxton, appears to be (as he calls it) The recuyell of the historyes of Troye, divided into three parts, the whole containing 778 pages (as numbred by my self, they not being figured in the printing) in a short folio, the paper being very thick and strong: there are no initial capital letters in this book, which shews that he had not formed any at that time. In his preface to this book he declares that he was born in the Weeld of Kent, where he first learned the rudiments of the English tongue; a place wherein he doubts not, is spoke as broad and rude English, as in any part of England: that he never was in France, but that he continued the space of thirty years, for the most part, in Brabant, Flanders, Holland and Zealand.

He also says, that this history was first translated into French, from several Latin authors, by a certain worshipful man, named the right venerable and worthy Raoul le Feure, priest and chaplain to Philip duke of Burgundy, in 1464; being the fourth year of the reign of king Edward IV. In which year he was employed by that king in conjunction with Richard Whetchill, esq.; to treat and conclude certain actions of commerce between the said king and Philip duke of Burgundy: their commission, as set forth in Rymer's *Fœdera*, is as follows; [See Rymer.]

It was from the said French translation that Mr. Caxton formed this history, in the prologue of which he stiles himself mercer of the city of London; and it was by the command of his royal patroness, Margaret, sister to king Edward IV. after her marriage with Charles, duke of Burgundy, that he undertook it and finish'd it. A description of this noble marriage is largely set forth by John Stow and Hollingshead, in their chronicles; the latter gives the following character and description of this royal princess, viz. 'She was a lady of excellent beauty,'" &c. [See Holinshed.]

JOHN TRADESCANT THE YOUNGER, AN ENGLISHMAN.

Great is the interest attached to the name of Tradescant, and we believe few articles in our journal have been perused with greater satisfaction than those by Mr. Singer and other valued correspondents, which appeared in our third volume (pp. 119. 286. 353. 391. 393.), illustrative of their history. In the same volume (p. 469.) a correspondent, C. C. R., after quoting the following mutilated MS. note, written in pencil in a copy of Dr. Ducarel's Tract on the subject, preserved among the books in the Ashmolean Museum —

"Consult (with certainty of finding information concerning the Tradescants) the Registers of —apham, Kent,"—

suggested that Meopham was the parish referred to, and that search should be made there by some correspondent resident in that neighbourhood. The hint was not, however, taken, and the matter dropped for a time.

At the close of last year we received a communication from a learned and much valued friend, now, alas! no more*, telling us that Meopham *was* the place referred to, and suggesting that we should get extracts from the register for the information of our readers. Upon this hint we acted; but our endeavours, for reasons to which we need not more particularly refer, failed, and it was not until our attention was recalled to the subject by the endeavour that is making, and we trust successfully making, to procure subscriptions for restoring the Tradescant Monument at Lambeth, that we applied to another friend resident in the neighbourhood of Meopham for his assistance in the business. That assistance was (as it has ever been) rendered most cheerfully and most effectually; and we are now enabled to lay before our readers and the Committee of the Tradescant Monument Restoration Fund, the following evidence that John Tradescant the younger was a Man of Kent. It is extracted from the baptismal register of Meopham.

"1608 August the iiij daye John the sonne of John Tradescant was baptized eodem die —"

Although we are not without hopes of receiving further information from the same source, we could not refrain from bringing this new fact in the history of the Tradescants at once before our readers.

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* That excellent man and ripe scholar, the Rev. Lancelot Sharpe, who was one of the first, on the appearance of "N. & Q.," to convey to us his good opinion of our paper, and to prove it by giving us his communications. For particulars of his life and literary labours, the reader is referred to the *Gentleman's Magazine* for January, 1852, p. 99.

COWLEY AND HIS MONUMENT.

If Pope in his time could ask, "Who now reads Cowley?" and if Cowper, at a later period, could lament that his "splendid wit" should have been "entangled in the cobwebs of the schools," it may be in our day, when most good people who cultivate poetry, either as readers or writers, swear by Wordsworth or Tennyson, that the bare mention of Cowley's name, in some circles, would be resented as a kind of impertinence. But Pope's answer to his own question is as apposite now as when the question was first put. If Cowley —

> "———— pleases yet,
> His *moral* pleases, not his pointed wit;
> Forgot his epic, nay pindaric art,
> But still I love the language of his *heart*."

The *Davideis* and the *Herbs and Plants* find few readers beyond those who resort to them for special purposes; but poets of more recent times, even whilst contemning his "conceits," have (as your volumes have frequently shown) often borrowed his ideas without improving upon the phraseology in which they have been clothed. Witness, for instance, Cowper's transmutation of his noble line:

"God the first garden made — the first city, Cain,"

into his own smooth generality of—

"God made the country, and man made the town."

And Cowley's love of Nature, and his beautiful lyrics in praise of a country life, will always keep his name before us. However, to desist from this "nothing-if-not-critical" strain, let me beg of you to lay the accompanying transcript [*see the next page*] of a manuscript in my possession before your readers — that is, if you deem it of sufficient interest.

The verses themselves, evidently of a date not long subsequent to the erection of the Cowley monument in Westminster Abbey, are written on the back of a damaged copy of Faithorne's engraved portrait of him. They comprise a not very correct transcript of the Latin inscription on the monument, a translation and paraphrase of the same, and what is styled a "burlesque," in which one of the chief features of the monument itself is ludicrously associated with the profession of Sir Charles Scarborough, Cowley's friend. The "Per Carolum Scarborough, Militem, Med. Doctorem," implies, it may be presumed, that Sir Charles was the author of the Latin epitaph, of which it has always been understood, and indeed it is so stated in the later biographies of the poet, that Cowley's close friend and literary executor Sprat, Bishop of Rochester, was the author. Scarborough published an elegy to Cowley's memory, of which I am informed there is no copy in the British Museum library; and being unable to refer to it in any other collection, I have no means of ascertaining whether this elegy discloses the fact of the authorship of the epitaph. This is not an unimportant point, since it will be recollected that Dr. Johnson expends a considerable amount of indignation upon the epitaph, not on account of its Latinity, but on account of what he considers as the false sentiments of which it is made the vehicle.

The value of the manuscript depends of course upon the possibility of the chief item of its contents being unpublished. Whatever respect the writer may have entertained towards Cowley, he certainly seems inclined to be merry at the expense of Sir Charles Scarborough. The unwieldy urn which surmounts the monument, is variously designated as a "whimwham urn as broad as sawcer," and as "the surgeon's gally-pot." These are not very complimentary epithets, it is true; but if they ever met the courtly physician's eye, he could afford to laugh with the laughers. Cowley's lack of success in his attempt to obtain the mastership of the Savoy is not forgotten; but the satirist speaks of the dead poet very goodhumouredly, and may be said to concur in opinion with those of his admirers who predicted for his writings an enduring immortality. But "sugar-candy Cowley," as the burlesquer terms him, is now obliged to be content with a few pages in the *Selections from British Poets*, where indeed he is entitled to a very eminent position; whilst "dull Chaucer," as he is irreverently called, with whom the writer quietly prays that Cowley may quietly "sleep in beggar's limbo," seems to live almost bodily amongst us; and his vivid pictures and naïve descriptions are so acceptable, that it may safely be predicted that an edition of the *Canterbury Tales* will always be a more profitable venture for a publisher than a speculation in a new edition of the *Davideis*.

But, after all, Cowley's acceptance amongst those who immediately survived him, is perhaps due quite as much to the recollection of his amiable personal qualities, as to his poetic abilities; and when Charles II., "who never *said* a foolish thing," declared, on being informed of the poet's death, that "Mr. Cowley had not left a better *man* behind him in England," the merry monarch may have intended exactly what he said, and no more. With these rambling remarks I leave the matter, only trusting, if I shall be found to have called attention to what may possibly be an old acquaintance of some of your learned readers, that my desire to contribute an occasional mite to the pages of a periodical, from which I gather so much information, will be accepted as an apology.

The words in brackets are supplied, conjecturally, in consequence of the manuscript being faulty in those places. Henry Campkin.

per Carolum Scarborough Militem Med. Doctorem.

ABRAHAMUS COWLEIUS.

Anglorum Pindarus, Flaccus, Maro,
deliciæ, decus, desiderium, ævi sui
hic juxta situs est.

Aurea dum volitant late tua scripta per orbem,
Et fama æternum vivis, divine Poeta,
Hic placida jaceas requies custodiat urnam
Cana fides, vigilentq; perenni lampade Musæ.
Sit sacer iste locus, nec quis temerarius ausit
Sacrilegi turbare manu venerabili bustum.
Intacti maneant, maneant per secula dulcis
Cowleii cineres, serventq; immobile saxum.

Sic vovet, votumq; suum apud posteros sacratum esse voluit
Qui viro incomparabili posuit sepulchrale marmor

Georgius Dux Buckinghamiæ

Excessit e vita anno ætatis 49 magnifica pompa
elatus ex ædibus Buckinghamiis, viris illustribus
omnium ordinum; exequias celebrantibus sepultus est
die tertio Augusti anno 1667.

Englished—

ABRAHAM COWLEY;

the English Pindar, Horace, Virgil: the delight, glory and desire of his age, lies near this place.

Whilst that thy glorious volumes still survive
And thou (great Poet) art in Fame alive,
Here take thy full repose, free from alarmes,
In th' Churches bosome and the Muses armes.

Speak and tread softly Passengers, and none
With an unhallowed touch pollute this stone
Let sweet-strained Cowley in death's sleep ne're stir
But rest, rest ever in his sepulchre.

BURLESQ;

Here lies, reduc'd to ashes and cinder,
not Sr Paul, but Sr Abraham Pindar.
It is not fierce Horatio Vere,
but Horatio Cowley buried here.

Nor is this Polydore Virgil's room,
but Cantabrigian Virgil's tomb.
The pleasant'st child e're England bred
The bravest youth e're Cambridge fed
The dearest man e're wore a head.

Whilst that thy ballads up & down do flutter
and the town gallants of thy town muse mutter
Possesse this church, though thou couldst not ye Savoy
and in her soft lap let Melpomene have thee.

Let no Court storm nor tough-lung'd zealot blow
thy neatly angled atomes to and fro
And sleep in beggar's Limbo, by dull Chaucer,
under the whim wham urn as broad as sawcer
Whilst yt thy name doth smell as sweet as May's
and all ye table talk is of thy Thais
thy miscellany and thy Davideis.

Rot away here and let the vault endure thee
let the religion of the house secure thee
and let the watching muses here immure thee.

Avaunt all ye that look profane and vile
Stand off, stand off, a hundred thousand mile
Nor with your thumbs this monument defile.

Let sugar-candy Cowley sleep in's grotte
let not ye people wake him, let them not
nor steal away the surgeons gally pot.

Whilst on wing'd Pegasus thou [Phœbus' Son]
through air and earth and sea & all do ride
Whilst by Orinda's pipe thy praise is blown
And thou in fairy land art deified;

Whilst thou dost soar aloft leave coyrs behind
to be interrd in antient monast'ry
And to the chimeing rabble safely joyn'd
[To] Draiton, Spencer and old Jeoffery.

Whilst thou above wear'st a triumphant wreath
And we the Poets militant beneath
Anthems to thy immortal honor breath

[Fill] the dark chest which for Apollo's heir
Ecclesia Anglicana doth prepare
And let the vestal nunne's watch ever here.

Let Libitina's selfe think't no disgrace
To be the Angel Guardian of this place
That no rude hand this monument deface.

Here let seraphic Cowley rest his head
Here let him rest it in this earthy bed
Till we all rise with glory lawrelled.

Whilst through ye world thy golden verses passe
more golden than those of Pythagoras
And whilst [sweet lyri]st thy anointed name
is registred in the large rowle of Fame

Here rest secure and let this minster be
a Sanctuary in that sense to thee,
Let the nine muses bid farewell to sleep
ever to watch the grave thy corps doth keep.

New consecrated is the holy ground
no crime no guilt must here be found;
Let not the man of vices hither come
and with his breath profane this sacred tomb.

Let Cowley's dust lie quiet in its urne
till the last trump all things to ashes turn;
Let it its station keep and quiet lie
till the blest dawn of immortality.

So wisheth

And desires his wish may be
Sacred to posterity
He who erected this monument
To that incomparable person

George Duke of Buckingham

He departed this life in the
49 year of his age
And was buried in great state out of
the Duke of Buckingham's House
Many illustrious persons of all
degrees attending his funeral.

August 3d. 1667.

COUNT KÖNIGSMARK AND THE DUCHESS OF SOMERSET.

Several notices of Count Königsmark have lately appeared in "N. & Q.," Walpole's mistake having occasioned a question by Mr. Markland respecting his identity. There can, however, be no doubt that the person who was tried for being accessory to the assassination of Mr. Thynne in 1681–2, and whose trial is reported at length in the 9th volume of Howell's *State Trials*, p. 1., was Charles John Count Königsmark, as stated by Mr. Bruce in Vol. v., p. 115. of "N. & Q.," and whose biography and genealogy are more fully given by J. R. J. in p. 183. of the same volume.

In the Note on this subject by J. R. J. it is stated that "the most mysterious episode in the life of this Count Königsmark was brought on by his sueing for England's richest and highest heiress, Elizabeth, daughter of Josceline, second Earl of Northumberland." This is perfectly true; but the personal history of this lady, her connexion with Königsmark, her imputed privity to the murder of Mr. Thynne, and the savage allusion to these circumstances by Swift thirty years afterwards, deserve a more particular notice.

Elizabeth, Baroness Percy, was daughter and heiress of Josceline, Earl of Northumberland, who died in 1670. According to Collins (*Peerage*, vol. iv. p. 185.) she was four years old at the time of her father's death; so that she was born in 1666. In 1679 she was married to Henry Cavendish, Earl of Ogle, who was only son and heir of the Duke of Newcastle, and who died in 1680, before either party were of puberty to consummate the marriage. In 1681 the Lady Ogle was married to Thomas Thynne, of Longleat, in the county of Wilts, Esquire, — a gentleman of great wealth, a friend of the Duke of Monmouth, and the Issachar of Dryden's "Absalom and Achitophel." Sir John Reresby, in his *Memoirs*, p. 135., says: "The lady, repenting of the match, fled from her husband into Holland before they were bedded." Whether this elopement had any relation to Königsmark does not appear: but a few months afterwards, namely, in February 1681–2, Mr. Thynne was assassinated in the Haymarket by foreigners, who were devoted friends of the Count, and who apparently acted under his direction, or, at all events, with his acquiescence. The Count was at that time a mere youth, and having been in London a few months before Lady Ogle's marriage with Mr. Thynne, had then paid his addresses to her. He returned into England about ten days before the murder, and was in London at the time it was committed. In endeavouring to escape beyond sea the day afterwards, he was taken in disguise at Gravesend, brought to Westminster, and examined before King and Council. Sir John Reresby says, "I was present upon this occasion, and observed that he appeared before the king with all the assurance imaginable. He was a fine person of a man, and I think his hair was the longest I ever saw." He denied all participation in the murder, but he was committed and tried with the principals, as an accessory before the fact; and although acquitted by the jury, a perusal of the trial produces a strong persuasion that he was privy to the purpose of the assassins. A fact much pressed against him was his inquiry of the Swedish envoy, "Whether or no, if he should kill Mr. Thynne in a duel, he could, by the laws of England, afterwards marry the Lady Ogle?" a question which showed beyond all doubt that he had in some form entertained a design against Mr. Thynne's life, and also that the attainment of the lady was the motive. But whatever may have been the intention of the Count, and whatever may have been the nature of his intercourse with the Lady Ogle, it is quite clear that they were not married. On the contrary, this lady of early nuptial experience, and of romantic but somewhat suspicious adventure, — who was married three times, and twice a widow, before she was sixteen years old, — was married on the 30th of May, 1682, and within four months after the murder of Mr. Thynne, to Charles Seymour, Duke of Somerset. (Collins's *Peerage*, vol. i. p. 191.) Thus early practised in *matrimonial* intrigue, we find her thirty years afterwards the accomplished organ of *political* intrigue; the favourite and friend of Queen Anne, and the zealous partisan of the Whig party. In that character she became the object of Swift's pasquinade, the "Windsor Prophecy," which, though aimed at the Duchess of Somerset, and the destruction of her influence at court, recoiled upon the head of the author, prevented the queen from making him a bishop, and banished him from her favour for the remainder of her reign. The meaning of the "Prophecy," and the keenness of its sarcasm, were of course readily understood and appreciated by cotemporaries. Swift himself seems to have been highly pleased with it. He says, in one of his letters to Stella, "The Prophecy is an admirable good one, and the people are mad for it." The above recital of the early history of the Duchess of Somerset will render it fully intelligible at the present day. After mentioning some incidents and characters of the time, the "Windsor Prophecy" ends thus:

"And, dear Englond, if aught I understond,
Beware of *Carrots** from Northumberlond!
Carrots, sown *Thynne*, a deep root may get,
If so be they are in *Sommer set.*
Their *conyngs mark* thou! for I have been told,
They *assassine* when young, and *poison* when old.

* Alluding to the Duchess of Somerset's red hair.

Root out these *Carrots*, O thou, whose name *
Is backwards and forwards always the same!
And keep close to thee always that name †
Which backwards or forwards is *almost* the same.
And, Englond, would'st thou be happy still,
Bury those *Carrots* under a *Hill*." ‡

D. JARDINE.

FOLK LORE.

The pages of "N. & Q." have given the most varied and valuable contributions to the "folk lore" of Britain; your contributors have unquestionably saved many a scrap from oblivion, illustrated many an obscure allusion, recorded many an old custom, and generally, by the interesting nature of their notes (throwing, as they do, the newest and strongest light on the darkest and most out-of-the-way nooks and corners of the house and field life, and general turn of thought of the great mass of the people), paved the way for a higher estimate being formed by literary men, and the general reading public, of the real worth and present available use of this hitherto despised branch of inquiry; and stimulating to some extended and systematic garnering-up of those precious fragments that still exist in unguessed abundance (sown broad-cast, as they are, from Land's End to John o'Groat's), though fast perishing. I am confident that there is no county or district in Great Britain that would not yield, to a careful, diligent, and qualified seeker, a rich and valuable harvest; and where quaint memorials of the people might not be unearthed, to be gathered together and stored up, ready to the moulding hand of some coming Macaulay, who may there find illustrations to make clear, and clues to guide the searcher in the darkest and most entangled mazes of history.

Pardon, sir, for this most prosy and long-winded preface. I have been induced to address you by observing what is being done in other countries, by a desire to point out an example, and stimulate to its emulation that able and tried body of inquirers in this country, who, for love of the subject, have *already* collected such valuable stores.

In the *Morning Chronicle* of Monday, the 23rd of February, 1852 (No. 26,571. p. 6.), under the heading *Denmark*, is the following:—

"Two young Finnish students are wandering through the districts round Tammerfors, for the purpose of collecting and preserving old Finnish folk-tales, legends, songs, runes, riddles, and proverbs, &c. Their names are B. Paldani and O. Palander. They are not assisted by the Finnish Literary Society, whose funds at this moment are not in a condition to bear any extra expenses, but by two divisions of the students at Helsingfors, namely, the West Finnish and the Wiborg students, each of which has subscribed *fifty* silver rubles for this purpose. The two literary pilgrims have already collected rich treasures of Finnish folk-lore. *Why do we not follow their example? When will some of our accomplished young scholars wander over the hills and dales of merry England, rescuing from oblivion our rich traditions, before they pass for ever from among us? Surely the Society of Antiquaries might arrange similiar visits for a similar purpose. There is no want of men able and willing to undertake the task, only the* ARRANGING HAND *is wanting. In the meantime let every man do what he can in his own neighbourhood.*"

In hopes that the "*arranging hand*" may, through the medium of "N. & Q.," start out of chaos ready for its work, and the "*men able and willing*" not be wanting, I beg to state that (being unable to aid the cause otherwise) I will gladly contribute in the way of money, as far as my abilities go, should any systematic plan be arranged.

C. D. LAMONT.

Greenock.

LONDON STREET CHARACTERS.

Mr. Dickens's graphic description of the Court of Chancery, in his new work, *Bleak House*, contains the following sketch:

"Standing on a seat at the side of the hall, . . . is a little mad old woman in a squeezed bonnet, who is always in court . . . expecting some incomprehensible judgment to be given in her favour. Some say she really is, or was, a party to a suit: but no one knows for certain, because no one cares. She carries some small litter in a reticule which she calls her documents: principally consisting of paper matches and dry lavender."

There is a diminutive creature, somewhat answering to this description, who limps on a stick and one leg that is shorter than the other, all the early morning in the still courts of the Temple; and seems to be waiting the result of some consultation, before she reappears, as is her wont, in Westminster Hall. Whether this person suggested the victim of *Bleak House*, is a question of no moment. The story commonly told of her is a very similar one, namely, that she was ruined and crazed, like Peter Peebles, by the slow torture of a law-suit. Is anything known of her real history?

What were the fortunes and fate of a poor female lunatic, who was called *Rouge et noir*, from her crape sables and painted cheeks; and who used to loiter every day about the Royal Exchange at four o'clock; and seemed to depend for subsistence upon the stray bounty of the "money-changers?" It was said that she had a brother who was hanged for forgery, and that this drove her mad.

About thirty years ago, there might be heard any morning in the smaller streets of "the city," a cry of "dolls' bedsteads," from a lean lame man

* Anna Regina. † Lady Masham.
‡ Lady Masham's maiden name.

on a crutch; who wore an apron, and carried miniature bedsteads for sale. Of this man it was generally reported, that he was implicated in the Cato Street conspiracy, and turned king's evidence.

Charles Lamb describes a character, whom it is also impossible to forget:

"A well-known figure, or part of the figure of a man, who used to guide his upper half over the pavements of London, wheeling along with most ingenious celerity upon a machine of wood ... He was of a robust make, with a florid sailor-like complexion, and his head was bare to the storm and sunshine ... The accident which brought him low, took place during the riots of 1780."

Is this all that is known of this half-giant?

When the old Houses of Parliament were standing, there used to be at one of the entrances a dwarf, long past middle age, who persisted in offering his services as a guide. His countenance was full of grave wisdom, quite Socratic in expression; but, I believe, he was an idiot. Does anything of interest attach to the remembrance of him?

And, lastly, not to "stretch the line out to the crack of doom," what became of Billy Waters? Do these street heroes die the death of common men — in bed, and with friends near them; or do they generally find their fate at last in the workhouse or the gaol; and get buried no one knows when, or by whom, or where?

I cannot agree with Mr. Dickens, that "no one knows for certain" about such persons, "*because* no one cares." Indeed, Mr. D.'s philosophy and practice are at variance in this matter. He makes his own sketch of "the little mad old woman," because he feels that it will interest. How much more would the original, could we get at it! But the truth is, these people are as mysterious as the fireman's dog. They "come like shadows, so depart:" leaving behind them on many minds ineffaceable impressions. Indeed, some of us could confess with shame, that the feathered cocked hat and fiddle of Billy Waters had survived the memory of a thousand things of real importance: which could hardly be, were there not some psychological force in these street characters — an inexplicable interest and attraction.

Alfred Gatty.

Minor Notes.

Dean Swift on Herbert's Travels. — In a copy, now in my library, of Herbert's *Travels in Africa, Asia, &c.*, folio, 1634, there is a very characteristic note in the autograph of Dean Swift, to whom the book formerly belonged. Thinking that it may not be uninteresting to some of the readers of "N. & Q.," I send a copy of it:

"If this book were stript of its impertinence, conceitedness, and tedious digressions, it would be almost worth reading, and would then be two-thirds smaller than it is. "1720. J. Swift."

"The author published a new edition in his older days, with many additions, upon the whole more insufferable than this. He lived several years after the Restoration, and some friends of mine knew him in Ireland. He seems to have been a coxcomb both ævi vitio et sui."

W. Sneyd.

Denton.

Joe Miller. — The remains of this patriarch of puns and jokes, hitherto peaceably resting in the burial-ground in Portugal Street, will now be disturbed to make way for the new buildings of King's College Hospital. Surely "Old Joe" ought not to be carted away, and *shot* as rubbish. Some plain memorial of him might soon be raised, if an appeal were made to the public; and if every one whose conscience told him he had ever been indebted to Miller, would subscribe only a penny to the memorial fund, the requisite sum would soon be collected. Jaydee.

Hints to Book-buyers. — Inquirers buy books on subjects which they have, at the time, no particular intention of closely investigating: when such intention afterwards arises, they begin to collect more extensively. But it often happens, I suspect, that it does not come into their heads to examine what they have already got, as to which their memory is not good, because their acquisitions were not made under any strong purpose of using them. The warning which suggests itself is as follows: Always remember to examine the old library as if it were that of a stranger, when you begin any new subject, and before you buy any new books.

Here is another warning, not wholly unconnected with the former: Never judge of a book, that is, of all which comes between the two boards, by the title-page, which may be only the *first* title-page, in spite of the lettering at the back. Persons who bind their books will not always be bound themselves, either by law of congruity or convenience. I once hunted shop and stall for a speech delivered in parliament a century ago, not knowing that I had long possessed it bound up at the end of a Latin summary of Leibnitzian philosophy. At the risk of posthumously revealing my real name, I will add that I wrote on the fly-leaf that I was not the blockhead who bound the book.

M.

Birmingham Antiquities. — I wish to put on record in your journal a fact concerning the antiquities of Birmingham. There is a street in this borough, called Camden Street, which after crossing Worstone Lane, acquires the name of Lower Camden Street. On the right-hand side of Lower Camden Street (as you go from Camden Street), is some pasture ground, bounded on one side by a

stream called Chub-brook, which formerly flowed into the old Hockley Pool. This pasture ground shows the evident traces of a moat, and the foundations of several walls of a large building. I apprehend this is the spot referred to in Hutton's *History of Birmingham*, p. 254., fourth edition:

"The Lord Clinton and his lady seem to have occupied the Manor-house, and Sir Thomas (de Birmingham), unwilling to quit the place of his affections and of his nativity, erected a castle for himself at Worstone; where, though the building is totally gone, the vestiges of its liquid security are yet complete."

As the field will probably be built on in a short time, I wish to identify the spot referred to by Hutton. C. M. I.

Buchanan and Voltaire.—Voltaire has obtained credit for a very smart epigram, and one which the *Edinburgh Review* (vol. xxi. p. 271.) calls "one of his happiest repartees." It was, however, stolen by him, either designedly or unwittingly, from the celebrated Buchanan. Here are the two versions, and the point will be observed to be the same in both:

"An Englishman visiting Voltaire in his retreat at Ferney, happened to mention Haller, in whose praise the philosopher enlarged with great warmth. The other observed that this was very handsome on the part of M. de Voltaire, as Haller was by no means so liberal to M. de Voltaire. 'Alas!' said the patriarch, 'I dare say we are both of us very much mistaken!'"

Is not this the same as Buchanan's epigram (*Ep.*, lib. l. ed. Wets.)?

"In Zoilum.

"Frustra ego te laudo, frustra me, Zoile, lædas
Nemo mihi credit, Zoile nemo tibi."

Philobiblion.

Indignities on the Bodies of Suicides.—We are all aware of the popular repugnance to permitting the bodies of suicides to be interred within the "consecrated" or "hallowed" precincts of a churchyard. Burial at cross-roads was the usual mode. In many parts of Scotland such burials had to take place under cloud of night, to avoid the interference of the rabble. But it would appear from the extract given below, that public indignities were inflicted upon such corpses, to testify public detestation of this crime. The extract is taken from the *Diarey of Robert Birrel*, Burges of Edinburghe:

"1598, Feb. 20. The 20 day of Februar, Thomas Dobie drounit himself in the Quarrel holes besyde the Abbay, and upone the morne, he wes harlit throw the toune backward, and theraftter hangit on the gallows."

Perhaps some correspondent of "N. & Q." may be able to point out similar instances of such a revolting procedure.

The "Abbay" referred to was the Abbey of Holyrood.

The "Quarrel," or Quarry holes, seem to have been fatal, in many cases, both to "man and beast;" for Sir David Lyndsay, in one of his poems, says:

"Marry, I lent my gossip my mare, to fetch hame coals,
And he *her drounit into the quarry holes.*"

R. S. F.

Perth.

Queries.

"GOD'S LOVE," ETC., AND OTHER POEMS.

I should be very glad if, among the many learned contributors to the "N. & Q.," there should be any one who can give me information respecting a rare volume of English poetry, of which I do not recollect to have seen any notice, or any other copy than that in my own possession.

It is a 12mo., or rather small 8vo. volume, and, by the type and general appearance, was probably printed rather before than after 1660. It consists of three portions:

1. "God's Love and Man's Unworthiness," which commences thus:

"God! how that word hath thunder-clapt my soul
Into a ravishment; I must condole
My forward weakness. Ah! where shall I find
Sufficient metaphors t' express my mind?
Thou heart-amazing word, how hast thou fill'd
My soul with Hallelujahs, and distill'd
Wonders into me!"

This poem is in two parts, and extends to p. 82.

2. "A Dialogue between the Soul and Satan," p. 83 to 124, including a short supplementary poem entitled "The Soul's Thankfulness and Request to God."

3. "Divine Ejaculations." One hundred and forty-nine in all. Each consists of six lines. I extract the tenth as a specimen:

"Great God! Thy garden is defaced:
The weeds do thrive, the flowers decay:
O call to mind thy promise past,
Restore thou them, cut these away.
Till then, let not the weeds have power
To starve or taint the poorest flower."

The copy now before me has no title-page or prefatory matter of any kind, and it wants the second sheet, p. 17 to 32. Yet I do not think it imperfect, for though the paging goes from p. 16 to p. 33, yet the catch-word on the 16th page is answered by the first word on p. 33, and the sense is consecutive.

It seems to me, therefore, that the author changed in some degree his plan, as the work was proceeding at the press, and that the little volume having thus the appearance of negligence and incompleteness, no title or preface was ever printed, and the book never issued for sale.

On this, or any other point, but especially on the

question who was the writer of so much verse, I wish to receive information from some of the readers of your very entertaining and often instructive miscellany. T. S.

PRAYING TO THE DEVIL.

I always thought that this unfashionable sort of worship was confined to some obscure fanatical seets in the East, and was not prepared to find an apparent record of its having been practised, amidst the frivolities and plotting of the Freneh Court, by no less eelebrated a lady than Catharine de Medicis. In the *Secret History of France for the Last Century* (London, printed for A. Bell, at the Cross Keys in Cornwel, (*sic.*) &c. 1714), I find sueh an odious eharge advanced. I do not draw attention to it with the slightest shadow of belief in a story so ridiculous and incredible; but to ask, whether there existed any foundation for the following statement regarding the "steel box," and if so, what were its contents?

"In the first Civil War, when the Prince of *Conde* was in all appearance likely to prevail, and *Katherine* was thought to be very near the End of her much desir'd Regency, during the Young King's Minority, she was known to have been for Two days together, retir'd to her Closet, without admitting her menial Servants to her Presence. Some few Days after, having call'd for Monsieur *De Mesme*, one of the Long Robe, and always firm to her Interest, she deliver'd him a Steel Box fast lock'd, to whom she said, giving him the Key, *That in respect she knew not what might come to be her Fortune, amidst those intestine Broils that then shook* France, *she had thought fit to inclose a thing of great Value within that Box, which she consign'd to his Care, not to open it upon Oath, but by an Express Order under her own Hand.* The Queen Dying, without ever calling for the Box, it continued many Years unopen'd in the Family of *De Mesme*, after both their Deaths, till at last Curiosity, or the Suspicion of some Treasure from the heaviness of it, tempted Monsieur *De Mesme's* Successor to breik it open, which he did. Instead of any Rich Present from so great a Queen, what Horror must the Lookers on have, when they found a Copper Plate of the Form and Bigness of one of the Ancient *Roman* Votive Shields, on which was Engraven *Queen* Katherine de Medicis *on her Knees, in a Praying Posture, offering up to the Devil sitting upon a Throne, in one of the ugliest Shapes they use to Paint him,* Charles the IXth. *then Reigning, the Duke of* Anjou, *afterwards* Henry *the* IIId., and *the Duke of* Alanson, *her Three sons, with this Motto in* French, *So be it, I but Reign.* This very Plate continues yet in the Custody of the House of *Mesme*, of which Monsieur *D'Avaux*, so famous for his Ambassies, was a Branch, and was not only acknowledged by him to be so, when Ambassador in *Holland*, but he was also pleas'd at that time, to promise a Great Man in *England*, a Copy of it; which is a Terrible Instance of the Power of Ambition in the Minds of *French* Princes, and to what Divinity, if one dares give the Devil that name, even in Irony, they are ready to pay their adoration, rather than part with their hopes of Empire."— Pp. 6, 7.

R. S. F.

Perth.

Minor Queries.

John Ap Rice's Register.—Two ancient charters, formerly belonging to the abbey of Bury St. Edmund's, and now in the possession of the corporation of King's Lynn, bear the indorsement of J. Rhesensis, *i. e.* John Ap Rice, the eommissioner who was sent by Hen. VIII. to investigate the affairs of this abbey; and whose letter upon the subject to secretary Cromwell is published in *Letters relating to the Suppression of the Monasteries.* On one of the charters the indorsement has been erased all but the name; on the other it runs thus: — "Relat' in regiū Registr' ad v'bū, 1536, J. Rhesens', Registr'." Is anything known of the Royal Register referred to? C. W. G.

Prideaux's Doctrine of Conscience. — Who was the author of the address to the reader in the *Doctrine of Conscience*, by Bishop Prideaux, published in 1656? it is signed Y. N. Bishop Prideaux died in 1650. G. P. P.

John Adair, Geographer for Scotland (alive in 1715).—I am anxious to obtain some information respeeting the aneestry, wife, death, and deseendants of this individual. I am already aware of the notiees of him in Chalmers's *Caledonia* (ii. 58.), and in the *Bannatyne Miscellany* (ii. 347.).

E. N.

Clergymen first styled Reverend. — I should be obliged if any of your eorrespondents would inform me when the word "Reverend" first came into use as distinctive of a elergyman. It never seems to have been applied to Hooker, who is always called Mr. Hooker in the different editions of his works. QUESTOR.

Rev. Nathaniel Spinckes. — Information is requested as to the descendants of the Rev. Nathaniel Spinckes, one of the Nonjuring divines, who died July 28, 1727. He was rector of Glinton with Peakirk, Northamptonshire; and it appears from Chalmers's *Biographical Dictionary* that he left two children, William Spinekes, Esq., and Anne, who married Anthony Cope, Esq.

J. P. JR.

Meaning of the Word "Elvan."—Will any kind philologist come to the aid of the geologists in ascertaining the meaning of this uncouth word? In the current number of the *Quarterly Journal of the Geological Society* (No. 29.) we read:

"Certain quartziferous porphyries which occur in the mining districts of Cornwall as veins, partly in granite, partly in clay-slate, have been long there

known under the name of 'Elvans.' We have in vain sought for the origin of this term in English writers. Henwood expressly says (*Trans. Geol. Soc. of Cornwall*, vol. v.) that the etymology of the word is unknown. May it not perhaps be derived from a place called 'Elvan?' Reuss says, in his *Lehrbuch der Geognosie*, that porphyry occurs near Elvan in Westmoreland."

On turning to Borlase (*Natural History of Cornwall*, p. 91.), I find that he gives the derivation as follows:

"Quasi ab Hel-vaen, *i. e.* the stone generally found in brooks; unless it be a corruption of An-von, which in Cornish signifies a smith's anvil, and might fitly represent this very hard stone."

The term is a Cornish one, and applied to a crystalline rock usually hard enough to strike fire readily on sharp friction; and may it not have been derived from the Cornish word "*Elven*, a spark of fire," given in Borlase's vocabulary.

S. R. P.

Launceston.

Wiclif.—There are few names of equal celebrity that have been so variously spelt, the sound remaining the same whether written *Wiclif*, *Wycliff*, *Wickliffe*, *Wykcliff*, &c. Can any authority be given, to ascertain the correct spelling?

J. K.

Showing the White Feather.—What is the origin of this periphrasis for cowardice? Certainly not the words of King Henry:

"Press where ye see my white plume shine,
Amidst the ranks of war;
And be your Oriflamme to-day
The helmet of Navarre."

A. A. D.

Trin. Coll. Dublin.

Gray and Locke.—The germ of Gray's—

"For who, to dumb forgetfulness a prey,"

occurs somewhere in Locke's *Works*. Can any one refer me to the passage; it commences:

"Who ever left the precincts of mortality, without," &c.

H. E. H.

Horses and Sheep, Remains of in Churches.—In excavating the chancel of St. Botolph's parish church, Boston, we have discovered a quantity of *horse's* bones, and the jaw-bones of a *sheep*. Can any of your correspondents enlighten us on this singular case? Thomas Collis.

Boston.

Archæologia Cambrensis, Vol I., Reprint.—I have recently purchased a copy of the above work to complete my set; but before doing so, I enquired of Mr. Pickering the publisher, if it was in all respects as well executed as the first copies. The answer, however, gave me no more information than "that the numbers of vol. i. *Arch. Camb.*, which were destroyed by fire, have been *reprinted*, so as to make up a few copies, and the price is consequently 21*s*." The "reprint" is not as well executed as the original copies, inasmuch as nearly a whole page of interesting matter is omitted, and very few of the reprinted pages correspond with the good old ones. I have been a long time looking for the first volume of the *Archæologia Cambrensis*, the greater portion of which had been so unfortunately destroyed by fire; and though I cannot consider the "reprint" quite as good as the old copies, still I was very glad to obtain it. I trouble you with this "Note," not because I am dissatisfied with the mode of execution of the reprint, but in the hope that some of your correspondents will favour me with a few words on the work, and inform me why the page has been omitted, and why the reprinted pages do not agree with those of the old copies. Are there any other faults in the "reprint" which may have escaped my notice? R. H.

Dublin.

Presbyterian Oath.—The author of the *Faggot of French Sticks* remarks, that he never remained ignorant of anything which excited his attention in the streets of Paris when any one passing by could give him the information required: so now that there is such a living encyclopædia to consult as "N. & Q.," no knowledge should be lost for want of inquiry. In more than one publication it has been lately asserted, that presbyterian ministers take the following oath:

"We all subscribe, and with hands uplifted to the most High God do swear: 1. That we shall sincerely, really, and constantly through the grace of God, endeavour in our several places and callings to bring the church of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, &c. 2. That we shall in like manner, without respect of persons, endeavour the extirpation of popery and prelacy (that is. church government by archbishops, bishops, deans, and others.)"

The Bishop of Exeter, in a recent pamphlet, inserts this parenthesis:

"(Whether this actual subscription and oath be still continued, I know not: but the covenant is still a part of the Kirk's symbolical book, and published as such for the education of the people)."

Will some friend north of the Tweed be kind enough to settle this point? C. T.

"*A Pinch of Snuff from Dean Swift's Box.*"—Some years ago I saw in the shop of a dealer in curiosities, in London, an old snuff-box, which was said to have belonged to Dean Swift; it was accompanied with three printed leaves, of the common octavo size, the first page of which com-

menced with "A Pinch of Snuff from Dean Swift's Snuff Box," (being a description of the snuff-box in question). The next subject on the leaves began with "'Tis a hundred years since." The leaves appeared to have been extracted from some Irish magazine or periodical, published about the year 1845–6, and to contain much valuable and amusing matter. As I have made repeated inquiries among the London booksellers in vain, for the name of the publication from which the above-mentioned extract was taken, I shall feel much obliged if you will permit me to make a similar inquiry through the medium of "N. & Q.," and by so doing you will confer a great favour upon A SUBSCRIBER.

Gloucester.

Cromwell's Skull. — I believe that a skull, maintained by arguments of considerable weight to be the veritable skull of the Protector, is now carefully kept in the hands of some person in London. It is understood that this interesting relic is retained in great secrecy, from the apprehension that a threat, intimated in the reign of George III., that if made public, it would be seized by government, as the only party to which it could properly belong.

It is to be hoped that the time in which such a threat could be executed has passed by, and that no danger need now be apprehended by the possessor for his open avowal of the facts of the case, such as they are.

Indeed, it seems desirable that if fair means could lead to such a result, the skull of one who filled so conspicuous a position amongst England's most distinguished rulers, should become public property.

Perhaps some one in possession of the arguments verifying the identity of the skull in question with that of Cromwell, would, by a recapitulation of them, favour some readers of the "N. & Q.", and amongst others J. P.

Dudley.

Guy, Thomas, Founder of Guy's Hospital, and M.P. for the Borough of Tamworth, d. s. p. 1724. — Can any of your readers give information as to the existence of any member of this family in the male line? The senior line of descent from Guy's maternal uncle, John Voughton, became extinct in 1843 upon the decease of Elizabeth, the relict of Dr. Clarke of Weggington, brother of Sir Charles M. Clarke, Bart. KT.

Episcopal Mitre (Vol. iii., p. 62. *et seq.*). — In addition to this Query, which has elicited much to interest one, I beg to know at what *date* and *why* the use of the mitre in England was discontinued? At the coronation of George IV. I, for one, was grievously disappointed not to see the whole bench of bishops *mitred* as well as *robed*. S. S.

John Lord Berkeley, Bishop of Ely. — In the Diary of Dr. Edward Lake, published in the *Camden Miscellany*, vol. i. p. 16., occur the following paragraphs: —

"Dec. 23. 1677. I administered the sacrament to the Lord John Barclay, being not well."

To the word Barclay, the editor, George Percy Elliott, Esq., has subjoined the following note: —

"Probably Lord John Berkeley; he was afterwards Bishop of Rochester, and subsequently of Ely, and was deprived for not taking the oath of allegiance to William and Mary."

Can any reader of "N. & Q." suggest any authority for the statement in the editor's note? Francis Turner was Bishop of Ely from 1684 to 1691, when he was deprived for refusing to take the oath of allegiance to William and Mary. Turner was succeeded by Simon Patrick, translated from Chichester. As to the Rochester see, that was filled by Thomas Sprat from 1684 to 1713. His biography reminds one more of the Vicar of Bray than the sturdy Nonjuror. J. Y.

Hoxton.

Palace of Lucifer.—In Milton's elegy upon the death of Bishop Andrewes there is an allusion to a fabled *Palace of Lucifer* which I do not quite understand. It seems to refer to some romantic description or other, and I shall be much obliged to any one that will kindly tell me by whom. It is always important to know something of the train of an author's reading, as we then can better understand the ordinary train of his thoughts —

"Serpit odoriferas per opes levis aura Favoni,
Aura sub innumeris humida nata rosis,
Talis in extremis terræ Gangetidis oris
Luciferi regis fingitur esse domus."

Eleg. III. *In obitum Præsulis Wintoniensis*, l. 47.

And now I will give Thomas Warton's note in full. He says:

"I know not where this fiction is to be found. But our author has given a glorious description of a palace of Lucifer in the *Paradise Lost*, b. v. 757.:

"'At length into the limits of the North
They came, and Satan to his *royal seat*
High on a hill, far blazing, as a mount,
Rais'd on a mount, with pyramids and towers
From diamond quarries hewn, and rocks of gold,
The *Palace of Great Lucifer*, so call
That structure, in the dialect of men
Interpreted; which not long after, he,
Affecting all equality with God,
In imitation of that mount, whereon
Messiah was declar'd in sight of Heaven,
The Mountain of the Congregation call'd,' &c.

"Here is a mixture of Ariosto and Isaiah. Because Lucifer is simply said by the prophet 'to sit upon the Mount of the Congregation on the sides of the North,' Milton builds him a palace on this mountain, equal in magnificence and brilliancy to the most superb and

romantic castle. In the text, by *the utmost parts of the Gangetic land*, we are to understand the north; the river Ganges, which separates India from Scythia, arising from the mountain Taurus."

Some of your learned correspondents will, I doubt not, be both able and willing to throw some light upon a difficulty which may possibly have an indirect connexion with other difficulties also. RT.

Warmington, Nov. 7. 1851.

Ecclesiastical Geography. — Can any of your correspondents direct me to some works on Ecclesiastical Geography? AJAX.

History of Commerce. — What work gives a history of the various courses of commerce between Europe and the East in ancient and modern times, or in either of them, as I cannot meet with any such book in the various catalogues and advertisements of the day? X. Y. Z.

Cambria.

Merchant Adventurers to Spain. — Where can there be found any account of a trading company called the "Merchant Adventurers to Spain," who flourished in the reign of Queen Elizabeth?

C. I. P.

King's College Chapel Windows. — In *The Blazon of Gentrie*, by John Ferne, London, 1586, it is said (p. 248.): —

"If anie personne doth give, or by his testament shall bequeth money to build a temple, the walles of a city, port, a causey, churches, &c., he maye set his armes upon the same. If so be that he did this, of his owne free will and liberalitie. But if he did the same by compulsion (beeing for that purpose set unto some mulcte or fine, for his offence, and so constrained to make his redemption by the building or repayring of the like things), he may not set his armes in such publique workes, as that bishop was, which being condemned in the Præmunire, redeemed the punishment of that offence, by the glasing of the King's College chappell windowes in Cambridge, a glasse-work of worthy admiration."

Is there any foundation for this story, and who was the bishop? C. W. G.

The King's Standard. — Will some of your correspondents kindly inform me where I can meet with a drawing of this standard *in blazon? The Relation of the King's setting up his Standard at Nottingham:* 4to. Lond. 1642, gives an *engraving* of the same under the title; but I cannot trace the mode in which the banner in question was *coloured.* AMANUENSIS.

James Wilson, M.D. — In 1761 James Wilson, M. D., published in two volumes, octavo, a reprint of the mathematical tracts of his then deceased friend Benjamin Robins. To them he added an appendix containing a dissertation on the controversy about the invention of fluxions, which dissertation is very little cited. He makes various statements on his own authority, describing himself as having been the friend of Brook Taylor and of Dr. Pemberton. Among other things he furnishes something which might be cited in answer to my query in Vol. v., p. 103., affirming that *all* Collins's papers fell into Jones's *possession* about the year 1708. Dr. Wilson and Martin Folkes were joint executors of Robins, as the former states. Query, who was James Wilson, M. D.? What was his probable age in 1712? What means exist for forming an opinion as to his judgment and veracity, over and above his publications as aforesaid? A. DE MORGAN.

Minor Queries Answered.

Prestwich's Respublica. — I have a copy of a work called Prestwich's *Respublica, or a Display of the Honours, Ceremonies, and Ensign of the Commonwealth*, 1787; in which is an Alphabetical Roll of the Names and Armorial Bearings of many of the Present Nobility of these Kingdoms. The volume concludes with John Aspinhall, and a note states that the remainder of the roll should be given in the second volume. Has the second volume ever been published, as I cannot ascertain that it has? If so, how many years after the first? G. P. P.

[It was the intention of Sir John Prestwich to continue this work, but not having received the encouragement he expected, and suffering also from ill health, the second volume was not published. See Nichols' *Literary Anecdotes*, vol. ix. p. 23.]

Instance of Longevity.—

"In the obituary register for the ancient parish of St. Leonard, Shoreditch, is to be found the following very singular entry, viz.: 'Thomas Cam, died on the 28th of January, 1588, at the astonishing age of 207 years. He was born in the year 1381, in the reign of King Richard II., and lived in the reigns of twelve kings and queens.'"— *Times*, Dec. — 1848?

Can this be authenticated; is there any truth in the story? Surely so venerable a patriarch must have attracted the notice of some of his contemporaries. Your correspondent O. C. D. will, I fear, place this "instance" in the category of "ante-register longevities."

W. R. DEERE SALMON.

[At the time the above paragraph was going the round of the papers, a friend consulted the parish clerk of St. Leonard, Shoreditch, respecting its authenticity, and was informed that some mischievous individual had altered the figure 1 into 2. It is correctly given by Sir Henry Ellis in his *History of Shoreditch*, p. 77., as follows: — "Thomas Cam, aged 107, 28 January, 1588."]

Solidus Gallicus, &c. — Will any of your correspondents kindly construe for me the following sentences?

"Valebat siclus sanctuarii tetradrachma Atticum: quod Budœus estimat 14 solidis Gallicis, aut circiter: nam didrachma septim facit solidos, sicuti drachma simplex duos, et sesquialterum, minus denario turonico."

What was the value of "solidus Gallicus," or French sol, or sous; for this I presume to be its meaning in 1573, the date of the passage? And what was the value of the "denier Tournois," if that be the meaning of "denarium Turonicum?"

References are useless, for I have no access to libraries. C. W. B.

[A numismatic friend, to whom we referred this Query, writes, "If it were not for the context, 'nam didrachma septim facit solidos,' I should suppose the 14 to be a misprint for 4. Where *could* this passage be taken from? The shekel was worth a tetradrachm. The French 'sol' was the twentieth part of a pound. The 'denier Tournois' was a penny. The whole passage, after the first line (which is plain enough), is to me unintelligible."]

Sept. — What is the etymology, and what the correct use, of this Anglo-Irish word? A. N.

[Dr. Ogilvie, in his *Imperial Dictionary*, has suggested the following derivation: "Qy. *sapia*, in the L. *prosapia;* or Heb. *shabet*, a clan, race, or family, proceeding from a common progenitor."]

Essay towards Catholic Communion (Vol. v., p. 198.).—*An Essay to procure Catholic Communion on Catholic Principles*, alluded to by J. Y., has just been republished by Darling, Gt. Queen Street. It is taken from Deacon's *Complete Collection of Devotions*, 1734, and the editors attribute its authorship to Dr. Brett, on the authority of Peter Hall's *Fragmenta Liturgica*, vol. i. p. 42.

If J. Y. has not seen the reprint, perhaps this note may assist him in his inquiry. R. J. S.

[The above is not the same work as the one referred to in J. Y.'s Query, which makes a 12mo. volume of 292 pages (edit. 1781); whereas the reprint published by Darling is a tract of 16 pages. There is also a slight difference in the title-pages of each.]

Bigot. — What is the derivation of *bigot?* C. M. I.

[Richardson suggests the following:—"The French at this day apply the word *bigot* to one superstitiously religious; not certainly from the oath *be-got*, as Menage thinks, but rather from the A.-S. *bigan*, colere; and hence also *begine*, a religious woman. (Wachter in v. *Bein-Gott.*)"

Cotgrave says, "Bigot, an old Norman word (signifying as much as '*de par Dieu*,' or our 'for God's sake') made good French, and signifying an hypocrite, or one that seemeth much more holy than he is: also, a scrupulous, or superstitious fellow."

Speight says, "*Begin, bigot*, superstitious, hypocrite." Upon which Thynne remarks, "whiche sence I knowe y^t^ maye somewhat beare, because y^t^ sauorethe of the dispositione of those *Begins* or *Beguines*, for that ys the true wrytinge."]

Replies.

AGE OF TREES; TILFORD OAK.

(Vol. iv., p. 401., &c.)

I hope your correspondent L., in his search for ancient trees, will not overlook the Great Oak at Tilford near Farnham, which is worth a visit for its size and beauty, if not for its antiquity. Mr. Brayley, in his *History of Surrey*, vol. v. p. 288., thus speaks of it:—

"In the Charter granted by Henry de Blois about the year 1250, to the monks of Waverley, he gives them leave to inclose their lands wherever they please, within these bounds, 'which extend,' says the record, 'from the Oak of Tilford, which is called the Kynghoe [a quercu de Tyleford quæ vocatur Kynghoe], by the king's highway towards Farnham, &c.'... The Tilford Oak is still standing, and is known by its ancient appellation of the King's Oak: a name which it could not have obtained unless it had been of considerable age and growth at the time of the bishop's grant; and it may therefore be reasonably supposed to be 800 or 900 years old. It is a noble tree, and still flourishing apparently without decay."

I very much doubt the identity of the present tree with the "King's Oak" of Henry de Blois. *First*, Because the present bounds of Waverley do not run within 300 yards of the tree; and the bounds are hardly likely to have been materially changed, inasmuch as the abbey lands are freehold and tithe-free, whereas the surrounding lands are copyhold and titheable. *Secondly*, because the tree itself appears still to be growing and vigorous. Cobbett describes it in his *Rural Rides*, p. 15., 1822, with his usual accuracy of observation:

"Our direct road was right over the heath, through Tilford, to Farnham: but we veered a little to the left after we came to Tilford, at which place, on the green, we stopped to look at an *oak tree*, which, when I was a little boy, was but a very little tree, comparatively, and which is now, taken altogether, by far the finest tree that I ever saw in my life. The stem or shaft is short, that is to say, it is short before you come to the first limbs; but it is full thirty feet round at about eight or ten feet from the ground. Out of the stem there come not less than fifteen or sixteen limbs, many of which are from five to six feet round, and each of which would in fact be considered a decent stick of timber. I am not judge enough of timber to say anything about the quantity in the whole tree; but my son stepped the ground, and, as nearly as we could judge, the diameter of the extent of the branches was upwards of ninety feet, which would make a circumference of about 300 feet. The tree is in full growth at the moment. There is a little hole in one of the limbs, but with that exception, not the smallest sign of decay

The tree has made great shoots in all parts of it this last summer, and there are no appearances of *white* on the trunks such as are regarded as the symptoms of full growth. There are many sorts of oak in England: two very distinct. One with a pale leaf, and one with a dark leaf; this is of the pale leaf."

Any other references to the age or history of this tree would oblige. TILFORDIENSIS.

P. S. As your correspondent asked for information as to the *species* of large oaks, I have inclosed some of the acorn-cups.

ST. PAUL'S QUOTATION OF HEATHEN WRITERS — ST. PAUL AND PLATO.

(Vol. v., p. 175.)

The letter at Vol. v., p. 175. of "N. & Q.," reminds me of a passage in a *Commentary on the Acts of the Apostles*, by the Rev. W. G. Humphry, B. D., which it may not be uninteresting to cite, in connexion with what your correspondent says of St. Paul's practice of quoting the writings of heathen authors.

It will be the ground also of an obvious query as to the source from which the quotation, if such it be, was borrowed by the Apostle.

In commenting upon v. 17. of chap. xiv., *οὐρανόθεν*, &c., he says:

"Both the language and the rhythm of this passage lead to the conjecture (which does not appear to have been proposed before) that it is a fragment from some lyric poem. Possibly the quotation is not exact, but even without alteration it may be broken into four lyric measures, thus:

"Οὐρανό|θεν ἡ|μῖν ὑ|έτους
δίδους καὶ καιροὺς | καρποφόρους,
ἐμπι|πλῶν τρο|φῆς καὶ |
εὐφροσύνης | τὰς κα|ρδίας.

1. Iambic; 2. Dochmaic and Choriamb.; 3. Trochaic; 4. Choriamb. and Iambic."

Mr. Humphry has some remarks on St. Paul's quotations at v. 28. of chap. xvii. OXONIENSIS.

Broad Street, Oxford.

Your correspondent MR. GILL (Vol. v., p. 175.) suggests an inquiry as to the probable extent to which St. Paul was acquainted with the writings of Aristotle. His letter reminds me of a similar question of still greater interest, which has often occurred to me, and to which I should like to call your readers' attention, "Whether St. Paul had read Plato?" I think no one who studies the 15th of the First Epistle to the Corinthians — that sublime chapter in which the Apostle sets forth the doctrine of the Resurrection — and who is also familiar with the *Phædo*, can fail to be struck with a remarkable similarity in one portion of the argument. I allude especially to the 36th verse of the chapter, and those immediately following, "That which thou sowest is not quickened except it die," &c. The reasoning, as almost every Christian knows, is based on analogy, and tends to show that, as in the vegetable world life springs from death, the seed dies, but out of it comes the perfect plant; so the dissolution of our present body is only a necessary step to the more glorified and complete development of our nature. In the *Phædo*, sect. 16., Socrates is represented as employing the same argument in defence of his doctrine of the immortality of the soul. In the course of his discussion with Kebes and Simmius on this subject, a consideration of the phenomena of animal and vegetable life leads him to assert the general conclusion, "*ἐκ τῶν τεθνεώτων, τὰ ζωντά τε καὶ οἱ ζῶντες γίγνονται*," and he then proceeds to demonstrate the probability that in like manner the soul will not only survive the body, but reach a higher and purer condition after its death. Wetstein, whose abundant classical illustrations of the sacred text are alluded to by your correspondent, refers to little else than verbal parallelisms in his notes on this chapter, and does not quote Plato at all; nor do I remember seeing any edition of the Greek Testament in which the coincidence is pointed out. Perhaps some of your correspondents can elucidate this subject; it is one of great interest, and when pursued in the reverent and religious spirit indicated by MR. GILL, can hardly fail to prove a source of profitable investigation.

JOSHUA G. FITCH.

My edition of the *Platonic Dialogues* is that of N. Forster of Christchurch, Oxford, dated 1745. In it the section I refer to is numbered 16; but in Stallbaum and some other editors, the arrangement is different, and the passage occurs in section 43.

SIR ALEXANDER CUMMING.

(Vol. v., p. 257.)

I have in my possession a manuscript consisting of copies of various letters, and other memorials of Sir Alexander Cumming. It is of his own period, but whether of his own handwriting I cannot say.

They are clearly the compositions of a person of an unsettled intellect; but we may collect from them the following facts: — His captain's commission was dated May 29, 1703; he was called by his mother, a few days before her death, both Jacob and Israel. This is further explained when he relates that Lady Cumming, his mother, set out from Edinburgh the first of the "Borrowing Days," towards the end of March, 1709.

"The three last days of March are called 'the Borrowing Days' in Scotland, on account of their being generally attended with very blustering weather, which

inclines people to say that they would wish to *borrow* three days from the month of April, in exchange for those three last days of the month of March. This lady was seventeen days in her journeys upon the road, and lived ten days after her arrival in London. She died on the Monday se'nnight in the morning after she came to London. On the Thursday before her death she called her son, Captain Cumming, to her bed-side, and gave him her blessing in the terms of the prophet Isaiah, to which she referred him, and gave him her own new Bible to read over on the occasion, and to keep for her sake. But this Bible was lost, with other baggage, taken by the French towards the end of the campaign, 1709. Colonel Swinton, this lady's eldest brother, was shot at the battle of Malplaquet, and died upon the field of battle."

The lady travelled attended by her daughter Helen Cumming, and her servant Margaret Rae.

But I see we have been wrong in writing the name Cumming with two *m*'s. He writes it invariably *Cuming*. This would appear of little moment, but the change a little diminishes the probability of the writer's favourite notion, that the Hebrew word *Cumi* is in some way obumbrated in his patronymic *Cuming*.

The passage of the prophet Isaiah which formed the substance of his mother's last benediction is chap. xli. verses 8 and 9, and chap. xliii. verses 2 and 3: "Thou *Israel* art my servant, *Jacob* whom I have chosen, the seed of Abraham, my friend," &c. He inclines to think that "the writer of the book called Isaiah was a friend to the British nation, and that the islands of Great Britain and Ireland are those addressed to, in order to renew their strength."

It was on April 23, 1730, O.S., that "by the unanimous consent of the people he was made lawgiver, commander, leader, and chief of the Cherokee nation, and witness of the power of God, at a general meeting at Nequisee, in the Cherokee Mountains." He brought with him to England six Cherokee chiefs, and on June 18, in that year, he was allowed to present them to the King in the Royal Chapel at Windsor. This was at the time of the installation of the Duke of Cumberland and the Earls of Chesterfield and Burlington. On June 22nd was the ceremony of laying his crown at the feet of the King, when the Indian chiefs laid also their four scalps and five eagles' tails.

In a few years the scene was changed, and in 1737 we find him confined within the limits of the Fleet Prison; but having a rule of court, on the 8th of November he was at Knightsbridge, where about ten in the morning he opened the Bible for an answer to his prayers, and chanced upon the fifty-first and fifty-second chapters of Isaiah. He feels a call to a mission to the Jews, and contemplates visiting Poland. With that disposition of a mind disordered as his was, to turn everything towards a particular object, he thinks there was some mysterious connexion between the fact that Queen Caroline was seized with the illness which proved fatal, in her library, at ten o'clock on the morning of the 9th of November, the day after his call.

In 1750 he was still in the Fleet Prison, from whence, on May 15, he addressed a letter to Lord Halifax, asserting his right to the Cherokee Mountains, and proposing a scheme for the discharge of eighty millions of the National Debt; the scheme being, that 300,000 families of Jews should be settled in that country for the improvement of the lands, as industrious honest subjects. This letter notices also two facts in the Cuming history: 1. That Sir Alexander's father had been the means of saving the life of King George the Second; and 2. That he, Sir Alexander, had been taken into the secret service of the crown, at Christmas, 1718, at a salary of 300*l.* a-year, which was discontinued at Christmas, 1721. J. H.

Torrington Square.

GENERAL WOLFE.

(Vols. iv. and v., *passim*.)

As everything connected with General Wolfe is entitled to notice, the following names and public positions of his direct or collateral ancestors may not be uninteresting to your readers. I lately furnished you, from Ferrar's *History of Limerick*, a statement of the circumstances under which his great-grandfather, Captain George Woulfe, sought refuge in Yorkshire (I believe) from the proscription of Ireton, after the capitulation, in 1651, of Limerick, when his brother Francis, the superior of the Franciscan friars, not having been equally fortunate in escaping, was executed, with several others, excepted from the general pardon.

The family, of English origin, like the Roches, the Arthurs, Stackpoles, Sextons, Creaghes, Whites, &c., settled in Limerick between the thirteenth and fifteenth centuries, and gradually obtained high civil positions, when their successful commercial pursuits enabled them to acquire landed property in the adjoining county of Clare, where nearly all the above-named English families equally became extensive proprietors. In

1470. Garret Woulfe was one of the city bailiffs, as those subsequently called sheriffs were then named.
1476. Thomas Woulfe filled the same office, as did in
1520. His son and namesake.
1562. Nicholas Woulfe was bailiff.
1567. John Woulfe ditto.
1578. The same became mayor.
1585. } Patrick Woulfe was bailiff these two years,
1587. } but not in the intervening 1586.

1590. Thomas Woulfe
1591. Richard Woulfe
1592. David Woulfe
} were successively bailiffs, as in
1605. Was James Woulfe.

From this date till 1613 scarcely a year passed without the dismissal of the chosen Catholic magistrates, and substitution by royal mandate of Protestants. In 1613 George Woulfe, grandfather * of the proscribed Captain of the same name as above, then sheriff (the title assumed since 1609), with his colleagues, John Arthur, and the mayor, David Creagh, was deposed for refusing the oaths of supremacy, &c.

In 1647 Patrick Woulfe was sheriff; but from 1654, when the city surrendered to Ireton, until June 1656, Limerick was ruled by twelve English aldermen. In 1656 Colonel Henry Ingolsby became mayor, and the regular order of magistracy was subsequently pursued.

I cannot at present trace the genealogy in strict deduction, although I believe it all might be collected from the subsisting papers of the family in the county of Clare; at least from Garret, the first-named bailiff in the preceding list. In my boyhood I saw some pedigree of it in the hands of an antiquary named Stokes, but which it would now be difficult to discover. If the present Sir Frederick A. G. Ouseley, Bart., son of my old schoolfellow, the late Sir George, be in possession of the papers of his grandfather, Captain Ralph Ouseley, I think it likely that some documents relating to General Wolfe's family, in its ancient line, will be found, as I recollect hearing Captain Ouseley, a resident of Limerick, speak of them. J. R.

Cork.

Replies to Minor Queries.

Song of "Miss Bailey" (Vol. v., p. 248.).—I think I am certain that when I first heard of the song of "Miss Bailey," which was about 1805, it was as having been sung in the farce of *Love laughs at Locksmiths.* C. B.

Fern Storms (Vol. v., p. 242.).—In Colonel Reid's *Law of Storms*, p. 483. *et seq.*, 2nd edition, accounts are given of the violent whirlwind produced by fires. It may be supposed that in former times they were on a larger scale than at present, and, from the great force described, they might have affected the weather at least, when on the turn already. C. B.

* So I was assured, many years ago, by the late Lord Chief Baron Wolfe, from whom I also learned that all these magistrates certainly sprung from the same stem, though how they should be respectively placed as to constitute a form of genealogy, I cannot now exactly indicate.

The last of the Paleologi (Vol. v., p. 173.).—All that was known respecting the descendants J. L. C. will find in an article relating to the family in the Transactions of the Society of Antiquaries, *Archæologia*, vol. xviii. pp. 84—104. G.

"*Whipping Graves*" (Vol v., p. 247.).—Cyrus Redding will find that the "Ritus Absolvendi jam mortuum" in the *modern Rituale Romanum* (Mechliniæ, 1848), is performed exactly according to his description. G. A. T.

Withyham.

Rev. John Paget (Vol. iv., p. 133.; Vol. v., p. 66.).—Cranmore's inquiry has not been fully answered, nor am I able to point out the precise degree of relationship between John Paget and the editor of his works, Thomas Paget. The latter became incumbent of Blackley, near Manchester, about the year 1605, having been placed in that chapelry chiefly through the efforts of the Rev. William Bourne, B.D., a native of Staffordshire, who had married a kinswoman of Lord Burleigh, and who was for many years an influential Fellow of the Collegiate Church of Manchester. (See Hollingworth's *Mancuniensis*, pp. 106, 107.) In 1617 Thomas Paget was cited before Morton, Bishop of Chester, for nonconformity; and shortly afterwards he was convened before Bishop Bridgeman on the same ground. He is styled at this time "the good old man" (Brook's *Lives*, vol. ii. p. 293.), although he lived at least forty years afterwards. In the delightful *Autobiography of Henry Newcome, M.A.*, the Presbyterian Minister of Manchester, edited for the Chetham Society by the Rev. Canon Parkinson, D.D. (2 vols. 4to. 1852), are several interesting notices of Mr. Thomas Paget. He is mentioned as "old Mr. Pagit, late of Blakeley," in 1658, and seems to have had the rectory of Stockport in 1659, although Richard Baxter spoke of him in 1656 as "old and sickly," and then living at Shrewsbury. He was well known, says the amiable Newcome, "as a man of much frowardness," and able to create "much unquietness;" but Baxter hoped, "not altogether so morose as some report him." F. R. R.

Old Scots March, &c. (Vol. v., p. 235.).—I happen to have the score of one of the tunes inquired after by E. N., namely, *Port Athol*, as given by the late Edward Bunting, in his collection of Irish airs, under the name of the "Hawk of Ballyshannon." It was composed by a famous Irish harper named Rory Dal O'Cahan, the Rory Dal of Sir Walter Scott's *Legend of Montrose*, who visited Scotland in the reign of James VI., and ultimately died there. He was the author of the *Ports* or tunes called *Port Gordon, Port Lennox, M'Leod's Supper, Port Athol, Give me your hand, The Lame Beggar*, &c. &c. It has

often struck me that this last tune is the origin from whence the air called *Jock o' Hazledean* was drawn. It is almost the same.

Francis Crossley.

Sir R. Howard's "Conquest of China" (Vol. v., p. 225.).—Dryden, in his letters to his sons, writes:

"After my return to town, I intend to alter a play of Sir Robert Howard's, written long since, and lately put into my hands: 'tis called *The Conquest of China by the Tartars.* It will cost me six weeks' study, with the probable benefit of an hundred pounds."

The *Biographia Dramatica* states that this play was never acted or printed. C. I. R.

Mary Howe (Vol. v., p. 226.).—Mary Howe was probably one of the three daughters of Scrope, first Viscount Howe, by his second wife, Juliana, daughter of William Lord Allington. She was, in 1720, appointed a maid of honour to Caroline, Princess of Wales; and in 1725 married Thomas, eighth Earl of Pembroke, whom she survived, as well as her second husband, John Mordaunt, a brother of Charles, Earl of Peterborough. She died in 1749 *s. p.* Braybrooke.

Dutch Chronicle of the World (Vol. v., p. 54.).—"*Historische Chronica.* Mit Merianischen Kupfern. viii. Theile. Frankf. 1630. sqq. in 4. Hæc editio propter elegantiam figurarum rara est. Bibl. Solger. ii. p. 298."—Bauer. *Bibl. Libror. Rariorum.*

"*Historische Chronica*, &c., folio. Francf. 1657.

"———————— 3 vol. fol. Francf. 1743, 45 and 59."—*Bibliothecæ Regiæ Catalogus* (*in Mus. Brit.*) s. v. *Abelinus.*

"Abelin John Philip, an historian, born at Strasburgh, died 1646; often known by the name of John Louis Gottfried, or Gothofredus. *Historical Chronicle from the beginning of the World to the year* 1619; being a number of plates by Merian, with letter-press descriptive of them."—*Watt's Bibl. Brit.*

The life of Merian is given by Sandrart, in his *Academia Artis Pictoriæ.* Strutt, in his *Dictionary of Engravers*, neglects to mention that Matthæus Merianus Basileensis was employed at Nancy, together with Brentel, A.D. 1608, in designing *Pompæ* (funebres) *Caroli III. Lotharingiæ Ducis.* They are etched in a slight style, but with great spirit. The procession consists of a great many plates: these, bound up together with the description, make a large folio volume. I bought a copy six years ago. Can any of your readers inform me whether there is another in England?

Bibliothecar. Chetham.

Thistle of Scotland (Vol. i., pp. 24. 90. 166.).—I have just accidentally stumbled upon my promised note on this subject; and as it appears to be entirely different from any yet offered to you, I gladly send it for the information of your correspondents. I copied it from an old scrap-book:

"*The Scotch Thistle.*—The origin of the national badge is thus handed down by tradition:—When the Danes invaded Scotland it was deemed unwarlike to attack an enemy in the darkness of night, instead of a pitched battle by day: but, on one occasion the invaders resolved to avail themselves of stratagem; and, in order to prevent their tramp from being heard, they marched barefooted. They had thus neared the Scottish force unobserved, when a Dane unluckily stepped with his foot upon a superbly prickled thistle, and uttered a cry of pain, which discovered the assailants to the Scots, who ran to their arms, and defeated the foe with great slaughter. The thistle was immediately adopted as the insignia of Scotland."

R. H.

Bull the Barrel (Vol. v., p. 200.).—The practice of "bulling the barrel" or "cask," as mentioned by C. Forbes, is an every-day occurrence in the Navy. As soon as a rum cask is emptied, a few gallons of water are put into the cask (and it is struck down again into the spirit-room); this is done to keep the wood moist, and prevent it from shrinking, so as to keep the cask water-tight: this is called "bulling the cask;" and from the water receiving after some time a strong impregnation, which makes it really strong grog, salt water is used, though even the "salt-water bull," as it is called, when again poured out, has often proved too attractive for seamen to resist. Again, it is common to talk in the same way of "bulling a tea-pot," coffee-pot, &c.; that is, after the first "brew" has been exhausted, by adding fresh water, and boiling over again, to make a "*second brew*" from the old materials. This probably was derived from "bulling the cask;" but whether the "bulling" originally applied to the preserving the water-tight qualities of the cask, or to the making the "second brew," I cannot pretend to say, though I should define the present acceptation of the term "bulling" to be "the obtaining an impregnation from that which had been already used." G. M. T. R. N.

Bishop Kidder's Autobiography (Vol. v., p. 228.).—Mr. Bowles, in the introduction to his *Life of Bishop Ken*, vol. i. p. xi. (Lond. 1830), expresses his thanks to the late Bishop of Bath and Wells "for the information contained in the MS. life of Ken's successor, Bishop Kidder;" and adds:

"This work, never printed, is a very curious and valuable document, *preserved in the episcopal palace of Wells.*"

J. C. R.

Which are the Shadows? (Vol. v., p. 196.).—The story is told as of Wilkie at the Escurial by Southey in *The Doctor*, vol. iii. p. 235.; also, with a fine compliment to the "British Painter," by Wordsworth, in one of the pieces published with *Yarrow Revisited* (1835, pp. 305–6.) The coincidence with the note by Mr. Rogers—to whom, by the way, Wordsworth's volume is dedi-

cated—has long perplexed me. One is unwilling to suppose that the touching words ascribed to the two monks were a stock speech common to aged monks who have such pictures to show; but what better explanation is there? I believe that the first edition of *Italy* appeared, not in 1830, as your correspondent supposes, but in 1822. Is the story to be found in *that* edition? J. C. R.

Welsh Names "Blaen" (Vol. v., p. 128.).—Although my acquaintance with the language of the Cymri is very limited, I think that a knowledge of the cognate Erse or Gaelic enables me to make a shrewd guess at the meaning of the word *Blaen*, prefixed to the names of so many farms in Wales. The Gaelic word *Baile*, pronounced *Ballé*, signifies a town—the Scotch *toun*—or farm, and, with the preposition *an* or *na*—Anglicè *of*—is written *Baile'n*, pronounced *Ballen:* this, I think, is probably the same word as *Blaen*, and means, being interpreted, "the farm of." In the examples given by your correspondent α, the words affixed to *Blaen* are descriptive; many of them scarcely differ in sound from their Gaelic synonyms: *e.g. Blaen-awen* is the Gaelic *Baile'n abhuinn*, pronounced *Ballen avine*, Ang. "the farm on, or of the river;" *Blaen-argy*—Gaelic, *Baile'n airgiod*, "the silver farm," or perhaps *'n arguin*, of strife; *Blaen-angell*—Gaelic, *Baile'n aingeal*, "angel farm;" *Blaen-y-foss*—Gaelic, *Baile-na-fois*, pronounced *fōsh*, and synonymous with the Dutch *lust*, "leisure or pleasure farm;" and *Blaen-nefern*—Gaelic, *Baile-na-fearn*, "alder farm." In England these farms or towns would have been called respectively, *Riverton*, *Silverton*, *Alderston*, and so on. The same word, generally spelt *Bally*, forms part of the name of a very large proportion of the small towns and farms in Ireland.

W. A. C.

Ormsary.

The Verb "to commit" (Vol. v., p. 125.).—The verb *to commit*, in the sense used by Junius, was employed by Lord Chesterfield so far back as the year 1757. In a letter to his son (Nov. 26), his lordship, after instructing Mr. Stanhope what to say to one of the foreign ministers, directs him to send to his own court an account of what he had done:

"Tell them you thought the measure of such great importance that you could not help taking this little step towards bringing it about, but that you mentioned it only from yourself, and that you have not *committed* them by it."

Lord Chesterfield's *Letters to his Son* were not published until 1774, which will account for Walker ascribing to Junius the merit of introducing into the English language the French signification of the verb *to commit*.

William Cramp.

Beócera-gent (Vol. v., p. 201.).—As I asked a question relating to the Irish, perhaps I may be allowed the so-called Irish mode of answering it myself.

Beócherie is evidently derived from *Beóceraige*, the islet of bee-hives, or bee-keepers (who were regularly appointed officers in Saxon England); but as I was utterly at a loss for the word *gent*, I requested the opinion of Dr. Lèo, from whom I have received the following satisfactory reply:—

"The word *gent* seems to be the same word as our German *gante*, and the Scottish *gauntree*; i. e. a tree which forms a stand for barrels, hives, &c. In several parts of Germany, where the culture of bees has, from distant periods, been carried on extensively, the hives are transported from one place to another according to the seasons: now in the forests, when the pine-trees are in flower; now in the fields, when the rape blossoms; then again in the woods, when the heather blossoms; and at last, when winter approaches, in the barn. A tree forms the stand for the bee-hive, and thatch protects it from the rain. Such a tree seems to be the *beócera-gent*.

"In an old Glossary, the old high-German word, *gantmari*, is interpreted as *tignarius* (i. e. *faber tignarius*, a carpenter). This word presupposes another word *gant*, a beam or a rafter, probably equivalent to your Ang.-Sax. *gent;* and thus *beócera-gent* would be a beam upon which to stand bee-hives."

The question still remains, Why was the islet in question called Parva Hibernia? B. Williams.

The Lodge, Hillingdon.

New Zealand Legend (Vol. v., p. 27.).—This strange legend reminds me of the fine passage in *Caractacus*, of which I know not whether it is an original conception, or taken from any author:—

"Masters of wisdom! No: my soul confides
In that all-healing and all-forming Power,
Who, on the radiant day when Time was born,
Cast his broad eye upon the wild of ocean,
And calm'd it with a glance; then, plunging deep
His mighty arm, pluck'd from its dark domain
This throne of freedom, lifted it to light,
Girt it with silver cliffs, and call'd it Britain;
He did, and will preserve it."

C. B.

Twenty-seven Children (Vol. v., p. 126.).—To E. D.'s Query, "whether there is any well-authenticated instance of a woman having had more than twenty-five children?" something like a reply will be found in the following paragraph, which formed one of a series of "Curious Extracts," in the *Edinburgh Antiquarian Magazine* (1848):—

"'*Extraordinary Number of Children.*—The following extraordinary, yet well-attested fact, is copied from Brand's *History of Newcastle*, lately published. The fact is mentioned and corroborated by a quotation from an Harleian MS. No. 980–87. A weaver in Scotland had, by one wife, a Scotch woman, *sixty-two* children, all living till they were baptized; of whom four

daughters only lived to be women, but forty-six sons attained to man's estate. In 1630, Joseph Delavel, Esq., of Northumberland, rode thirty miles beyond Edinburgh, to be satisfied of the truth of this account, when he found the man and woman both living; but at that time had no children abiding with them. Sir John Bowes and three other gentlemen having, at different periods, taken each ten in order to bring them up; the rest also being disposed of. Three or four of them were at that period (1630) at Newcastle.'—*European Magazine*, Dec. 1786."

But, of course, the question still arises, *can* this wonderful instance be recognised as "a well-attested fact?" R. S. F.

Perth.

In Wanley's *Wonders of the Little Moral World* (London, 1806), vol. i. p. 76., will be found several instances of numerous families by one mother; in one case (No. 27.) fifty-seven children; and in another (No. 6.), no less than seventy-three! Your correspondent can refer to the authorities, which are also given. The authenticity of one of the cases mentioned (No. 23.) will probably be easily ascertained, as it is said to be the copy of an inscription in the churchyard of Heydon in Yorkshire, to the following effect:—

"Here lieth the body of William Strutton of Padrington, buried the 18th of May, 1734, aged ninety-seven, who had by his first wife twenty-eight children, and by a second wife seventeen; was father to forty-five, grandfather to eighty-six, great-grandfather to ninety-seven, and great-great-grandfather to twenty-three—in all 251."—*Gent. Mag. Aug.* 1731.

There appears to be some mistake in the reference, and I may mention that I have not been able to find the epitaph in Mr. Urban's pages with the assistance of the general index.* E. N.

Reeve and Muggleton (Vol. v., pp. 80. 236.).—One of the handsomest quartos of our day, both in typography and engravings, is, *Two Systems of Astronomy: first, the Newtonian System . . . second, the System in accordance with the Holy Scriptures* . . . . by Isaac Frost, London, 4to., 1846 (Simpkin and Marshall). This work is Muggletonian, and contains some extracts from *The Divine Looking-Glass of the Third Testament of our Lord Jesus Christ*, by Reeve and Muggleton. I request your readers to draw no inference from the letter with which I sign my communications.

M.

Black Book of Paisley (Vol. v., pp. 201.).—In reply to Aberdoniensis, I beg to inform him that the "Maitland Club" (*Glasgow*) circulated as the contribution of the Earl of Glasgow in the year 1832 a very handsome volume, entitled *Registrum Monasterii de Passelet*, M.C.LXIII—M.D.XXIX. to which there was prefixed an highly interesting prefatory notice and illustrative notes, in which it is there stated—

"That it may be proper to correct a popular mistake regarding *another* record connected with the Monastery of Paisley. *The Black Book of Paisley*, quoted by Buchanan and our earlier historians, and which (having disappeared) was raised by later antiquaries into undue importance as a distinct and original chronicle, was nothing more than a copy of Fordun (*Scotichronicon*), with Bowers' Continuation. It appears to have been acquired by Thomas Lord Fairfax, but when Gale and Hearne wrote, had already been deposited in the Royal Library, where it is still preserved. (13. E. X.) Hearne particularly notices the inscription on this volume: 'Iste liber est Sancti Jacobi et Sancti Mirini de Pasleto.'—*Præfatio ad Fordun*, p. lxvi."

T. G. S.

Edinburgh.

Pasquinades (Vol. v., p. 200.).—I have had these Italian lines in my MS. book for many years as an "Epigram on Bonaparte's Legion of Honor." If of earlier date, and another origin, they have been made good use of by the would-be wits of the day, as a quiz upon Napoleon's honorary badge. Hermes.

Elegy on Coleman (Vol. v., p. 137.).—The Elegy on Coleman I have seen paraphrased or travestied, and thus attributed to Dryden, who, not being able to pay his wine-merchant's bill, was told, on dining with this creditor, in the exhilaration of his cups, that if he (Dryden) would *improvise* four lines expressive of pleasure to God, to the Devil, to the World, and to the Merchant, the debt would be forgiven. Instantly, therefore, the poet extemporised the following verses, sufficiently redolent of their inspiring source:

"God is pleased when we abstain from sin;
The devil is pleas'd when we remain therein;
The world is pleas'd with good wine,
And you're pleased when I pay for mine."

J. R.

Cork.

Liber Conformitatum, &c. (Vol. v., p. 202.).—On the *Liber Conformitatum*, I confidently assert, from accurate inquiry, that no edition preceded that of 1510, nor is there any authority for the alleged one of Venice. A long account of this most disedifying volume will be found in De Bure's *Bibliographie Instructive*, No. 4540. I am in possession of the second edition in 1511, perfectly identical in the text. Its absurdity is equal to its obvious, though not intended, blasphemy; for it is written in genuine simplicity of design. I have likewise the *Alcorand des Cordeliers*, with the second book by Conrad Badius, the son of Jodocus Badius Ascencius, a native of Belgium, but one of the early Parisian printers, and author himself of various works. The title of my edition of the *Alcoran*, printed at Geneva, 1575, differs from that of 1586,

[* It occurs in the October number of 1734, p. 571. —Ed.]

but necessarily of the same import, and quite as prolix. J. R.

Cork.

Grimesdyke; Grimes Graves (Vol. v., p. 231.).—As J. F. F. has repeated Blomefield's account of these curious pits (commonly known as *Grimes Graves*, in Weeting parish, Norfolk), it is right to add some more recent information respecting them. An investigation was made there last month, by digging a trench through the middle of a pit, and at the depth of about three feet an oval fire-place of flints was discovered, containing numerous bones of oxen, &c. One of the smaller pits was then similarly treated, and we found the same proofs of habitation. No stone implements were discovered, but further researches may bring some to light. Blomefield's statement that it is a Danish camp is quite without foundation, and his "form of a quincunx," in which he supposed the pits to be, could have existed only in his own imagination, stimulated by the learned labours of Sir Thomas Browne. There can be no doubt now that they were dwellings of the British, similar to the pits on the coast at Weybourne. That *Grime* was a Danish leader, "Præpositus," &c., is also open to doubt. When so many British earthworks are designated by this name, what is more likely than that the Saxons, not knowing whose hands had erected them, superstitiously ascribed them to the *grim* spirit, the Devil? — whence *Grimsdyke*, the Devil's ditch, &c. Neither this opinion, however, nor Mr. Guest's (a "boundary") seems applicable to a Hundred, as *Grimeshoo*, unless as being so full of Grime's operations. C. R. M.

Junius and the Quarterly Review again (Vol. v., p. 225.). — I confess that I could draw quite a different conclusion from that of Carolus Cursitor respecting Junius's single misspelt mention of Lord Lyttleton's name. If, as the reviewer argues (supposing I remember the article correctly), the Hon. Thomas Lyttleton only once mentioned his father, in order to prevent public attention settling on himself as the author of *Junius's Letters*, it seems to me to be in unison with such artifice, that he should have purposely made a slight error in spelling the name. But is the writer, and not the printer, responsible for this blunder?

Alfred Gatty.

Ink (Vol. v., p. 151.). — A learned Cambridge professor, who has been a V.P.R.S., once related to me the following anecdote, in reference to the celebrated and most practical philosopher, the late Dr. Wollaston. In the rooms of the Royal Society the Doctor chanced to mention that he could not, for the life of him, discover the composition of the rich black pigment used by the ancient Egyptians in their inscriptions on the mummy cases. He had analysed it over and over again, and invariably found animal matter present. How was this? "Why," observed a member, to the grievous annoyance of the somewhat self-opinioned Doctor, "they used the ink of the (*Sepia officinalis*) cuttle-fish." This most remarkable excretion is of the deepest black hue; and that it retains its peculiar qualities unimpaired, even after being buried beneath the chalk formation of this earth of our's for unnumbered periods, is proved in the case of the well-known fossil ink of Dean Buckland. I know not whether or no this will answer the Query of Mr. W. Sparrow Simpson, B.A.

Cowgill.

Maps of Africa (Vol. v., p. 236.). — Ajax is informed that the best map of Morocco that has probably appeared is given in the volume of the *Exploration Scientifique de l'Algérie*, entitled "L'Empire de Maroc par Berbrugger." An excellent map of Algeria by R. H. Dufour, is published at a moderate price by Longuet, 8. Rue de la Paix, Paris. The date on my copy is 1850; it forms one of a series of maps issued by the same parties, and forming an Atlas of Algeria. I add from the *Leipzig Catalogue* (1849, viertes Heft) the title of a work which may assist Ajax in his labours. Though I have not examined the work myself, I know it to be of some repute. The author now forms one of the mission for exploring Central Africa:

"Barth Dr. Heinr. Wanderungen durch die Küstenländer d. Mittelmeers, ausgeführt in den J. 1845, 1846 u. 1847. In 2 Bdn 1 Bd A.u.d. T.: Wanderungen durch das Punische u. Kyrenäische Küstenland od. Mâg'reb, Afrik'ia u. Bark'a. Mit 1 (lith. u. illum.) Karte (in Imp. fol.) gr. 8. Berlin, Hertz."

The travels of Dr. Barth had especial reference to the discovery and identification of ancient localities. Northman.

Learned Men of the Name of Bacon (Vol. iii., pp. 41. 151.; Vol. v., p. 181.).—To this list may be added that of a learned lady, namely, of the Lady Ann Bacon (Cooke), second wife of the Lord Keeper, and mother of the Lord Chancellor. She translated, from the Italian of Bernardine Achine, *Twenty-five Sermons*, published about 1550.

Sir Nathaniel Bacon, the painter, was the youngest son of Nicholas, the eldest son of the Lord Keeper, and consequently the latter's grandson. This Nicholas, of Redgrave, Suffolk, was High Sheriff of Norfolk, 1597, and represented the same county in the parliament of 1603. He was the first person created a baronet; and from him are descended the Bacons of Redgrave, Suffolk, afterwards of Great Ryburgh, Garboldisham, Gillingham, and now of Raveningham, Norfolk, premier baronets of England.

There are engraved portraits of Lady Ann Bacon, and of Sir Nathaniel the painter.

Cowgill.

Paring the Nails (Vol. iii., p. 462.; Vol. v., p. 142.).—In reference to the superstitious practices in question, the readers of the *Prose Edda*, many of whose traditions still survive amongst us, will remember what it is therein narrated concerning the ship Naglfar. Amongst the terror-fraught prodigies preceding Ragnarök, or the Twilight of the Gods, and the Conflagration of the Universe, we are informed that "on the waters floats the ship Naglfar, which is constructed of the nails of dead men. For which reason," it is said, "great care should be taken to die with pared nails; for he who dies with his nails unpared, supplies materials for the building of this vessel, which both gods and men wish may be finished as late as possible." Of this ship, the more ancient and poetical Völn-spà also speaks in something like the following terms:—

"A keel from distant East is nearing,
Pilotted by Loki's hand,
Muspellheimr's children bearing,—
Sea-borne comes that horrid band!
With the wolf to join, are speeding,
In a grim and gaunt array,
Monster-forms 'neath Loki's leading,—
Byleist's brother leads the way."

COWGILL.

Mottoes on Dials.—I have not seen the following motto noticed either in your pages or elsewhere. I quote it from memory, as I recollect reading it many years ago on the sun-dial in front of the Hospice on the summit of the Mont Cenis:

"Tempore nimboso securi sistile gradum—
Ut mihi sic vobis hora quietis erit."

J. E. T.

Mispronounced Names of Places (Vol. v., p. 196.).—Allow me to add to P. M. M.'s list:

Spelling.	Pronunciation.
North-brook-end (Cambridgeshire)	Nobacken.
Mountnessing (Essex)	Moneyseen.
Brookhampton (Glostershire)	Brockington.
Barnstaple	Barum.
Crediton	Kirton.
Penrith	Perith.
Brougham	Broome.
Birmingham	Brummagem.

It is hardly worth while to mention the larger tribe of contractions, such as Alsford for Alresford, Wilsden for Willesden, Harfordwest for Haverfordwest; nor the class of derivations from the Roman Castrum, as Uxeter for Uttoxeter, Toster for Towcester, and the like.

The railroads are correcting these grosser errors wherever they fall in with them. I remember a few years ago, being at Gloster, and intending to take the train to *Cisiter*, as I had always called it. "Oh!" said the porter, with quite the air of a *Lingo*, "you mean *Ci-ren-cester*." But I believe the good folks of the neighbourhood still stick to *Aberga'ny* and *Cisiter*.

P. M. M.'s appeal to your Scotch and Irish correspondents will I think produce little. In Scotland, names are generally pronounced as written, with a few exceptions, such as *Enbro'* and *Lithgow*, and perhaps a few others: but in Ireland I do not remember a single instance of the corruption of a name; though certainly the Irish might be forgiven if they had contracted or mollified such names as *Drumcullagher*, *Ballaghaddireen*, *Moatagreenoque*, and *Tamnaughtfinlaggan*. The English are, I believe, the only people who habitually *clip* proper names of persons or places, but I think it is also the only language in which the spelling of words does not afford a general guide for their pronunciation. No other language that I know anything of can afford such anomalies as are to be found, for instance, in *rough*, *cough*, *lough*, *plough*, *dough*, *through*, &c. &c. C.

The following are such names of places as have come within my observation:—

Spelling.	Pronunciation.
Happisburgh	Ha'sboro'.
Wormegay	Rungay.
Sechehithe	Setchey.
Wiggenhall St. Mary *Magdalen.* By the last word this place is named to distinguish it from others beginning with the word "Wiggenhall"	Maudlin.
Babingley	Beverley.
Methwold	Muell.
Northwold	Nordell.
Hockwold cum Wilton	Hockold-Wilts.

J. N. C.

"*There's ne'er a villain*," *&c.* (Vol. v., p. 242.).—In support of A. E. B., with whose view I entirely concur, it may be added that *villain* and *knave* do not make the proposition such a truism as Horatio (who is not intended for a conjuror, much less a verbal critic) admits it to be. Alexander the Great has been called a *villain* and a *robber*, but never a *knave* or a *thief*. By the Rule of Three, villain : robber :: knave : thief. As a truism, intended by Hamlet before the first line was spoken, it is not good enough for Hamlet's wit. But, supposing the second line invented, *pro re natâ*, to cover the retreat of the disclosure which was advancing in the first line, it is just what might have suggested itself—for Hamlet's uncle was both villain and knave. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Those who judge of a book's importance by its size will be most egregiously taken in by *Regal Rome: an Introduction to Roman History by Francis W. Newman, Professor of Latin in University College, London.* In this small volume of less than two hundred pages the

learned professor—who holds that *wisely to disbelieve* is our first grand requisite in dealing with materials of mixed worth—has followed, but not slavishly, the direction which Niebuhr's erudition and untiring energy have so appropriated, that by many it has been supposed to be exclusively Niebuhr's own; and the result is, that he has reconstructed a picture of ancient Rome, to which we refer our classical readers, in the full confidence that they will thank us for doing so; and that, if they do not, on perusal, agree with all Mr. Newman's views, they will at least concede to him the credit due to great learning and perspicuity.

When we consider the great influence which the Crusades exercised on the civilisation of Europe — how prominent is the position they occupy in the social and political history of their era — and how fertile a source of wealth they have proved to the poets and novelists of all succeeding ages, and of all countries — it is certainly a matter of surprise that amid the rage for translation which has of late years manifested itself among us, no one should have undertaken to lay before the English reader a translation of Michaud's able and interesting narrative of this great chapter in the history of the Middle Ages. Michaud's work acquired for its author, and very deservedly, an European reputation; and in issuing a well-executed version of it at a moderate price, the publisher of *Michaud's History of the Crusades, Translated from the French* by W. Robson, is rendering good service, not only to those who cannot peruse the work in the original, but to all classes of historical readers. This (the first volume) has prefixed to it a very interesting memoir of Michaud.

Books Received. — Mr. Bohn's contributions to the cheap publications of the month are — in his *Scientific Library*, the fourth volume of *Humboldt's Cosmos*, translated by Otté and Paul; in his *Standard Library*, *The Principal Works and Remains of the Rev. Andrew Fuller, with a new Memoir of his Life, by his Son the Rev. A. G. Fuller*, which contains his *Gospel its own Witness, or the Holy Nature and Divine Harmony of the Christian Religion contrasted with the Immorality and Absurdity of Deism;* and his *Calvinistic and Socinian Systems examined and compared as to their moral tendency* — two works by which this excellent Nonconformist divine did much to stem the torrent of immorality and infidelity which the deistical and democratical writers of his time were infusing into the minds of the people. *Cicero's Orations*, Vol. ii., literally translated by C. D. Yonge, is the new volume of the *Classical Library;* that of the *Illustrated Library* being the second and concluding volume of Allan's *Battles of the British Navy*, illustrated with eighteen portraits of our most eminent naval worthies. The proprietors of the *National Illustrated Library* have completed their edition of Huc's most interesting *Travels in Tartary* by the publication of the second volume, and have issued a new edition in two volumes of Dr. Mackay's *Memoirs of Extraordinary Popular Delusions*. The favour with which the original edition of this work, written in a pleasant gossiping style, was so generally received, will probably be increased towards the present one, as it has the advantage of numerous woodcut illustrations, many of them highly interesting, and all adding to the amusing character of the book.

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Massarii Annotationes in nonum Plinii Historiæ Naturalis librum. Basileæ, 1537.
Swalbaci Dissertatio de Ciconiis, &c. Spiræ, 1630.
Syntagma Herbarum encomiasticum, Abr. Ortelio inscriptum. Ex officina Plantin. 1614.
Tyrwhitt, Tho. Conjecturæ in Strabonem. London, 1783.
Crakanthorp's Defence of Justinian the Emperor against Cardinal Baronius. London, 1616.
Hearne's History and Antiquities of Glastonbury. Oxford, 1722.
Cosin's Historia Transubstantiationis. Englished by Beaulieu, Lond. 1676.
Some Remarks on the Claim to the Earldom of Banbury. By the present Claimant, 1835.
Halleri (A.) Elementa Physiologiæ Corporis Humani. 8 Vols. 4to. Lausannæ and Lugd. Batav. 1757-66. Vol. III.
Raccolta di Opuscoli Scientifici, &c., dal Padre Calogera. Venezia, 1728-57.
Pownall's Treatise on the Study of Antiquities. London, 1782. 8vo.
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The Critic, London Literary Journal. First 6 Nos. for 1851.
Voltaire, Œuvres Completes de. Aux Deux-Ponts. Chez Sanson et Compagnie. Vols. I. & II. 1791-2.
Scott's Continuation of Milner's Church History. Part II. of Vol. II. 8vo.
Spectator. No. 1223. Dec. 6, 1851.
Edwin and Emma. Taylor, 1776.
Annual Register, from 1816 inclusive to the present time.
Medico Chirurgical Transactions. From Part II. of Vol. XI. March, 1819; and also from Vol. XXX.
The Code Matrimonial. Paris, 1770.
Pro Matrimonio Principis cum defunctæ uxoris sorore contracto responsum Juris, Collegii Jurisconsultorum in Academia Rintelensi. Published about 1655.

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Notices to Correspondents.

L. M. M. R. *The article in question does not appear to have reached us.*

T. *is thanked.*

J. G. F. *Received.*

Replies Received. — *He that runs may read — Wise above that which is written — Nightingale and Thorn — Fern Storms — Song of "Miss Bailey" — "My Tables" — Hornblowing — Derivation of Church — First Paper Mill in England — Old Countess of Desmond — Deaths from Fasting — Earls of Chepstowe — Whipping Graves — Provincialisms (Northamptonshire) — Absolom's Hair — Quotations — Church — Meaning of "Groom" — Hexameter on English Counties — Junius in the Quarterly Review — Friday at Sea — Llandudno, or the Great Orme's Head — Black Book of Paisley.*

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The sum assured by these, exclusive of Annuities	£274,775 0 0
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Covering Assurances amounting to upwards of	£2,300,000 0 0
The Subsisting Assurances now amount to	1,866,488 0 0
The Accumulated Fund exceeds	207,803 0 0
And the Yearly Income amounts to about	61,500 0 0

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J. VINCENT, Oxford; G. BELL, Fleet Street, London.

15th March, 1852.

TO SELLERS of OLD BOOKS.—The following Advertisement is inserted as an experiment, and in the hope that, though the Works wanted are generally of little value, Booksellers will be so obliging as to look over their stock, and, if they have a copy of any of the under-mentioned, be pleased to send notice of it, and of the price, to Mr. J. FRANCIS, 14. Wellington Street North, Strand, London.

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VOL. V.—No. 126.] SATURDAY, MARCH 27. 1852. { Price Fourpence. Stamped Edition, 5d.

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Notes.

PILGRIMAGES TO THE HOLY LAND.

In an article in the *Retrospective Review* (2nd Series, vol. ii. p. 234.) it is stated that the first book ever printed concerning Pilgrimages to the Holy Land was the *Peregrinatio Bernhardi de Breydenbach*, Moguntiæ, 1486; and in the Preface to the *Pylgrymage of Sir Richard Guylforde to the Holy Land in* 1506, lately published by the Camden Society, the learned editor remarks that the work of Bernhard de Breydenbach, *Opus transmarinæ Peregrinationis ad venerandum et gloriosum Sepulchrum dominicum in Jherusalem* (fol. Mogunt. 1486), is believed to be the first book of travels that was printed. Having by me notes of five works printed earlier than that of Breydenbach just mentioned,—and all of these, with one exception, being Pilgrimages to the Holy Land,—I forward them for publication in "N. & Q.," and probably some of your correspondents may be able to add to the list.

1. *Ludolf von Suchen* ("*Ludolphus parochialis ecclesiæ in Suchen rector*"), *De terra sancta et itinere Jhierosolymitano.*—Three undated editions, but in all probability printed before 1480, are mentioned in Brunet's *Manuel du Libraire*. A German translation, entitled, *Von dem gelobten Land vnd Weg gegen Iherusalem*, was published at Augsburg in 1477 in 4to. The author travelled about the year 1340. "His journal," observes Dr. Robinson (*Biblical Researches in Palestine*, iii. p. 11.), "is written with great simplicity, and has something of the marvellous; but is decidedly the best itinerary of the fourteenth century."

2. *Marco Polo*, the celebrated Eastern traveller, wrote an account of his peregrinations in Italian, about the year 1300. A German translation was printed at Nuremberg as early as 1477, with the following title: *Hie hebt sich an das Puch des edeln Ritters vnd Landtfarers Marcho Polo; in dem er schreibt die grossen wunderlichen Ding dieser Welt.* (In folio.)

3. *Sir John Mandeville.* Both French and Italian editions of the well-known "Marvaylous Travailes" of this worthy knight were printed in 1480. (See Brunet *ut supr.*)

4. *Santo Brasca*, a gentleman of Milan, made a pilgrimage to Jerusalem in 1480, of which he wrote a journal in Italian, and published it the following year at Milan. Brunet gives the title as follows: *Tutto il suo Itinerario di giorno in giorno al sanctissima cita di Jerusalem nell' anno* 1480, 4to. This is a very curious and rare book, written in a simple and natural style; and at the end of which are "Instructioni a ciascuno che desidra fare questo sanctissimo viagio," and two prayers in verse: "1. Oratione per sancto brascha fatta a piedi nudi in Monte Calvario a di 29 Julij, 1480: 2. Oratione facta in la vale de Josaphat a la sepultura de la Vergene Maria."

5. *Johann* or *Hans Tucher*, a counsellor (*Rathsherr*) of Nuremberg, undertook a pilgrimage to Jerusalem and Mount Sinai in the year 1479, in company with Balthasar, Duke of Mecklenburg, and two of his fellow-citizens. The title of his itinerary in Brunet is, *Wallfart vnd Reise in das gelobte Land*. Such was its popularity that it passed through two editions in the same year (1482); the one appearing at Augsburg, in folio; the other, corrected by the author, at Nuremberg, in 4to. (Vide Will's *Nürnbergisches Gelehrten-Lexicon.*) The work is, however, very rare. In it full directions are given for the guidance of all such as might thereafter be disposed to venture forth with scrip and staff on these pious but somewhat perilous expeditions.

Referring again to Breydenbach, Dr. Kitto (no mean authority) is of opinion that the account which goes under his name was written by the Dominican monk Felix Faber, who was Breydenbach's secretary and companion in the journey. (See Kitto's *Physical History of Palestine*, p. 9.)

PEREGRINE A.

SURNAMES.

The subject of surnames has more than once been referred to in the pages of "N. & Q.," and it may assist those of your readers who have investigated the question of their origin and use, to offer them the following examples of peculiar forms of personal designation which occur in certain of the more ancient public muniments of the city of Norwich.

It is the opinion of Camden, Du Cange, Pegge, Sharon Turner, and other writers, that the custom of appropriating a permanent appellation to particular families, became fully established in this country at the period (sooner or later) of the Norman Conquest. The instances, however, exhibited below, prove that such custom was not, at any rate, universally prevalent at that time amongst us. And, indeed, whatever might have been the case in reference to "the high men of the lond," it is very certain that surnames, properly so called, were not completely adopted by the mass of the people until the close of the fourteenth century.

But as the intention of this Note is simply to adduce original examples of individual designations, without inquiring into the circumstances attending their acquisition, or pointing to the causes, obvious enough for the most part, to which their various after-changes and modifications are to be attributed, the subject calls for no other general remark, except, perhaps, as to the prefixes "Le"* and "De," which, it may be noticed in passing, are, though not *constantly*, as is commonly asserted, attached to names in records of an older date than the time of Edward IV., when they began to fall into desuetude.

With these introductory observations are now given, from the source above indicated,—

I. Examples of sons bearing a name different to that of their fathers: —

"1230. Will. fil. Silvestri, als. Will. Silvestre, fil. Silvestri Pudding de Holmestrete;
1232. Joh. de Worthestede, Tannator, fil. Simonis le Spencer;
1239. Sim. Pellipar (Pelter, or Skinner), fil. Ranulph. le Furmag. de N.;
1242. Will. Pryse, fil. Clementis Mayne de N.;
1249. Walt. de Swathingg de N. Aurifaber, fil. Joh. de Birlingham;
1273. Rob. Leek, fil. Add. de Tifteshale;
—— Rad. fil. Willi de Castelaire (Castleacre) qui vocatur Rads. de Lenn (Lynn);
1333. Ryeard de Byteringe, fil. Johis le Yunge (Ling), Ballior;
1334. Joh. del Stonhous, fil. Ad. de Storston, *Clici*, C. N.
1354. Willm. de Bernham, fil. Adam. del Sartyn defti."

Attention is requested to the last entry but one of this list; and it may be further mentioned, in reference to it, that sub ann. 1270 occurs this notice:

"Adam *le Clerk* de Stirston et Anger (?) *ux. ej.*"

II. Examples of wives described by names other than those borne by their husbands:

"1255. Rob. de Wurthestede, et Basilia le Ro', ux. ej.
1288. Will. de Devenschyr, le Wayte, et Alicia de Wetinge, ux. ej.
1307. Johes Mengy de Besthorp, et Martha de Felmingham, ux. ej.
—— Thos. Toyth, et Juliana le Ropere, ux. ej.
1316. Agnes Richeman (Rickman), Relicta Ric. Holveston defti.
1318. Rob. de Poswyk, Taverner, et Alicia Godesman, ux. ej.
1352. Isabell. de Mundham fuit ux. Willi de Dunston, et nunc uxor Simonis Spencer."

---

* This prefix was occasionally in Cheshire, and in the North with few exceptions, contracted into "A," as Thomas à Becket, Thomas à Dutton, &c.

It is also to be noticed that wives, if more than once married, are frequently described in old documents by the names, distinctly and united, of their several husbands.

III. Examples of changes in the form of particular designations:

Between 1332 and 1348 the name borne by the famous knight, Sir Rob. de Salle, commemorated by Froissart, and who was killed by the insurgents near Norwich in 1381, is severally written, de la Sale, de Salle, de Aulâ, de la S'aule, de Halle, Saul, and Halle.

In temps. Ed. II. and III. is the following name thus modified: Fitz Benedict, Benediscite, Bendiste, Bendish, Bennett.

The twenty-ninth bishop of Norwich (1446—1472) is styled Walter Lyhart, Le Hert, and Hart.

In 1337 we have "Jas. de Briseworth, als. de Blicklingg;" and in 1368, "Johes. de Welburn (Frat. Thome de Welburn nuper defti), als. de Cobeslound de Welburne, Taverner."

Then, again, it were easy to produce innumerable examples of professional and business descriptions, which have originated many modern surnames, as Joh. le Lytester (Lister, Dyer), Regin. le Paumer (Palmer), Bateman le Espicer, (Spicer), &c.

But this Note has already somewhat unduly encroached upon your pages; and it is now brought to a conclusion with the single observation, that many of the causes of various readings and differences of form in the same original surname, as well as of a total change from one designation to another, are now in full force and daily practical operation in many isolated parts of the country, where, from the predominance of identical family and baptismal appellations, some method, such as is illustrated in the foregoing examples, must obviously be adopted, in order to distinguish one individual from another. In many of the remote valleys, indeed, of the North of England, a more comprehensive reply might be given than that which the unsuccessful gaberlunyie woman, mentioned by Sir W. Scott, received in a certain Scottish dale, when, in the bitterness of her disappointment, she exclaimed, "Are there no Christians here?" and was answered, "Christians! nae; we be a' Elliots and Armstrongs!" So—but certainly not under like circumstances—it might be replied, "We're a' Meccas (Ang. Metcalfes)!"

COWGILL.

Number of Surnames.—Probably some of your numerous correspondents could give me some idea as to the number of surnames there are in this country used by British subjects. We have no good work on surnames, as those of Lower and others do not go sufficiently into the subject to satisfy the curiosity of those who wish to know the origin and date of the names in use among us. A work of some study and research, giving all the names in use at present in the country, and showing when they were first adopted or brought into the country, with the changes that have been made in them, would be very interesting, and as worthy, if not more so, than many that are brought before the public.

J. H.

P.S.—I would suggest that the names should be classed in the different periods of history, beginning with the Britons.

LICENSE TO MAKE MALT IN 1596.

Among the old family deeds relating to the manor of Wishanger, I find the following curious and interesting document. It affords evidence that in 1596 there was a dearth of corn which was general through the kingdom; that barley was then much used for bread; that there was a custom, either general, or occasioned by the scarcity, that the poor should be served in open market, at an accustomed hour; that one of the means relied upon to supply food to the people was to restrain the making of malt; and, therefore, that malt liquor must have been very generally consumed by our forefathers at that time.

The writing is in perfect preservation, and the ink jet black.

I give it in the original orthography, according to the literature of those easy times when every man spelled that that was right in his own eyes and the world was little troubled with dictionaries or critics.

JULIUS PARTRIGE.

Birmingham.

"Glour.—Wee, her Mats Justices of the Peace within this Countey, whose names are hereunder writen accordinge to the late orders publyshed by her Matie and the Lo. of her most honorable privye Counsell for and concerninge the dearth of corne and graine, and for the better effectinge whereof we have taken recognizance of all such as shall make any malte, what quantitye they shall make, and where they shall buy it, and when, and to sell the same soe by them converted into malte in the open markett next unto them adioining, and for that none can soe doe without he be thereunto especially licenssed by us and psented by the Jury Have therefore licenssed and by these psents doe licensse the Bearer hereof Georg Fowler of Hibley to convert into Malte one quarter weekly and to buy the same Barley soe by him to be converted in the any the next Mkett Towne unto him adioininge and that one houre after the poor shall be served at the least. praying yose to whom it shall and may appertaine quietly to pmitt and suffer him soe to doe wbout anye of yor lette interupcion or molestation the said Georg Fowler comitinge nothing to the hdance of our last orders only (these*) psnts in execution.

* The word "these" is not in the original; and two of the three signatures at foot are not readable.

"In Witness whereof we have hereunto subscribed our names the fourthe of December in the nine and thirtiethe year of the raigne of our Sovraigne lady Elizabethe by the grace of God of England Fraunce and Ireland Queene Defender of the ffaith A.D. 1596.

H. Winston.

* * *
* * *"

WHERE LOLLARD WAS BURIED, AND WHAT BECAME OF HIS BONES.

In referring to the passage of Heda's history relating to bishop-boiling, the following curious fact caught my eye. Speaking of the same bishop, Florentius de Wevelichoven, he says:

"Fecit et exhumari ossa cujusdam hæretici Matthæi Lollaert atque ante atrium Pontificale comburi, cineresque in fossas urbis dispergi." — *Hist. Episcopor. Ultraject.* p. 259.

Now though the Christian name, *Matthæus*, of this Lollaert does not agree with that usually assigned to Lollard, viz., *Walter;* nor yet this assertion that his bones were dug up, and burned at Utrecht, with the current story that Lollard was buried alive at Cologne; yet it is evident from the note upon this passage on p. 263., that Heda is speaking of the founder of the sect of the Lollards. In this note he refers to Prateolus and Walsingham, to which I turned in order to ascertain where he got his information; but, alas, in vain! They only give a very meagre account of the origin of the Lollards. Heda must therefore have had some independent source from which he wrote, as he could hardly have invented the story. The form of name, *Lollaert*, would make it more than probable that Lollard was a Dutchman, which agrees very well with the account that he preached in Germany.

How much is it to be wished that some member of the many learned Dutch Antiquarian Societies now in existence, would endeavour *at last* to clear up the history of Lollard by reference to the records of the city of Utrecht, if they are still in being, and extend so far back as the fourteenth century.

Florentius became Bishop of Utrecht in 1379, and died 1394. J. B. McC.

British Museum.

DEAN SWIFT'S LIBRARY.

The letters and other MSS. of Dr. John Lyon, who was prebendary of Rathmichael, in the archdiocese of Dublin, between the years 1755 and 1764, by some chance or another recently got into the possession of a shopkeeper in this city, by whom they have been, for the most part, used as waste paper. The originals from which the following transcripts have been made, are now in my possession.

"*The Booksellers' Certificate.*

"We the undernamed have examined and considered y^e^ Catalogue of y^e^ late Dr. Swift's Books, to which we find were added Dr. Wilson's Books. The whole is done with great exactness, and correctly printed. And in consideration that y^e^ Gentleman who made and corrected y^e^ said Catalogues not only pieced and numbered all y^e^ said Books, but examined them also leaf by leaf, in order to distinguish those with a Star in y^e^ Printed Catalogues that were noted and observed upon by Dr. Swift; which added very much to rise y^e^ value of y^e^ said Books at y^e^ time of Sale, as may be seen by y^e^ Prices paid for many of them. We are of opinion that y^e^ Gentleman who took all y^e^ trouble above mentioned did deserve to be paid one shilling per Pound upon y^e^ sale of y^e^ said Books. Given under our hands this 26 day of January 1749. George Faulkner. John Torbuck.

"Mr. Walker's Charge and profit upon y^e^ Sale, as he returned it to y^e^ Exec^rs^.

	£	s.	d.
"The whole, both Dr. Swift's and Dr. Wilson's Books, sold for - -	270	0	0
For y^e^ Catalogues and Sale of w^ch^ Mr. Walker charged - - - -	27	0	0
Deduct 1s. per pd. for forming y^e^ Catalogues and marking y^e^ Books	13	10	0
	£13	10	0
Mr. Walker paid for printing y^e^ Catalogue about - £3 5			
The Auctioneer ought to have had only 6d. per pd. viz. - - - - - 6 15			
Charge for a Clerk and Fire 0 15			
£10 15	10	15	0
	£2	15	0
Because Mr. Walker was imposed upon by his Auctioneer, I am willing to allow him £5 10s. out of my proportion of £13 10s., viz. - - -	5	10	0
Mr. Walker ought to have this Balance clear, if he was not deceived by y^e^ man he imployed - - -	8	5	0

"Rockfield, Fryday Ev^g^.

"Lord Shelburne's compliments to Doct^r^ Lyons, and has many thanks to return to him for his Incomparable Present of Dr. Burnet's *History*, the property of Dean Swift. It has been his daily Intention to wait upon Doct^r^ Lyons, but has been prevented by the attention which his private affairs have required. He is just return'd from the Co. Meath. Lady Arabella Denny joins Lord Shelburne in requesting the favour of D^r^ Lyons' company to-morrow to Dinner, at Pea-

field, near the Black Rock. Ld S. embarks on Sunday. [Septr 1770.]"

J. F. F.

Dublin.

FOLK LORE.

Churching of Women. — In Herefordshire it is considered *contra bonos mores* for the husband to appear in church on the day of his wife's churching, or, at all events, in the same pew with her. An antiquary of that county considers this a relic of Roman paganism, connected with the worship of Bona Dea. Query, is this so elsewhere?

C. S. P.

Wassailing Orchards in Sussex. — I am happy to be able to send you the following particulars respecting the apple-tree superstitions, as they prevail in this county; and it is as *well to preserve* the *recollection* of them, for I suspect they are wearing away. In this neighbourhood (Chailey) the custom of wassailing the orchards still remains. It is called apple-howling. A troop of boys visit the different orchards, and encircling the apple-trees they repeat the following words:

"Stand fast root, bear well top,
Pray the God send us a good howling crop.
Every twig, apples big,
Every bough, apples enow.
Hats full, caps full,
Full quarters, sacks full."

They then shout in chorus, one of the boys accompanying them on the cow's horn; during this ceremony they rap the trees with their sticks. This custom is alluded to in Herrick's *Hesperides*, p. 311.

"Wassail the trees that they may beare
You, many a plum, and many a peare,
For more or less fruits they will bring,
As you do give them *wassailing*."

R. W. B.

Lucky Omens. — "The schoolmaster with his primer in his hand," to quote Lord Brougham, is unquestionably abroad, and dispelling, with surprising rapidity, the prejudices of the people; in some cases, perhaps, to make way for prejudices yet stronger and more tenacious than those they displace. You are doing good service by collecting and recording some of those that are fast disappearing. In this neighbourhood I know ladies who consider it "lucky" to find *old iron;* a horse shoe or a rusty nail is carefully conveyed home and hoarded up. It is also considered lucky if you see the *head* of the first lamb in spring; to present his *tail* is the certain harbinger of misfortune. It is also said that if you have money in your pocket the first time you hear the cuckoo, you will never be without all the year. The magpie is a well-known bird of omen. The following lines were familiar when I was a boy:

"One for sorrow, two for mirth,
Three for a wedding, four for death;
Five for a fiddle, six for a dance,
Seven for England, eight for France."

T. D.

Lambs. — The Denbighshire peasantry watch with great anxiety for the position in which young lambs are seen by them the first time in the year. If their heads are towards them it is lucky; if their tails, great misfortunes will ensue. Agmond.

Key Experiments (Vol. v., p. 152.). — Perhaps J. P. Jun. may not be aware that an experiment somewhat similar to these is practised in the Isle of Man. The operator holds a thread between the finger and thumb, with a shilling fixed horizontally to it, gradually drops the shilling into a glass, and after it has once become stationary, the shilling begins to oscillate, and, as the superstition goes, invariably strikes the hour of the day against the glass. I have frequently practised it, and consider the motive power to be the pulse, which is completely under the operator's control. This performance has been known in the Isle of Man certainly more than a century, and bears a resemblance to the experiments of Mayo and Reichenbach with the Od Force, or the vagaries of the Magnetoscope.

Perhaps some of your correspondents can instance cases and tricks of this kind of much earlier date. Agmond.

Minor Notes.

Rhymes connected with Places.—There are many villages in England, the names of which have old traditionary couplets attached to them, illustrating some natural or other peculiarity; some such have already incidentally found their way into the pages of "N. & Q." Might not a complete collection be easily made, and would it not be an interesting one? I send, as a beginning, two Staffordshire villages in my immediate neighbourhood, which are very characteristically described. One is —

"Wootton under Weaver,
Where God came never,"

being very lonely, and out-of-the-way; and the other —

"Stanton on the stones,
Where the Devil broke his bones,"

which explains itself. W. Fraser.

French Dates. — I annex a singular connexion between the dates of some of the most important occurrences in the history of France, which was mentioned to me by a French lady, with whom I had the pleasure of travelling from Soissons to Paris the day after the melancholy death of the

Duke of Orleans, in July 1842. By following out the same principle of addition, the next great national event appears to be in store for the year 1857. Of course the superstitious reader must shut his eyes on 1848.

1794	-	Period of Robespierre.
1		
7		
9		
4		
1815	-	Waterloo.
1		
8		
1		
5		
1830	-	Revolution.
1		
8		
3		
0		
1842	-	Death of the Duke of Orleans.

E. N.

"*Black Book of Scone.*" — The *Black Book of Scone*, containing the history of Scotland from Fergus I., was in Sir Robert Spottiswood's library, and was given by Lewis Cant (a Covenanting minister) to Major-General Lambert, and by Lambert to Col. Fairfax; which book Charles I. had ransomed from Rome by a considerable sum of money: and it is certain Archbishop Spottiswood had it and the *Black Book of Paisley*, signed by three abbots, when he compiled his *History*, which, with the famous *Red Book of Pluscardine*, Buchanan says he had, and frequently cites. — Sir George Mackenzie's *Defence of the Antiquity of the Royal Line of Scotland;* and also *Lives of Scotch Writers.*

The fate of the *Black Book of Scone* may be a clue to the inquirer after the *Black Book of Paisley.* It is not now in the library at Spottiswood; and most of Sir Robert Spottiswood's property was pillaged and ransacked during his imprisonment. L. M. M. R.

Cracked Glass. — Some years ago, being a schoolboy at the time, I spent my Christmas holidays at my grandfather's house in Somersetshire. The members of the family were assembled for evening prayer, when suddenly music, resembling that of an Æolian harp, was heard, produced apparently by some person upon the lawn immediately beneath the window. As soon as the prayers were concluded I opened the hall door, and was greatly surprised to find the musician had departed. On returning to the drawing-room I was informed that the moment I had left the room the music ceased. Believing that some village friend had come to serenade us, we drew our chairs round the fire in expectation of his return. A few minutes only elapsed when the music was again distinctly heard. A second visit was made to the hall door, but with no better success. It was then resolved to open the shutters, which was no sooner done than the mystery was clearly explained. During the day a pane of glass had been cracked, and the music was produced by the two pieces of glass vibrating against each other. We found, from repeated experiments, that it required the atmosphere of the room to be at rather a high temperature to produce the effect, for the moment the door, or one of the other windows, was opened, the vibration ceased. I have only to add that the music was very pleasing to the ear, and consisted of rapid cadences. I have often mentioned the circumstance, but I never found any one who had met with a similar *musical fracture.* M. A.

Spanish Verses on the Invasion of England. — I carry in my memory the following verses. Are they to be found in any Spanish canzonero? I certainly have not invented them.

"Mi hermano Bartolo
Va in Inglatierra
A matar et Draque
Y a tomar la reyna.
Y de los Luteranos
De la banda-messa
Tiene a traer mi
A mi de la guerra
Un Luteranico
Con una cadena
Y una Luterana."

. . . .

Here my memory fails me. L. H. J. T.

Queries.

LEGAL WORTHIES, QUERIES RESPECTING.

I shall be much obliged for any information or hints as to the following Queries: —

1. Is there any list extant of the Prothonotaries of the Supreme Courts of Judicature from the time of Edward III. downwards, or any source from which their names could be obtained? Was John Hayward a prothonotary of one of the courts in Edward III.'s time, or during the reign immediately following? or can any information be furnished about a lawyer of that name about that time?

2. Is anything known of a place called "Schypmen Hall" existing in London or elsewhere in the time of Edward IV.?

3. When did "Mr. Goldsborough, one of the Prothonotaries of the Common Banke," flourish?

4. Is anything known of Traherne, said to have

been reader at Lincoln's Inn temp. Hen. VIII., whose *Reading on Forest Laws* is much referred to by Manwood?

5. Is anything known of Frowick, a lawyer probably of the sixteenth century? C. W. G.

TOWN HALLS.

I have to thank two of your correspondents for their Notes in answer to my Query respecting mediæval towns built on a regular plan in England. They have reminded me of Hull and Wokingham, with both which places I was previously acquainted; neither of them is by any means of the same regular and perfect plan as the English towns in France, but they approximate to it in some degree; and I am not the less obliged for being reminded of them. My success in this instance encourages me to trouble you with another Query. Can any of your correspondents furnish me with information respecting any mediæval town halls remaining in England? I am acquainted with several, but believe there are many more than is commonly supposed. Some of the twelfth and thirteenth centuries are mentioned in Mr. Turner's work on *Domestic Architecture*, as the County Hall at Oakham; the Guildhall at Lincoln; the King's Hall at Winchester. In addition to these, the Guildhall at Exeter is partly of the thirteenth century, and partly of the fifteenth. The old Town Hall at Colchester of the twelfth has, I believe, been destroyed within these few years. The Town Hall at Winchelsea is of the time of Edward I., though mutilated. The Town Hall at Aldborough is of the fifteenth century, or earlier. The hall of St. Mary's Guild at Coventry is a well-known and beautiful example. The Town Hall of Weobly in Herefordshire is, if I remember rightly, an early example of timber work. These are a few instances which occur to my memory. I have no doubt there are many others; and, as the subject is one of considerable interest, perhaps you will not object to assist me in collecting information upon it. You will observe that I include under the general name of Town Halls all public halls, whether called by that name or by any other. I am aware that they do not all belong to the same class, strictly speaking; but I should be glad to know of other examples of any of them. J. H. Parker.

Oxford.

Minor Queries.

Chasseurs Britanniques.—This regiment is noticed under the head of "Foreign Corps on English half-pay," in the *Army List* for 1850–1, pp. 494. 530. Can any of your readers favour me with some particulars regarding it, and when and where it was raised, &c.? E. N.

Knights Templars and Freemasons.—Can any of your readers inform me what connexion has ever existed between the Knights Templars and the Freemasons, as there is a degree in Freemasonry called the Knight Templar's degree? It is supposed that the persecuted Templars betook themselves to the Freemasons' lodges, and secured their protection. The two orders became closely connected, the succession of Grand Masters kept up, and the ritual of the Templars preserved. There is a French order of Knights Templars, which claims direct succession from Jacques de Molay, the last Grand Master of the original order; but the Freemasons say that this is a spurious body, and that the only legitimate claimants to representation of this once powerful order are the Freemasons.

I shall be glad if any of your readers can give such information as may aid my inquiries into this subject; or if they can furnish me with the titles of such works as are most likely to aid my researches. My object is to trace the history of the order of Knights Templars subsequent to the persecution and death of Jacques de Molay, and to ascertain the correctness of the statements of those who profess to be the proper representatives of the order. E. A. H. L.

St. Christopher.—Can any of the readers of "N. & Q." supply any information which will assist my researches into the real meaning of the representations of St. Christopher, which are so frequently found on the north walls of churches? I have read Mr. Duke's essay on the subject in the *Prolusiones Historicæ*, but do not quite agree in his view of the meaning which these singular paintings were intended to convey. Why should this saint, of whom so little is correctly known and of whom Alban Butler gives a very scanty account, occupy such a very important position in the iconography of the mediæval church, and which it appears has not been maintained by the Roman Catholics of the present day? I am quite aware of the doggrel lines occasionally found underneath these representations, ascribing extraordinary powers of cure to the picture when looked upon by the faithful; but I cannot think that this reason alone would have led to the adoption of this extraordinary representation in almost all our parish churches. Are there any known representations of St. Christopher in painted glass; if so, where? E. A. H. L.

Arnold Bilson's Wife.—Can any of your readers inform me who was "the daughter of the house of Bavaria" married to *Arnold Bilson*, great-grandfather of Thomas Bilson, Bishop of Winchester (who died 1616); and under what circumstances the marriage took place?

It seems there was some romance in the case, as, according to memorandum (*Lib. Coll. Arm.*, c. 19. p. 48., and *Harl. MS.* 1101. p. 29. [1582]), the arms granted by the duke to his son-in-law were—"azure, per pole, a rose and thistle, pper;" crest, "a horn, or." This union of what I apprehend to be the royal and plebeian flowers, would seem to indicate that the husband was merely a "roturier;" and, indeed, the "horn" itself may point to his occupation, as it is the simple hunting instrument of the time.

Arnold Bilson after his marriage left Germany, and settled in England. T. C.

Exeter Controversy.—W. Gifford, in his *Autobiography*, says, that the shoemaker to whom he was bound apprentice "was a Presbyterian, whose reading was entirely confined to the small tracts published on the *Exeter Controversy*."—Transl. of *Juvenal*, ed. 2. p. x. What controversy, and whose, was that? A. N.

Education in the Time of Elizabeth.—What means were employed in the time of Queen Elizabeth for the education of the people? Were there any schools at that time, such as we have now, for the education of the lower classes? Or was it confined chiefly to the higher orders of society?

JAMES COE.

Manchester.

Sword Swallowing.—If some one of your learned correspondents could point out any other references to the useful accomplishment of sword swallowing, the information would confer a favour on me. The reference to which I allude is about the date of B.C. 326, and is, unless my memorandum be inaccurate, *Plu. Lycur.* c. 19, and runs thus:

"Ἄγις μὲν οὖν ὁ βασιλεὺς, σκώπτοντος Ἀττικοῦ τινὸς, τὰς Λακωνικὰς μαχαίρας εἰς τὴν μικρότητα καὶ λέγοντος, ὅτι ῥᾳδίως αὐτὰς οἱ θανματοποιοὶ καταπίνουσιν ἐν τοῖς θεάτροις, Καὶ μὴν μάλιστα, εἶπεν, ἡμεῖς ἐφικνούμεθα τοῖς ἐγχειριδίοις τῶν πολεμίων."

ÆGROTUS.

Livy quoted by Grotius.—Grotius, in his *Commentary* on Matt. v. 13., gives as a parallel passage to "τὸ ἅλις τῆς γῆς," the following quotation from Livy: "Græcia sal gentium." Can any of your correspondents inform me where in Livy this passage occurs? T. K. R.

Eleanor, Lady of the Ring.—In a family pedigree I find—

"Eleanor, lady of the ringe, daughter and heir of Thomas Ddu, married John, first cousin of William Herbert, first earl of Pembroke."

What is the meaning of the sobriquet "Lady of the ringe?" W. R. D. S.

Catalogue of Pictures.—Some information is requested of an octavo volume of 252 pages, being a catalogue of a collection of pictures consigned to Mr. Samuel Pawson, wine merchant in Cecil Street, Strand, without date or name, or residence of printer; it contains succinct annotations "of the several masters whose performances are herewith exhibited." These are very curious, and the prices affixed to each picture (800 in number), as added together by some possessor of the volume, amount to 55,379*l.* It appears to have been highly esteemed; and, amongst other autographs, has "J. P. Roberts, Kingsgate;" "J. P. Powell, Quex park." E. D.

"*Well bobbit, Blanch of Middleby.*"—Can any one tell me where I can hear of an old tune which was well known in my father's early days, called "Well bobbit, Blanch of Middleby?" I can now find no trace of it. L. M. M. R.

Letter to a Brigadier-General.—If Thomas Lord Lyttelton wrote the *Letters of Junius*, who was the author of the *Letter to a Brigadier-General*, published in 1760? This letter is now very generally believed to have been written by Junius, when Thomas Lyttelton was about *fourteen* years old! W. C.

Dr. Fell.—Can any one inform me who the author of the following lines is, and their original application:—

"I do not like thee, Dr. Fell,
The reason why I cannot tell;
But this I know full rarely well,
I do not like thee, Dr. Fell."

J. N. C.

Grostete, Bishop of Lincoln.—Dibdin, in his *Northern Tour*, vol. i. p. 97., says of this distinguished prelate:

"We may anticipate the portrait of this truly great man drawn to the life in the intended biography of my friend Mr. Willson."

Dibdin published this in 1838. Has the memoir of Grostete ever appeared?

I may add, as a pendant to this Query, that two years back I saw a beautiful English MS. of Grostete's on vellum, at the library of the English College at Douay, out of which some British traveller, to whom it had been obligingly lent, had cut every one of the illuminations. O. T. D.

Almas-cliffe.—During a brief sojourn at Harrogate, Yorkshire, I have visited two remarkable groups of rock, locally known as *Great Almas-cliffe* and *Little Almas-cliffe:* the former crowning a lofty ridge about five miles south-west of this place; and the latter standing upon a wild, heathery moorland, about three miles north of the other. Both command most extensive views; and, on the table-rock of each, I noticed circular basins, with channels by which superfluous fluid may be carried off. Tradition says, that in remote ages they were used as druidical altars; and, that in later days, after the introduction of Chris-

tianity into England, mass was occasionally celebrated upon them. In some of the local guide-books they are called *Almias* Cliff. Whence is the name derived? Can it be a corruption of holy mass, or hallowmas? G. H. of S.

Harrogate.

Amyclæ.—What special ordinance of taciturnity had the burghers of Amyclæ?

Mortimer Collins.

Cynthia's Dragon Yoke.—

> "While Cynthia checks her dragon yoke,
> Gently o'er the accustom'd oak."

Can any of your correspondents inform me to what classical writer, or to what source, Milton is indebted for Cynthia's "dragon yoke?"

H. T. P. Boston, Massachusetts, U. S. A.

London Genealogical Society.—Will you, or one of your correspondents, oblige a subscriber with information as to the above society? Is it in existence, and has it published any of its works, and how obtainable? W. P. A.

The Article "An."—It is asserted that the article *an* is prefixed before six words only that begin with the letter *h*. Is *hospital* one of them? The others are, I believe, *heir*, *honest*, *honour*, *hotel*, *humble*. Nil Nemini.

Tunbridge Wells.

"*Black Gowns and Red Coats.*"—Can any of your readers give me any information about a poem called "Black Gowns and Red Coats?" It is a satire on Oxford, which was published in 1834, at the time of the Duke of Wellington's installation as Chancellor; but the satire was so severe, that it was at once suppressed. The author is said to be dead; I should like to know something of the circumstances of its publication, for I had once seen it, and it bore the marks of very great genius. If any one has a copy to dispose of, I would gladly buy it. S. F. C.

Oxford.

Coleridge's "Friend." — Who is the person alluded to in the following note in Coleridge's *Friend*, 1st edition, No. 8. Oct. 5, 1809, p. 124.?

> "He is gone, my friend, my munificent co-patron, and not less the benefactor of my intellect! he who, beyond all other men known to me, added a fine and ever-wakeful sense of Beauty to the most patient accuracy in Experimental Philosophy and the profounder researches of Metaphysical Science," &c.

J. M.

Wycherley's Verses on Plowden and Lady Sunderland.—In Phillips and Herbert's *History of Shrewsbury*, pages from 263 to 266, vol. ii. 4to. 1837, giving an account of the ancient family of the Plowdens, and their claim to the barony of Dudley, allusion is made to a passage in Baker's *History of Northamptonshire* respecting some comic verses of the poet Wycherley on Plowden, of Plowden Hall, and the Countess of Sunderland. I cannot find these verses in Wycherley's *Works* in the British Museum. Can any of your readers inform me where they are to be found? Baker seems to allude to them as being well known in his time. Albion.

Minor Queries Answered.

"*Salusbury Welsh Pedigree Book.*"—Having sometimes occasion to investigate the lineage of Irish families derived from Wales, I am very anxious to learn, through your valuable oracle, where may now be that genealogical collection. According to the notes I have of it, it contained "the pedigrees of all the gentlemen in North Wales, and of some adjacent counties, with their arms finely illuminated;" and took its name from the compiler, John Salusbury, Esq., of Erbistock, who lived about the middle of the seventeenth century, and is reported as having executed the labour with great accuracy. Does its actual scope justify the above description, and where is it now? About the year 1780 it was in the possession of Sir Watkin Williams Wynn, the very surname on which I am at present engaged.

John Dalton.

48. Summer Hill, Dublin.

[In all probability, the present Sir W. W. Wynn could give some information upon the subject if applied to.]

The Earl of Erroll.—I have somewhere seen it stated, that in virtue of his distinguished office as Great Constable of Scotland, which was granted to his ancestry by King Robert Bruce, in 1312, his lordship is by birth the first subject in Scotland; and in right of this privilege, on all state occasions, where the sovereign is present, appears at his or her right hand, and takes precedence of the entire peerage of Scotland. Is it so?

Petropromontoriensis.

[His Lordship cannot be by *birth* entitled to precede the whole peerage of Scotland, though as Lord High Constable, when attending the sovereign, he may have that precedence.]

Heraldic.—A friend has sent me the following Note "from a local paper:"

"In the hall, Fawsley, Northamptonshire, is an escutcheon, containing no less than 334 quarterings."

Can any of your correspondents verify this statement, or refer me to any other example of so full a blazonry? W. Sparrow Simpson, B.A.

[The shield is probably that of *Knightley*, whose quarterings are very numerous. We do not know where to refer our querist to an emblazoned shield, but there are other families whose quarterings would be as

numerous, viz. *Howard Percy*, and Brydges Chandos, Duke of Buckingham, &c.]

Family of Grey. — Thomas, second Marquess of Dorset, had four sons; Henry, Thomas, Leonard, and John. Henry was created Duke of Suffolk, and was with his two brothers, Thomas and Leonard, beheaded in 1555, for taking part in Sir Thomas Wyatt's rebellion. John was ancestor of the Earl of Stamford. The Queries I wish to make are, were Thomas and Leonard, or either of them, married? If they were, what were the *names* of their wives, and did they leave issue? And most particularly did Thomas? C. DE D.

[Thomas, the second brother of the Marquess of Dorset, married and left a daughter and heir, Margaret, wife of John Ashley, Esq., Master of the Jewels to Queen Elizabeth, and she left issue. Edward, the third son, died *s. p.* Some pedigrees call Edward *Leonard*, but upon what authority does not appear.]

Coinage of Richard III. — Is the mint mark of the cross to be found on any of the coins of Richard III. struck at London? I am aware that it is to be found on pieces from the country mints; but on metropolitan coins his heraldic cognizance (the boar's head) is the more usual, if not the only mark impressed.

RICHARD F. LITTLEDALE.

Dublin.

[We are not aware that the cross occurs as a *mint mark* on the coins of Richard III., either of the London or provincial mints. If our correspondent has a coin of Richard III., with the plain cross on the reverse for M. M., the probability is that it is struck from the die of a reverse of Edward IV., on whose coins it does occur.]

Edward Bagshaw. — Can any of your correspondents inform me whether Sir Edward Bagshaw, of Finglas, near Dublin, who settled in Ireland about the commencement of the seventeenth century, left other children besides two daughters; one of whom married William, eldest son of Sir William Ryves, and by him had issue Bagshaw, William, Thomas, and Francis Ryves, together with a daughter married to a Captain Burrowes? I also wish to ascertain whether Castle Bagshaw, co. Cavan, the seat of the late Sir William Burroughs, derives its name from this branch of the family of Bagshaw. Any information, genealogical or historical, concerning the above Sir Edward Bagshaw, would be acceptable. W. B.

Cambridge.

[This statement does not appear quite correct. Thomas Ryves, the second son of William, is said to have married Jane, daughter of Captain Burrows. See Hutchins's *Dorset*, vol. iii. p. 366., ped. of *Ryves*.]

Couched, to couch. — What is the earliest example of the use of this word in the sense of "to embody," thus: "he *couched* his thoughts in excellent language?" Johnson cites Dryden and Atterbury as authorities for the word, which, *me judice*, ought to be banished from the English dictionary, since we have several older and more expressive terms of synonymous import.

MARK ANTONY LOWER.

[In Baret's *Alvearie* (1580) we find the meanings of the word *couch*, "The knitting and couching of wordes in talke — Sermonis compositio. — *Quintil.* To joine and couch — componere et coagmentare verba. — *Cic.*" In Cotgrave, "mettre par escrit" is explained, to "couch in writing:" and in Phillips' *World of Words*, couch is defined "to comprehend, or comprise." These are somewhat analogous uses of the word.]

Marriage of Mrs. Claypole. — What was the date of the marriage of Oliver Cromwell's daughter with Mr. Claypole? Any one giving a Note in reply to this Query, will much oblige B. N.

[Noble, vol. ii. p. 375., says that Claypole "in 1645-6 was married to Mary, the second and most favoured daughter of Oliver Cromwell, then of Ely in Cambridgeshire, Esquire."]

Replies.

ORIGINAL LETTER OF GENERAL JAMES WOLFE.

(Vol. v., pp. 34. 136. 185.)

I beg to renew my acknowledgments to the various gentlemen who have afforded additional information respecting this brave man. So little has been recorded of his personal history, that every item which can be gleaned is valuable. It is certainly strange that no proper memoir of one so distinguished in arms as Wolfe has yet been written. His career, though short, was brilliant and embraces a period of time, as well as events, which would render a sketch of his life, by a competent writer, singularly interesting. Materials do not seem wanting; the detached pieces of information, and references to sources where more may be obtained, which have already appeared in "N. & Q." since I ventured to start the subject in October last, indicate, that with a little industry and research in proper quarters, Wolfe's history can yet be written to advantage. England's young hero has, in this respect, been too much neglected. Surely this national reproach will not be allowed to continue.

In the *Gentleman's Magazine* for January last, there is a very interesting letter from Wolfe to a young officer on the subject of military studies, supplied from the rich MS. stores of Mr. Robert Cole. I am enabled to contribute the fragment of another letter from Wolfe, also to a very young officer, pointing out how he ought to conduct himself on entering the army. This fragment was discovered within these few weeks, in the same old

military chest where the twelve letters in my possession were found, to which I formerly alluded. This fragment, though neither dated, signed, nor addressed, is in Wolfe's handwriting beyond all doubt. I have compared it with his other letters, and not only do I find the resemblance perfect, but the paper on which the fragment is written is identically the same with several of these letters, the water-mark being the very appropriate one for a soldier, "pro *patria*." This newly discovered portion of Wolfe's letter is written closely on two pages of a sheet of post paper; and from circumstances I am inclined to think the date must have been in the end of 1757, when he was at Blackheath, soon after his return from the descent on Rochefort, in which he held a command. I am unable, however, to point out the name of the young officer for whose advantage the fragmentary epistle was written; but he was evidently one in whose welfare Wolfe took much interest, and intimate in Wolfe's family. The introductory words, "*Dear Huty*," seem to be an affectionate abbreviation of the young gentleman's surname; but how the fragment came amongst the papers of Wolfe's other friend, Lieut.-Col. Rickson, to whom the whole of the twelve letters in my possession are addressed, I cannot at present say. Here is an exact copy, viz.:

"Dear Huty,

"By a Letter from my Mother I find you are now an officer in Lord Chs. Hay's Regiment, which I heartily give you Joy of, and as I sincerely wish you success in Life, you will give me Leave to give you a few Hints which may be of use to you in it. The Field you are going into is quite new to you, but may be trod very safely, and soon made known to you, if you only get into it by the proper Entrance. I make no doubt but you have entirely laid aside the Boy and all Boyish amusements, and have considered yourself as a young man going into a manly profession, where you must be answerable for your own conduct. Your character in life must be that of a Soldier, and a Gentleman: the first is to be acquired by application and attendance on your duty; the second, by adhering most strictly to the Dictates of Honour, and the Rules of Good Breeding. To be more particular in each of these points; when you join your Regiment, if there are any Officer's Guard mounted, be sure constantly to attend the Parade, observe carefully the manner of the officers taking their Posts, the exercise of their Espontoon, &c.; when the Guard is marched off from the Parade, attend it to the Place of Relief, and observe the manner and form of Relieving, and when you return to your chamber (which should be as soon as you cou'd, lest what you saw slip out of your Memory), consult Bland's Military Discipline on that Head; this will be the readiest method of learning this part of your Duty, which is what you will be the soonest call'd on to perform.

When off Duty get a Serg^{t} or a Corporal, whom the Adjutant will recommend to you, to teach you the Exercise of the Firelock, which I beg of you to make yourself as much master of as if you were a simple soldier; the exact and nice knowledge of this will readily bring you to understand all other parts of your Duty, make you a proper judge of the performance of the Men, and qualify you for the post of an Adjutant, and in time many other employments of Credit. When you are posted to your Company, take care that the Sergeants or Corporals constantly bring you the orders; treat those officers with kindness, but keep them at a Distance, so will you be beloved and respected by them; read your orders with attention, and if anything in particular concerns yourself, put it down in your Memorandum Book, which I wou'd have you constantly in your Pocket ready for any Remarks; be sure to attend constantly morning and evening the Roll Calling of the Company, watch carefully the Absentees, and enquire into reasons for their being so, and particularly be watchfull they do not endeavour to impose on you sham Excuses, which they are apt to do with young officers, but will be deterr'd from it by a proper severity in detecting them; ——"

Here, unfortunately, the remainder of the sheet has been torn off, and the continuation of the excellent precepts it no doubt contained, is irretrievably lost. Enough has luckily been preserved to show what an admirably disciplined soldier mind Wolfe possessed, taken in conjunction with the outline of military reading, pointed out in the letter contributed by Mr. Cole, already alluded to, and written with the same kindly object (the instruction of youthful officers), probably only a few months prior to the date of the mutilated one.

As it may be thought desirable to say something more than I have done, regarding the packet of Wolfe's letters in my custody, I beg to state that the officer to whom they are all addressed, was William Rickson, a native of Pembroke. He was eight years older than Wolfe. They appear to have served together in Flanders. Both were at the battle of Dettigen, and their names appear in the list of promotions consequent on that victory. Rickson and young Wolfe were also in the same regiment, commanded by Wolfe's father, in Flanders. I think it was then known as "Onslows." Both father and son appear to have felt a strong attachment to Rickson: this appears from the letters. On the part of James Wolfe in particular, this attachment was of the most ardent description. In one letter, dated Banff (Scotland), 9th June, 1751, he thus writes to Rickson:

"I believe that no man can have a sincerer regard for you than myself, nor can any man wish to serve and assist you with more ardour;" and "Attachments between men of certain characters do generally arise from something alike in their natures, and should never fall from a certain degree of firmness, that makes them the same all the world over, and incapable of any diminution. I have (as you justly acknowledge) a perseverance in friendship, that time, nor distance, nor circumstance, can defeat, — nay, even neglect can hardly conquer it; and you are just as warm and as near me in North America as you would be upon the spot."

Rickson survived Wolfe eleven years, and I possess the key of the tomb in which his remains repose in Restalrig churchyard, near Edinburgh. A fine miniature of him in his antique regimentals also exists; and it is interesting to contemplate the lineaments of a countenance so familiar to Wolfe, and of a man to whom the latter seems to have communicated his inmost thoughts. There are passages in the letters indicative of this to a degree, that I felt bound in honour not to disclose. Rickson died a lieutenant-colonel in 1770. His antique military chest remained in possession of relatives in Scotland almost forgotten, till about three years ago curiosity prompted the examination of a mass of old papers, covered with dust, lying at the bottom of it. A number of curious documents have thus been brought to light, including a file of letters to Rickson from the Duke of Queensbury (under whose auspices he constructed the military roads in Gallowayshire) and other distinguished personages of the last century, but best of all twelve invaluable letters from the lamented Wolfe, tied up by themselves, probably by Rickson, as memorials of his bosom friend who fell in the arms of victory. It was, as already said, among these old papers that the fragment of the letter above quoted was also found lately, on a more careful inspection of the antique chest in which they lay. I was so much struck with the noble sentiments expressed by Wolfe in the letters, that I ventured to write a short sketch of him from very imperfect materials, which appeared, along with the letters themselves, *ad longam*, in Tait's *Edinburgh Magazine* for December, 1849. Had I been aware of some of the facts which have since been contributed to the "N. & Q.," I would have modified certain passages in the narrative. All I aimed at, however, was merely to elucidate the letters which accident placed in my custody. But I now earnestly invite some competent writer to rescue Wolfe's history from the undeserved neglect and obscurity in which it is at present shrouded. I shall cheerfully allow any such party access to the whole letters, under proper guards for their safety, and my address has been left with the Editor accordingly.

J.

Glasgow.

EARL OF CHEPSTOW.

(Vol. v., pp. 126. 204. 261.)

The seeming difficulty regarded in these communications arises from Hooker's unauthorised translation of "Comes Strigulensis" into "Earl of Chepston*e*," and in a phrase of ancient parlance appearing a Title of Dignity. The error does not exist in the original work, as Giraldus wrote "Dermutius Morchardi filius, Lagenensium Princeps, *Ricardo Comiti Strigulensi, Gilleberti Comitis filio*, S."—Camden's *Anglica*, &c., p. 767.

The town, called in later times *Chepstow* by the English, and sometimes *Cas Gwent*, or *Castell Gwent*, by the Welsh, is clearly *Strigul* (as shown in Lhwyd's *Commentariolum*, p. 102. edit. 1731, and *Archæologia*, vol. xxix. p. 31.); but these names are not precisely equivalent. In early documents the Town, Vill, or Burgh is thus variously named, and the style of the present Court Baron is, "the Honour of Chepstow, *alias* Striguil;" but in old charters and chronicles the Lordship Marcher, the castle, and the honorary description of its lords, are usually designated by the word "Strigul" (variously written) only; and of this "Hooker *alias* Vowell" was perhaps ignorant. Giraldus himself is correct, as shown above.

As to the style of "Earl of Strigul," Dugdale admits the use of it by Richard Fitz-Gilbert, who occurs as "Comes Strigulensis" above, and as "Ricardus Comes de Striguil Dermuciigener," in Ralph de Diceto (p. 590.). His descendant Gilbert Marescall' is also termed "Counte de Strogoile" in the petition of Margaret, daughter of Thomas de Brotherton, at the coronation of Richard II. (Vincent's *Corrections*, p. 345.) There is a stronger instance in Selden's *Titles of Honour* (p. 617. edit. 1631), correctly cited from Hoveden, and mentioning the fact of William Marshall and Geoffrey Fitz-Peter being severally girded "*gladio Comitatus de Striguil* et gladio Comitatus de Essex," at the coronation of King John, with remarks on their previous rank as earls, their administration of earldoms, but their non-investiture, and their sitting at the royal table in consequence of this investiture.

Nevertheless, it is laid down in the third *Report on the Dignity of a Peer*, p. 146., that such expressions are to be considered vague. It refers, for instance, any description of Roger de Montegomeri, as Earl of Arundel (if such exists), to *residence*; adding, "that is, he was an earl, and from his *residence* was denominated Earl of Arundel, *as the Earls of Pembroke were denominated Earls of Strigul*, a castle which appears to have been built by William Fitz-Osborn, Earl of Hereford, and which had *no connexion* with the county of Pembroke."

As to the immediate parentage of Earl Richard Fitz-Gilbert, proof will be readily found in the

Foundation Charters of St. Neot's Priory and Tintern Abbey, in Gorham's *St. Neot's*, p. cv.; *Monasticon*, vol. v. p. 267. GEO. O.

S. P. near Chepstow.

DEATHS FROM FASTING.

(Vol. v., p. 247.)

In the parish church of Tenby there is an emaciated figure, lightly wrapped in a winding-sheet, which is supposed to represent Tully, Bishop of St. David's, of whose death a tradition, similar to that related by BURIENSIS, is current. I should mention that there is also in the same church another monument of a bishop (as is shown by the still distinguishable mitre and crozier), which is also stated to be his. I have been informed that where a monument was surmounted by a representation of an emaciated corpse (emblematic of the poverty of spirit in which the original was supposed to live and die), it was usual to erect a second effigy, representing the departed as he actually appeared to his fellow men. This last sentence I must however put in the form of a Query, in the hope that some of your correspondents may answer it with special reference to the supposed tomb, or tombs, of Bishop Tully? SELEUCUS.

There are two monuments of the description respecting which BURIENSIS desires information, in the county of Devon. One against the south wall of the chancel of Feniton Church, is an elegant altar tomb ornamented with quatrefoils, on which lies the effigy in a shroud, tied at the head and feet. This may be assigned to the thirteenth century, but nothing appears to indicate whether it is the monument of a priest or of one of the Malherbe family, who were the lords of the soil. The other similar monument is in the north aisle of the choir of Exeter Cathedral, and is of later date. The skeleton figure lies on a slab in a recess under an obtuse arch, all highly decorated with tracery, panels, and foliage. This is said to be to the memory of Canon Parkhouse, buried in 1540. See *Gough. Sepulch. Mon.* Introd. p. 111.; and Britton's *Exeter Cathedral*, p. 139., and plate xxii. J. D. S.

In the north aisle of Exeter Cathedral there is an instance similar to that mentioned by your correspondent, BURIENSIS, of a monument with the figure of a human skeleton lying at full length on a winding sheet. The following inscription is over the arch:

"Ista figura docet: nos omnes premeditari qualiter ipsa nocet: mors quando venit dominari."

Tradition ascribes it to Bishop Lacy's tomb, and the vergers even at the present day inform visitors that it was erected to commemorate his attempt to fast during Lent. It is an exquisite piece of work. An engraving of it may be found in Britton's *Exeter Cathedral.* I have heard that there is a similar monument in Salisbury Cathedral, and it appears probable, from there being more than one, that it was a favourite device to represent the instability of human grandeur. EXONIENSIS.

There is a tradition similar to that related by BURIENSIS, and alike unfounded, concerning Fleming, Bishop of Lincoln, who is buried on the north side of the choir of Lincoln cathedral in a chapel of his own foundation. On the floor is an image of a decayed skeleton-like body; on the tomb above, his effigy arrayed in his episcopal robes. K. P. D. E.

I would remind your correspondent BURIENSIS of the splendid monument in Winchester cathedral, beneath which are deposited the remains of Richard Fox, Bishop of Winchester, and founder of Corpus Christi College, Oxford, who died here on the 14th of September, 1528. In an oblong niche, under the third arch, lies the figure of Bishop Fox, represented as an emaciated corpse in a winding-sheet, with his feet resting on a skull. It is a tradition of the vergers that he died whilst endeavouring to imitate the example of Our Lord by a fast of forty days.

The figure of Stephen Gardiner, Bishop of Winchester, is also represented, like that of Fox, as a skeleton; and the same tale of a forty days' fast traditionally delivered by the same authorities. E. S. S. W.

Winton.

BURNING FERN BRINGS RAIN.

(Vol. v., p. 242.)

Your correspondent μ asks whether any traces of such a popular belief exist at present.

In the Highlands of Scotland, where at this season the heather is burned by the shepherds, the belief is general among the people; I may add that it is a belief founded on observation. In Australia a hot wind blowing from the north caused (in part at least) by bush fires in the interior, is invariably succeeded by rain from the opposite part.

It would not be difficult, perhaps, to assign a satisfactory reason for a meteorological fact, which by a misnomer is dubbed "Folk Lore." W. C.

It is believed in the neighbourhood of Melrose that burning the heather brings rain.

It must be remarked that Tweeddale runs mainly west and east; that the heather-covered hills are all to the *west* of this place. West wind brings rain. †

In the north of England, and in Scotland, and probably in all moorland districts of the country, it is the practice of shepherds in spring, when the

heather is dry enough, to set fire to it and burn large tracts of it, in order to get rid of the old woody plants. The young heather which springs up from the roots produces much better and more palatable food for the sheep. In this process, which takes place at the same time in a whole district (viz. when there has been no rain for some time), the whole air becomes loaded with smoke, and a very misty state of the atmosphere is produced. It is the general belief throughout the south of Scotland and in the Cheviot range, that this burning "doth draw downe rain."

Luckily this season, though there has been much moor burning, the general expectation has been agreeably disappointed, and the weather has now continued perfectly dry for several weeks, and appears likely to do so for some time to come, to the great delight of the farmers, as most propitious for sowing their grain of all kinds. J. Ss.

Lammermuir.

THE FISH CALLED "VENDACE."

(Vol. iii., p. 301.)

A short time since, an eminent naturalist directed my attention to Yarrell's *History of British Fishes* (2 vols. 8vo. 1836, and *Supplement*, 1839), with reference to this curious fish.

Mr. Yarrell does not attempt to identify the vendace with any foreign species, nor to answer the question, who introduced them in Lochmaben? However, his account of the other species of the genus *Coregonus* in Great Britain is well worth giving.

The species of the genus *Coregonus* are numerous in Europe, and several of them are so similar to each other that they are often confounded.

"Some writers have even considered the Vendisse of Lochmaben as the same with the *Powan* of [Loch Lomond] Perthshire, the *Schelly* of Cumberland, the *Gwyniad* of Wales, and the *Pollan* of Ireland. This is not the case, for the Pollan of Ireland is distinct from the two species of *Coregonus* found in Great Britain."

"The *Gwyniad* is very numerous in Ulswater and other large lakes of Cumberland, where on account of its large scales it is called the *Schelly*. The fish is not unlike a herring in appearance; the Welsh term *Gwyniad* has reference to their silvery white colour."

Izaak Walton notices it at the end of chap. xiii.:

"Nor would I have you ignorant of a rare fish called a *Guiniad*," &c.

The *Pollan* is principally found in Loch Neagh, also in Loch Derg and Loch Erne. Mr. Thompson, of Belfast, says:

"The habits of this fish do not, with the exception of having been in some instances taken with the artificial fly, differ in any marked respect from those of the Vendace of Scotland, or the Gwyniad of Wales, and are in accordance with such species of Continental Europe as are confined to inland waters, and of whose history we have been so fully informed by Bloch."

In 1835 Mr. Thompson published some observations on this species. The earliest notice of it that he has seen, occurs, he says, in Harris's *History of County Down*, 1744.

"The Vendace or Vendis (*Coregonus Willughbii*); Vendace, *Jardine*; Vangis and Juvangis, Penn, *Brit. Zool.*, vol. iii. p. 420.; Vendace, Knox, *Trans. R. S. E.*, vol. xii. p. 503.

"But little is known of this delicate fish," says Mr. Yarrell, "beyond what has been published by Sir William Jardine, Bart., in the 3rd volume of the *Edinb. Journal of Nat. and Geog. Science*, and by Dr. Knox. The Vendace is only known in the lochs in the neighbourhood of Lochmaben, in Dumfriesshire. Sir W. Jardine says, 'The story that it was introduced into these lochs by the unfortunate Mary, Queen of Scots, is mentioned by Pennant in his description of the Gwyniad, (and it is likely that his information was derived from this vicinity,) and is still in circulation. That the fish was introduced from some continental lake, I have little doubt, but would rather attribute the circumstance to some of the religious establishments which at one time prevailed in the neighbourhood, and which were well known to pay considerable attention both to the table and cellar. The introduction must have taken place by means of spawn: the fish themselves could not be transported alive even a few miles. They are not confined to the castle loch, but are found in several others, some of which have no communication with that where they are thought peculiar. In general habits the Vendace nearly resemble the Gwyniad, and indeed most of the allied species of the genus."

Mr. Yarrell gives representations of two magnified specimens of their food. JARLTZBERG.

MACARONIC POETRY.

(Vol. v., p. 166.)

Perhaps some of the correspondents of "N. & Q." who take an interest in this style of composition are not acquainted with the two following productions, which appeared at Oxford several years ago, the author of the first being an accomplished first-class man, and, I think, a member of Worcester College:

1. "Viæ per Angliam ferro stratæ." (The Railroads);

2. "Poema Canino-Anglico-Latinum, super adventu recenti serenissimarum Principum." (The Duchess of Kent and the Princess Victoria.)

The perusal of MR. CORNISH's curious communication (Vol. v., p. 251.) also reminds me of the subjoined clever and amusing verses which were written by a talented friend and schoolfellow, whose premature decease occurred about two years ago, and which appear to be well worthy of publication. It will be seen that the words, which

are all Latin, are quite unconnected and unmeaning, but when separated or united they become converted into our own language, or rather into a mixture of English and Irish. I have thought it absolutely necessary to annex a key

MI MOLLE ANNI.

An Irish Ballad.

O pateo tulis aras cale fel O,
Hebetis vivis id, an sed "Aio puer vello!"
Vittis nox certias in erebo de nota olim,—
A mite grate sinimus tonitis ovem:
"Præ sacer, do tellus, hausit," sese,
"Mi Molle anni cano te ver ægre?"
Ure Molle anu cano te ver ægre.
Vere truso aio puellis tento me;
Thrasonis plano "cum Hymen" (heu sedit),
"Diutius toga thyrso" Hymen edidit;—
Sentior mari aget O mare nautis alter id alas!
Alludo isto terete ure daris pausas anas.
"O pater hic, heu vix en" ses Molle, and vi?
Heu itera vere grates troche in heri.
Ah Moliere arti fere procaciter intuitis!
Vos me! for de parte da vas ure arbuteis.
Thus thrasonis planas vel huma se,
Vi ure Molle anu cano te ver ægre.
Betæ Molle indulgent an suetas agile,—
Pares pector sex, uno vimen ars ille;
"Quietat ure servis Jam," sato heras heu pater,
"Audio do missus Molle, an vatis thema ter?
Ara mi honestatis, vetabit, diu se,—
O mare, mi dare, cum specto me:
Ago in a væ æstuare, vel uno more illic,
O mare, mi dare, cum pacto ure pater hic."
Beavi ad visu civile, an socia luse,
Ure Molle an huma fore ver ægre.

Key.

MY MOLLY AND I.

O Paty O'Toole is a rascally fellow,
He beat his wife's head, and said, "I hope you are well, O!"
With his knocks, Sir, she has in her body not a whole limb,—
A mighty great sin I must own it is of him.
"Pray say, Sir, do tell us, how is it," says he,
"My Molly and I cannot ever agree?"
Your Molly and you cannot ever agree:
Very true, so I hope you will listen to me;
The *rason* is plain, "O come, Hymen" (you said it),
Do ye tie us togather. So Hymen he did it.
Since your marriage to Mary now 'tis alter'd, alas!
All you do is to *trate* your dear spouse as an ass.
"O Patrick! you vixen," says Molly, and why?
You hit her a very great stroke in her eye.
Ah Molly! her heart I fear *proke* as 'twere in two it is!
Woes me! for departed away sure her beauty is.
Thus the *rason* is plain, as well you may see,
Why your Molly and you cannot ever agree.
Be to Molly indulgent and *swate* as a jelly,—
Pay respect to her sex, you know women are silly:
"Quite at your service, I am," say to her as you pat her,
"How d'ye do, Misses Molly, and what is the matter?
Arah, my honey! stay, 'tis, wait a bit, d'ye see,—
O Mary, my *dary*, come *spake* to me:
A-going away is't you are, well you no more I'll lick,
O Mary, my *dary*, come *pack* to your Patrick."
Behave, I advise you, and so shall you see,
Your Molly and you may for ever agree. E. N.

Replies to Minor Queries.

Cooper's Miniatures of Cromwell (Vol. iv., p. 368.; Vol. v., pp. 17. 92. 189. 234. 255.).—Eight years ago I saw, at the house of my friend, A. Macdonald, Esq., since deceased, but then living in Hyde Park Square, three miniatures, which were said to be by Cooper, of Cromwell and his two daughters. The miniatures of the women were, I thought, stiff and harsh; but that of their father (of which only the head was finished) appeared to me to be the finest painting of the kind that I ever saw. I examined it through a strong magnifying glass, when the face exhibited all the truth and force of a portrait. A high value was set upon it; but I do not know whether it was sold, or where it is. Alfred Gatty.

[We take this opportunity of stating that we have availed ourself of General Fox's invitation, and examined the beautiful miniature of Cromwell, described by him in our Number for the 6th instant, and so considerately left by him at Colnaghi's, for the inspection of all who are interested in the subject. The General having placed beside it the volume of Carlyle's *Cromwell*, containing the engraving from Cooper's miniature in the possession of Archdeacon Berners, we are bound to agree with him that the Archdeacon's may be "better painted;" but General Fox may certainly congratulate himself upon being the possessor of a work of very high art, as well as of great historical interest; and one which we are extremely pleased to have had the opportunity of examining. It will, we believe, remain on view until the 31st.]

The Vellum-bound Junius (Vol. iii., p. 262.).—Your correspondent Mr. Haggard tells us, that from the time he read the private correspondence between Junius and Woodfall he has examined all book catalogues that came in his way, in the hope of finding a copy, or the copy, "bound in vellum"—so bound by Woodfall, for and at the express desire of Junius. Of course the edition so bound was "the author's edition," as Junius calls it, the edition of 1772, printed by H. J. Woodfall. At last, says Mr. Haggard, "*the long-wished-for object appeared at the Stowe sale*;" but though

he bid eight pounds, he was not so fortunate as to obtain it. Thus far all is simple and clear enough. But then Mr. Haggard subsequently informs us (Vol. iii., p. 307.) that the reason of his "being so desirous to procure this copy" was, because it was "not only bound in vellum, but was printed on that article"—that is, as I understand it, because it was *not* the copy bound by Woodfall for Junius. I am at a loss to reconcile these statements. However, as I observe by the periodicals that Mr. Haggard's first statement is getting into circulation, and that it now assumes this form —that the vellum-bound copy of Junius presented by Woodfall to Junius was sold at the Stowe sale, I think it right to state, that the Stowe copy, printed on and bound in vellum, was, as I am informed on good authority, not the edition of 1772 —not a Woodfall edition at all—but the common illustrated edition, printed more than thirty years after, by Bensley, for Vernor and Hood. V. B. J.

Sept (Vol. v., p. 277.).—Dr. Ogilvie's derivation is absurdly far-fetched. *Sept* is notoriously from the Latin *septus* or *septum*, *inclosed*, *an inclosure*, and it is applied to one kindred or family living in or round the inclosure in which they herded their cattle. See Spenser's *Ireland*; see also Cole's *Dictionary*:

"Sept, an inclosure; the multitude of the same name in Ireland."

In ancient Rome certain classes of voters were called *Septs*, from the *septa* or *inclosures* in which they were arranged. C.

Many Children (Vol. v., p. 204.).—I am indebted to the Rev. J. Sanford, formerly preacher at the Rolls chapel, for the subjoined curious statement, which you may add, if you please, to the instances of female fecundity already recorded in your pages.

The Marchese Frescobaldi, the representative of one of the most ancient Florentine families, is still possessed of a portrait of his ancestress, Dionora Salviati, wife of Bartolomeo Frescobaldi of the same house. She gave birth to fifty-two children, never less than three at a time; and there is a tradition in the family that she once had six, and that twelve were reared. The portrait was painted by the celebrated Bronzino, who died in 1570, and has recorded the remarkable circumstance in the following inscription placed under the picture, and in some degree has thus made himself responsible for the authenticity of the story:—

"Dionora Salviati moglie di Bartolomeo dei Frascobaldi, fece 52 figli, e mai meno di tre per parto, come riferesce Gio. Schenzio nei libri delle osservazioni amirabili, cioe nel libro quarto de Parto a carta 144."

Braybrooke.

Relative to extraordinary births, I may mention that within half a dozen miles of this city, and not more than six weeks since, a poor woman gave birth to four children, two of each sex, and all, with the mother, doing well. Some millions are born without such, as I may term it, a phenomenon.

In a very late Brussells paper I find it stated, that in nine years the wife of a tradesman had twenty-four children, three on each delivery,—"chose désespérante (it is added) pour le mari, qui désirait transmettre son nom, car c'étaient toutes des filles." Mercier, in his *Tableau de Paris* (1786) quotes *L'Histoire de l'Académie des Sciences* of the preceding century for a similar fact, where it is asserted that a baker's wife had twenty-one children in seven years, three at each birth, and that he had again three children at a birth by a servant maid. J. R. (Cork.)

Hog's Norton (Vol. v., p. 245.).—Your correspondent who writes from Ashby-de-la-Zouch will, it is probable, be surprised to find that *Hog's Norton* is almost in his own immediate neighbourhood. In Curtis' *Topographical History of Leicestershire* (printed, by-the-bye, at Ashby), he subjoins to the modern names of places the ancient names as found in *Domesday Book*, Inquisitiones post mortem, &c. It appears that *Norton juxta Twycross* was in other days "Nortone, Hoggenortone, Hog's Norton." There is, then, no doubt as to which of the many Nortons in England is Hog's Norton: but whether there is now, or ever was, an organ in the church; or whether a Mr. Pigge, or any number of *pigs*, played on one there, I know not. S. S. S.

Cromwell's Skull (Vol. v., p. 275.).—Your correspondent J. P., who inquires in your last respecting the identity of a certain skull with that of Oliver Cromwell, will find valuable information on the subject in an article in the fifth volume of the *Dublin Quarterly Journal of Medical Science* (1848), entitled—

"Historical Notes concerning certain Illnesses, the Death, and Dis-interment of Oliver Cromwell, by W. White Cooper, F.R.C.S."

This article is very ably written, and throws much light on a vexed question. Antiquarius.

Athenæum.

Eliza Fenning (Vol. v., pp. 105. 161.).—It is long after the "N. & Q." are published that I get sight of a number, or I should have urged (what may probably have been already done) the very great importance of obtaining from the workhouse, or wherever else in Suffolk or Essex it can be obtained, an authentication of the report by Turner, that he was the poisoner of the family in Chancery Lane, for which crime Eliza Fenning was executed. One would hope that a question of so much and such serious moment would not be

permitted to remain undetermined, if by any possibility it can be cleared up.

I well knew the medical man who attended the case, and gave evidence at the trial, — he was cruelly assailed afterwards by some who had taken a prejudice against him, and no doubt suffered in his practice in consequence. T. D. P.

Hexameter on English Counties (Vol. v., p. 227.). — The lines referred to by M. are to be found in Grey's *Memoria Technica* and Lowe's *Memories*, p. 172., and runs thus:

"Nor cum-dúr: we La-yórk: che-de-not-linc: shrop sta-le-rut norf:
Hér-wo-wa-nórtha: Bed-hunt-cámb-suff: mon-gl-óxfo-buck-hart-ess:
Som-wilt-bérk-Middlesex: corn-dev-dors-hámp-Surrey-Kent Suss."

"Such as are contiguous southward are joined, as in we la:
Such as are contiguous westward are hyphened, as che-de."

C. S. P.

Fairest Attendant of the Scottish Queen (Vol. v., p. 152.).—Your correspondent who inquires about an attendant of the Scottish queen who disappeared when she was in England, will find a notice of the same person in the appendix to Tytler's *History of Scotland*, reign of Queen Mary. There is a letter there from the English ambassador at Paris to his Court, with an account of the Queen Dowager's visit to France: he mentions that King Henry had been captivated by one of the ladies in Mary's train, who, it was reported, was with child to him. The frail fair one left with her mistress, but returned shortly thereafter. I think she must be the person referred to in the *Grey Friars' Chronicle*. J. F.

Belfast.

Ecclesiastical Geography (Vol. iv., p. 276.). — AJAX, who asks the name of some work on this subject, may perhaps find his wants supplied in *Geographia Ecclesiastica, &c.*, "Auberto Miraeo auctore." D. ROCK.

Llandudno, on the Great Orme's Head (Vol. v., pp. 175. 235.). — MR. WM. DURRANT COOPER, in "N. & Q.," has quite mistaken the subject of my inquiry. I am well aware of the cavern, or old copper mine, supposed to have been worked by the Romans; but the place I inquire about is of a different description, in every respect, and is only six feet across, and eight or ten feet high, and fitted up as a place of worship, with a font, altar, seats, &c. I hope some one who has seen it will be able yet to throw some light on the subject. L. G. T.

Lichfield.

"*Wise above that which is written*" (Vol. v., pp. 228. 260.).—Professor Scholefield, in his valuable *Hints for an improved Translation of the New Testament* (p. 64. 3rd edit.), renders the words τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν (1 Cor. iv. 6.), "not to be wise above that which is written," and supports this rendering by clear and (to my mind) satisfactory argument. C. P. PH***.

Nightingale and Thorn (Vol. iv., pp. 175. 242.; Vol. v., p. 39.).—The origin of this fancy has not yet been reached. The earliest mention of it that I have met with is by Gascoigne:

"And thus I sing with pricke against my brest,
Like Philomene . . . ."—*Steele Glas*, v. 145.

Again, in *The Spanish Tragedy:*

. . . . "Haply the gentle nightingale
Shall carol us asleep ere we be ware,
And, singing with the prickle at her breast,
Tell our delight."

And in *The Two Noble Kinsmen:*

"O for a pricke now like a nightingale,
To put my breast against."—*Act III. Sc.* 4.

C. P. PH***.

Friday at Sea (Vol. v., p. 200.).— H. M. S. "Wellesley," bearing the flag of the Earl of Dundonald, on leaving Plymouth for the West Indies, got under way on *Friday* the 24th of March, 1848; and, after she had got outside the breakwater, she was recalled by the Port-admiral, and did not leave again until the next day: it was to take in the mail-bags, but the firm belief of the men was, that the gallant admiral purposely left something behind to avoid going to sea on such an unlucky day as Friday. W. B. M.

Dee Side.

I heard it stated the other day, in conversation, that the ill-fated Amazon commenced her voyage on a Friday. Can any of your readers say with certainty if this was the fact? W. FRASER.

Latin Names of Towns (Vol. v., p. 235.).—I transcribe, for the benefit of your readers, the full title of the largest Geographical Dictionary which I know to contain the information M. asks for. Dr. William Smith's *New Dictionary of Classical Geography* may be expected to supply the desideratum, in regard to places known to the Greeks and Romans, but will not, I presume, take up all the names in Baudrand's *Dictionary*. Its title-page reads as follows:

"Novum Lexicon Geographicum, in quo universi orbis oppida, urbes, regiones, provinciæ, regna, emporia, academiæ, metropoles, flumina et maria, *antiquis et recentibus nominibus appellata*, suisque distantiis descripta, recensentur. Illud primùm in lucem edidit Philippus Ferrarius Alexandrinus, totius servorum cœtus supremus Præsul, S. T. D. atque in Ticinensi Academia publicus Metaphysices et Mathematices Professor.

"Nunc Vero

Michael Antonius Baudrand, Parisinus, prior commendatarius de roboribus, de novo mercato, et de

Gessenis, hanc ultimam editionem, ita emendavit, illustravit, dimidiâque parte auctiorem fecit, ut Novum Lexicon jure optimo dicatur.

"Accesserunt sub finem Dominici Magri, Melitensis, Theologi, Cathedr. Viterb., &c., appendices et correctiones: atque in has M. A. Baudrand notæ."

The work is very useful, but of course no longer new. It is in two thin folios, and was printed at Eisenach in MDCLXXVII., by John Peter Schmidt.

O. T. D.

Gospel Trees (Vol. ii., p. 407.; Vol. v., p. 157.).—BURIENSIS, in a recent Number, says that he has somewhere read of a tree called the "Gospel Elm." May, in his *Guide to Stratford-upon-Avon*, published about twenty years since, gives the following description of an elm, which is probably the one referred to by your correspondent. After describing the hamlet of Bishopton, he writes:

"In varying our return to Stratford, pursuing thus the path along the Henley road, we pass at the town's entrance the now decaying 'Gospel Tree,' that still indicates the boundary of the borough in this direction, towards the 'Dove house close.' In a perambulation of the boundaries, made here on the 7th of April, 1591*, this elm—judging from its now decayed and weather-beaten aspect—is the one there noted as seated on the boundary in this direction, whence the line is therein stated as continuing to 'the two elms in Evesham highway.' Such a perambulation was anciently made yearly, during Rogation week, by the clergy, magistrates, and burgesses; not omitting, for evidence' sake, the boys of the grammar school, who then doubtless received, as still is customary, some *sensitive* reminiscences of local limitation."—May's *Guide to Stratford-upon-Avon*, p. 92.

The author gives a very plausible reason for the tree's peculiar name, in the ensuing remark:

"When the bound mark was a tree, as in the present instance, a passage of Scripture was read beneath its branches, a collect was recited, and a psalm was sung. Hence its sacred designation, long retained, but now well nigh forgotten."—*Ibid.* p. 93.

SOUTHAMIENSIS.

Gospel Oaks (Vol. v., p. 209.).—Near the hamlet of Cressage, co. Salop, is a very old oak tree, under which tradition says the first missionaries of the Gospel to this land preached. The name of the hamlet, *Cressage*, is, I have been told, a contraction of *Christ's Oak*.

There is also, near Dudley, a place called *Round Oak;* and on the road between Walsall and Lichfield, near the latter, may still be seen the old *Shire Oak*.

At *Stanford's Bridge*, co. Worcester, is a place called the *Apostles' Oak;* and in the parish of *Hartlebury*, in the same county, is a tree bearing the name of the *Mitre Oak*. Both these places, and also a *Rock*, have contended for the honour of being the scene of the conference of St. Augustine and the British bishops, A.D. 603. (Nash, vol. ii. p. 399.) J. N. B.

West Bromwich.

"*He that runs may read*" (Vol. v., p. 260.).—In Cowper's *Tirocinium*, v. 80., are these lines:

"But truth, on which depends our main concern,
That 'tis our shame and misery not to learn,
Shines by the side of every path we tread
With such a lustre, *he that runs may read.*"

LOUISA JULIA NORMAN.

Wild Oats (Vol. v., p. 227.).—I think I can give a clue to the Query of BEAU NASH respecting the origin of this phrase. In Kent, if a person has been talking at random, it is not uncommon to hear it said, "you are talking *havers*," or *folly*. Now I find in an old dictionary that the word *havers* means *oats;* and therefore I conclude, that the phrase "to sow your wild oats" means nothing more than "to sow folly." RUBY.

Portrait of Mrs. Percy (Vol. v., p. 227.).—The picture of Mrs. Percy holding in her hand the scroll, mentioned by W. S. G., *is* still in the house of Ecton. I have made the inquiry from the present Mr. Isted of Ecton's sister-in-law, who lives within three miles of the place.

L. M. M. R.

Traditions of a Remote Period—The Chamberlaine Family (Vol. v., p. 77.).—As an instance of the "few links" required to connect the present time with a remote period, I may mention that a grand-aunt of mine who lived far into the year 1843, remembered perfectly her "uncle Chamberlaine,"* who was an officer in King James II.'s army, and who fought at Aughrim and at Limerick, thus connecting in her own person the days of the "Monster Meetings" with those of the Revolution of 1688. She remembered many of the old soldier's anecdotes of the stirring times in which he lived, and I now regret having been so careless as not to have taken any Note of them. He was, I believe, the last of his race. I hold his commission, signed by the celebrated Tyrconnell, and also many old deeds, some of which are prior to the reign of Richard II., and of which he was said to be very careful, though on examination they have proved to be of no value, except as antiques.

As a descendant I should be much gratified if some of your correspondents could give me any information as to the family of Chamberlaine, when they came into Ireland, and who is now the chief representative of that name? T. O'G.

Dublin.

* "Presentment" in the possession of R. Wheler, Esq.

* Her grand-uncle.

St. Bartholomew (Vol. v., p. 129.).—The parish church of Wednesbury, co. Staffordshire, is dedicated to that saint; where, in the east window, is a full-length figure: it is however of modern date.

J. N. B.

West Bromwich.

John Rogers, Protomartyr; Descendants inquired for (Vol. v., p. 247.).—The pedigree in my private collection ends thus:

"* Rev. John Rogers of Beminster, Dorsetshire, from 1796 to 1810, when he removed to Tisbury, Wiltshire, where he died in 1815, aged 57, leaving two daughters, viz.

2		1
Sarah = George Brough.	dr.	wife of George Long of Clapham Park Academy, 1846."
widow dd 7 July, 1846, æt. 39.		

E. D.

English Translation of the Canons (Vol. v., p. 246.).—The Queries of M. on this subject have arisen out of an error, which I fancy must be his own. After quoting the clause of the 36th Canon, *quodque eodem taliter uti liceat*, he says:

"The English translation, to which subscription is now made, has the following rendering of the second clause: 'And that the same may be lawfully used.' The word 'taliter' seems to be not rendered at all."

Of course I cannot tell on what authority he says this; but he is certainly wrong: for in the Oxford edition (1844) of the *Homilies and Canons* this clause stands thus: "and that it may lawfully *so* be used." And so it is printed in Hodgson's *Instructions*, p. 8., and in the Instructions to be observed by Candidates for Holy Orders in the Diocese of London: and I myself not long ago subscribed to it in this form. There is then no difference here at all; the Latin being rendered by the English, not only fully, but literally. I will only add, that the grammatical meaning of *taliter*, or *so*, appears to me in this place to be plain enough, without requiring a "theological controversy" to determine it.

F. A.

"*Arborei fœtus alibi*," *&c.* (Vol. v., pp. 58. 189.).—I am afraid I did not make myself intelligible in my former communication. Certainly W. A. C. does not understand me. The question is, are we justified in translating *alibi atque* "otherwhere than," in like manner as we translate *aliter atque* "otherwise than?" W. A. C. takes for granted that the line in question refers to only one district. But that is the very point in doubt. The "head master's" translation makes it refer to two.

W. S.

Horn-blowing (Vol. v., p. 148.).—In reference to this practice, I may state that a similar custom prevails here (Gainsborough, Lincolnshire), but on the 29th May, or "Royal Oak Day." For some days previously the boys collect all the birds' eggs they can find or purchase, and early in the morning of the 29th, they may be seen returning from the woods in crowds, with an ample supply of oak. They next procure a large quantity of flowers, with which they construct a garland in the form of a crown, the apples of the oak being all gilded, surrounded by flowers and festoons of birds' eggs. The garland is then suspended across the street, and every little urchin being provided with a horn, some the natural horn of the cow, others of tin, similar to those formerly used by the guard of the mail coaches, they keep up throughout the day a most terrible blowing of horns; the doleful noise being ill in accordance with the festivity and rejoicing which the garlands are presumed to indicate. I have been unable to learn the origin or import of this singular custom.

T. DYSON.

Gainsborough.

"*God's Love*" (Vol. v., p. 272.).—If T. S. will refer to Wood's *Athenæ Oxon.*, vol. iii. col. 698. edit. 4to., he will find an account of the author of *God's Love*. Wood records an edition of 1659. In the *Bibliotheca Anglo-Poetica*, No. 594., was one dated 1679; but I have now before me the *first*, which neither Wood nor his editor appear to have heard of. The title:

"God's Love and Man's Vnworthiness: whereunto is annexed a Discourse between the Soul and Satan. With several Divine Ejaculations. Written by John Quarles. London: Printed for John Stafford, and are to be sold at his house in S. Bride's Church-yard; and by Humphrey Moseley, at the Prince's Armes, in St. Paul's Church-yard; and John Holder, at the Blue Anchor, in the New Exchange. 1651."

Collation: the minde of the frontispiece: 8 lines verse. The frontispiece, or engraved title: *God's Loue, Man's Vnworthiness*, by Io. Qu. "Lord, what is man," &c. *Ps.* viii. 4. An engraved portrait of the author, kneeling and saying, "O giue salvation vnto Israell out of Sion!" (this unknown to Granger or Bromley: the latter records *three* other portraits of the author.) Then the title, as given before. The dedication: "To my much honoured and esteemed Friend, Edward Benlowes, Esq." To the Reader. To my Muse: "Tel me, presumptuous Muse, how dar'st thou treat." *God's Love*, &c., pp. 1. to 66. A Dialogue, &c., pp. 67. to 108. Pp. 109, 110. wanting in my copy, but probably blank, as the catch-word "Divine" agrees with "Divine Ejaculations,"

* Seventh in direct lineal male descent from the protomartyr.

which commence on p. 111. and end at p. 160., thus concluding the volume. P. B.

Plague Stones (Vol. v., p. 226.).—One of these stones is (I believe) still standing at Bury Saint Edmunds. In a paper read to the Bury and West Suffolk Arch. Inst. (vide vol. i. p. 42. of the *Society's Proceedings*) Mr. S. Tymms says:

"The small-pox has been a frequent visitor of Bury in its most terrible forms. In 1677, says Gillingwater (*Hist. Bury*, 226.), it was so prevalent that the people resorting to the market by the Rislygate Road, were accustomed to dip their money in water (tradition says vinegar) which had been placed in *the cavity of the ruined base of the boundary cross* situate at the bottom of Chalk Lane, with the view of preventing any infection being conveyed to the neighbouring towns and villages."

My attention has been frequently called to a stone of similar description standing in the parish of Stuston in this county, by the side of the Ipswich and Norwich turnpike; it is called in Kirby's *Suffolk Traveller*, 1st ed. pp. 52–3., a "Stuston Stone" and "The White Stone," and is nearly equidistant from Diss and Eye, between two and three miles. J. B. Colman.

Melody of the Dying Swan (Vol. ii., p. 476., footnote; Vol. v., p. 187.).—

"Sed neque Cygni canunt," says Leland, in his *Cygnea Cantio*, "nisi flante zephyro vento geniali quidem illo, si quicquam Æliani judicio tribuendum."

In the work itself, which is a poetical panegyric on King Henry VIII., the following lines occur:

"Strepitum dedit sonorum
Cygnorum niveus chorus canentûm,
Concussis alacri vigore pennis.
Applausus placuit mihi canorus."

The last line, however, seems only to apply to the applauding sound of the wings, and not to intimate that any music was produced by them.
C. I. R.

Cimmerii (Vol. v., p. 188.).—The belief that the Cymry are descended from Gomer can prove very little as to the restlessness of those who hold it; and if it is making progress, the opinion must be supported by probability: consequently a mere denial will not dispel the illusion. Authors quite as remarkable for their matter-of-fact opinions as A. N. may be, have not rejected the connexion of the Cymry with Gomer. For instance, Volney, in his attacks on Scripture history, when examining Gen. x. on Gomer, adopts an argument in support of this paternity, though not in its Biblical sense, viewing Gomer as a chief. As it is not an unusual circumstance for a nation to adopt the name of its patriarch or founder (and on this point I would refer to a note to Gibbon's *Decline*, chap. lxiv.), I trust I shall be excused for believing myself descended from Gomer, until decided evidence is adduced that I am not.

Pompeius Festus I am unacquainted with; but on consulting Plutarch, in Mario, the following contradictory statements may be seen: "The Germans called banditti *Cimbri*;" and, "Hence, therefore, these barbarians who came into Italy first issued; being anciently called *Cimmerii*, and afterwards *Cimbri*, and the appellation was *not at all from their manners*."

That the old Germans may have called robbers *Cimbri*, does not prove that word implies *robbers*, or anything of the kind; but it indicates that the intrusion of the old Germans on the lands of the Cimbri caused the invaded to make reprisals on the invaders; and then the injured Germans connected or identified the Cimbrian name with that of enemy or robber. Gomer.

Stoke (Vol. v., pp. 106. 161. 213.).—I think that the towns and parishes of *Tawstock*, *Culmstock*, *Tavistock*, *Plymstock*, *Stockton on Tees*, *Severn Stoke*, *Stoke in Teignhead*, *Stoke on Tern*, *Stoke on Trent*, must have received their names from a *stockade* of some kind *in* the rivers near which they are situated. There is at a ford across the river Severn, about half a mile from Welsh Pool, a weir made of stakes and brushwood erected a few yards above the ford, for the sole purpose of diminishing the force of the current, and spreading the water into a stream of an uniform depth. I conjecture that in ancient times the fords of our larger rivers were kept in a passable state during the winter season by weirs of this description, and that there were fords in the rivers at the places above mentioned. There is near Nuneaton the chapelry of *Stock in Ford*, but I am not sufficiently acquainted with that place to be able to conjecture from what circumstance it may have derived its name. I infer that one meaning of the word *stoke* is *wood* of any kind, from the fact that the opening through which coals are introduced under the larger boilers in our houses is called a *stoke-hole*, from the wood formerly used for fuel. S. S. S. (2).

King's College Chapel Windows (Vol. v., p. 276.).—See Blomefield's *History of Norfolk*, vol. i. p. 406., and vol. ii. p. 388. At the latter reference, under the head of Richard Nykke or Nix, Bishop of Norwich, 1500, occurs this passage: "This bishop incurred a premunire for extending his jurisdiction over the Mayor of Thetford, and was fined for it. With part of the fine, it is said, the beautiful windows in King's College Chapel, Cambridge, were purchased." The statement is given at greater length at the first of the above-quoted references. I never heard of the story before I met with it in Blomefield. T. H. L.

Mr. Blomefield, referring to Richard Nykke, Bishop of Norwich (1500—1535), says he incurred

a premunire for extending his jurisdiction over the Mayor of Thetford, "and was fined for it, with part of which fine *'tis said* the beautiful painted glass windows in King's College Chapel at Cambridge were purchased."—*Hist. of Norfolk*, 8vo. edit., ii. 52.; iii. 546.

There is good foundation for the statement that this bishop "was condemned in the premunire" (Coke's *Reports*, xii. 40, 41.); but I question if there be authentic evidence that he "redeemed the punishment of that offence by the glasing of the King's College Chappell windows in Cambridge." Bishop Nykke is no doubt the prelate to whom Ferne alludes. C. H. COOPER.

Cambridge.

Quotation Wanted (Vol. v., p. 228.).—"*Cujus vita despicitur*," &c., is from S. Gregor. *Magn. Homil.* xii. *in Evangelia*, § 1. J. C. R.

The Great Bowyer Bible (Vol. v., p. 248.).—J. S. is informed that this illustrated Bible is now in the hands of Messrs. Puttick and Simpson, and may be seen at their sale-rooms in Piccadilly.

F. S. Q.

Showing the White Feather (Vol. v., p. 274.).—The white feather is the sign of the cross-bred bird; you will never see one in my tail.

GAMECOCK.

John Lord Berkeley (Vol. v., p. 275.) never was Bishop of Ely. John Lord Berkeley of Stratton, the second son of John Berkeley, was a British admiral; he died on the 27th of July, 1696-7, not more than thirty-four years of age, during eight of which he had filled the office of admiral. See Rose's *Biographical Dictionary*. TYRO.

Dublin.

History of Commerce (Vol. v., p. 276.).—C. I. P. will, I think, find much of the information required in David Macpherson's *Annals of Commerce*, London, 1805, 4 vols. 4to. particularly in vols. iii. and iv.; also in *The History of European Commerce with India*, by the same author, London 1812, 4to. Neither of them is entered in the Bodleian Catalogue. C. I. R.

Game of Curling (Vol. v., p. 13.).—The third volume of Tytler's *Lives of Scottish Worthies* (No. 37. of the *Family Library*) contains a series of antiquarian illustrations, of which the last is devoted to "Ancient Scottish Games and Amusements." The author refers particularly to the MS. accounts of the Lord High Treasurer during the reign of King James IV. (1488—1513), in which, however, there appears to be no notice of the "roaring game." The origin of this favourite amusement is certainly involved in mystery, and I have repeatedly failed in my endeavours to ascertain the meaning of the name by which the game is known. On consulting the abridgment of Jamieson's *Dictionary* for the derivation, I find the following:—

"Perhaps from Teut. *krollen*, *krull-en*, sinuare, flectere, whence E. *curl*; as the great art of the game is to make the stones bend or curve in towards the mark, when it is so blocked up that they cannot be directed in a straight line."

E. N.

Ancient Trees (Vol. iv., pp. 401. &c.).—Notwithstanding the assertion of Dr. Johnson, many fine specimens of timber have long existed to the north of the Tweed. At p. 20. of the *Edinburgh Antiquarian Magazine* (Edin. 1848) will be found a "List of Scottish Trees, of remarkable magnitude, as they existed in 1812," including numerous examples of the oak, larch, ash, elm, beech, silver fir, Scots fir, sycamore, chesnut, black poplar, and yew. One of the largest in the catalogue is the great yew at Fortingal, in Perthshire, measured by the Hon. Judge Barrington in 1768, when its circumference was no less than fifty-two feet. E. N.

Paring the Nails, &c. (Vol. v., pp. 142. &c.).—"Now no superfluity of our food, or in general no excrementitious substance, is looked upon by them (the Egyptian priests) as pure and clean; such, however, are all kinds of wool and down, our hair and our nails. It would be the highest absurdity therefore for those who, whilst they are in a course of purification, are at so much pains to take off the hair from every part of their own bodies, at the same time to cloath themselves with that of other animals. So when we are told by Hesiod 'not to pare our nails, whilst we are present at the festivals of the Gods,' we ought so to understand him as if he designed hereby to inculcate that purity with which we ought to come prepared, before we enter upon any religious duty, that we have not to make ourselves clean, whilst we ought to be occupied in attending to the solemnity itself."—Plutarch's Treatise of *Isis and Osiris*, translated by Squire, p. 5. 1744.

This note will show the great antiquity of these nail-paring and hair-cutting superstitions. What is there does not come from Egypt?

A. HOLT WHITE.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

POPE'S WORKS, BY WARTON, 1797. Vol. IV.
ROSCOE'S NOVELIST'S LIBRARY.—TRISTRAM SHANDY. Vol. II.
LINGARD'S HISTORY OF ENGLAND. 4to. edit. Vol. VII.
LEBEUF, TRAITE HISTORIQUE SUR LE CHANT ECCLESIASTIQUE.
NOTES AND QUERIES. No. 19.
EDWIN AND EMMA. Tayler, 1776.
GEMMÆ ET SCULPTURÆ ANTIQUÆ DEPICTÆ IN LATINUM VERSÆ, per Jac. Gronovium. Amstelodami, 1685.
MASSARII ANNOTATIONES IN NONUM PLINII HISTORIÆ NATURALIS LIBRUM. Basileæ, 1537.
SWALBACI DISSERTATIO DE CICONIIS, &c. Spiræ, 1630.
SYNTAGMA HERBARUM ENCOMIASTICUM, ABR. ORTELIO INSCRIPTUM. Ex officina Plantin. 1614.
TYRWHITT, THO. CONJECTURÆ IN STRABONEM. London, 1783.
CRAKANTHORP'S DEFENCE OF JUSTINIAN THE EMPEROR AGAINST CARDINAL BARONIUS. London, 1616.

HALLERI (A.) ELEMENTA PHYSIOLOGIÆ CORPORIS HUMANI. 8 Vols. 4to. Lausannæ and Lugd. Batav. 1757-66. Vol. III.

RACCOLTA DI OPUSCULI SCIENTIFICI, &c., dal Padre Calogera. Venezia, 1728-57.

THE WHOLE DUTY OF A CHRISTIAN, by Way of Question and Answer: designed for the Use of Charity Schools. By Robert Nelson, 1718.

QUARTERLY REVIEW. Nos. 153. to 166., both inclusive.

BELL'S FUGITIVE POETRY COLLECTION. Vols. X. and XVI. 12mo. 1790.

THE CRITIC, London Literary Journal. First 6 Nos. for 1851.

VOLTAIRE, ŒUVRES COMPLETES DE. AUX Deux-Ponts. Chez Sanson et Compagnie. Vols. I. & II. 1791-2.

SCOTT'S CONTINUATION OF MILNER'S CHURCH HISTORY. Part II. of Vol. II. 8vo.

SPECTATOR. No. 1223. Dec. 6, 1851.

EDWIN AND EMMA. Taylor, 1776.

ANNUAL REGISTER, from 1816 inclusive to the present time.

MEDICO-CHIRURGICAL TRANSACTIONS. From Part II. of Vol. XI. March, 1819; and also from Vol. XXX.

THE CODE MATRIMONIAL. Paris, 1770.

PRO MATRIMONIO PRINCIPIS CUM DEFUNCTÆ UXORIS SORORE CONTRAOTO RESPONSUM JURIS, COLLEGII JURISCONSULTORUM IN ACADEMIÂ RINTELENSI. Published about 1655.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

We are this week compelled to omit our usual Notices of Books, &c.

Among other interesting communications which we are this week compelled to postpone from want of room, is one of great interest from the KNIGHT OF KERRY, *on the portrait in his possession of the Old Countess of Desmond; one by* LORD BRAYBROOKE *on the celebrated interview between Bonaparte and Lord Whitworth; and Archbishop Laud's Notes on Prynne's Breviate.*

REPLIES RECEIVED. —*Epitaph on Voltaire — Meaning of Blaen — Music by Handel — Plague Stones — George Trout — Title of Reverend — King's College Chapel — Cromwell's Skull — Song of "Miss Bailey" — Macaronic Poetry — Story of Ginevra — Sir E. Seaward's Narrative — Arms of Manchester — Fern Seed, &c.— "Man proposes," &c. —Mispronounced Names of Places — Palace of Lucifer — Alectenegate — Bigot — White Feather — Ballad of Lord Delamere — Old Scots March — Maps of Africa — St. Paul and the Heathen Writers — "Wise above that which is written" — Paring the Nails — Rev. John Paget — History of Commerce — London Street Characters — Great Bowyer Bible — Wiclif, Orthography of — Ancient Trees — Game of Curling — Family Likenesses — English Translation of the Canons — Quotations wanted — Ecclesiastical Geography.*

H. T. H. *Queries respecting Irish Antiquities are quite within the province of* "N. & Q."

MAY MARRIAGES. CONSTANT READER *is referred to our* Second Volume, p. 52., *for an answer to his Query upon this subject.*

COMBE'S WORKS. *We have received an obliging Note from* MR. COLE, *in which he informs us that the List of Combe's Works referred to in* The Athenæum *and* "N. & Q." (Vol. v., p. 194.), *has been placed by him at the service of the* Gentleman's Magazine, *and will probably appear in the April Number of that Journal.*

MONASTIC ESTABLISHMENTS IN SCOTLAND. CEYREP *will feel obliged by the transcript of the List of these Establishments contained in Cardonnel, so kindly offered by* M. S. *at* p. 189.

H. W. *The proper line is —*

"When Greeks join Greeks then is the tug of war."

It is from Lee's Alexander the Great.

E. N. *The Epigram beginning "Cum sapiente Pius" has already appeared in our columns. See* Vol. ii., p. 461.

C. W. G. *and* W. COLLYNS. *The communications sent to us for these gentlemen have been duly forwarded.*

F. CROSSLEY. *Will this correspondent say how we may forward a letter to him?*

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Notes.

BONAPARTE AND LORD WHITWORTH.

The Rev. J. Sanford has authorised me to place the following letter in your hands, in order that you may print it in "N. & Q." should it appear to be of sufficient interest. BRAYBROOKE.

"I send you an account of the very memorable scene which occurred at Madame Bonaparte's drawing-room on the 13th of March, 1803. I believe I am the only living witness, as those who were near the person of Lord Whitworth were members of the corps diplomatique, Cobenzel, Marcoff, Lucchesini, all dead. Many years after I became intimately acquainted with the Marchese Lucchesini at Florence, when I had an opportunity of referring to that remarkable conversation.

"It was announced that Madame Bonaparte was to receive on the following Sunday, and it was reported that she was to have maids of honour for the first time; a little curiosity was excited on this score. The apartment of Madame B. was on the opposite side of the Tuilleries in which Bonaparte held his levees. I was acquainted with Lord Whitworth, who told me to place myself near to him, in order to afford facility for presentation, as Madame B. would occupy an arm-chair to which he pointed, and on each side of which were two tabourets. As all foreigners had been presented to General B. at his levee, his presence was not expected. The rooms, two in number, were not very large; the ladies were seated round the rooms in arm-chairs: a passage was left, I suppose, for Madame B. to pass without obstacle. When the door of the adjoining room was opened, instead of Madame B. the First Consul entered; and as Lord Whitworth was the first ambassador he encountered, he addressed him by enquiring about the Duchess of Dorset's health, she being absent from a cold. He then observed that we had had fifteen years' war; Lord W. smiled very courteously, and said it was fifteen years too much. We shall probably, replied General B., have fifteen years more: and if so, England will have to answer for it to all Europe, and to God and man. He then enquired where the armaments in Holland were going on, for he knew of none. Then for a mo-

ment he quitted Lord W. and passed all the ladies' addressing Mrs. Greathead only, though the Duchess of Gordon and her daughter, Lady Georgina, were present. After speaking to several officers in the centre of the room, which was crowded, he returned to Lord W. and asked why Malta was not given up. Lord W. then looked more serious, and said he had no doubt that Malta would be given up when the other articles of the treaty were complied with. General B. then left the room, and Madame B. immediately entered. As soon as the drawing-room was over, I observed to Lord W. that it was the first cabinet council I had ever witnessed; he laughingly answered, by far the most numerously attended. Lord W. then addressed the American Minister, who was very deaf, and repeated what had passed, and I perceived that he was very much offended at what had occurred. In justice to the First Consul, I must say that the impropriety consisted in the unfitness of the place for such a subject; the tone of his voice was not raised, as was said at the time. He spoke in the same tone as when he enquired for the Duchess of Dorset."

NOTES ON PRYNNE'S BREVIATE, BY ARCHBISHOP LAUD.

I have two Queries to propose; but before I can do so effectually, it is necessary to enter into an explanation and statement of facts, which may be considered as Notes conveying information which will, I anticipate, prove new and interesting to many readers of "N. & Q."

On the 2nd of September, 1644, Archbishop Laud, then a man of more than threescore years and ten, but still with intellect vigorous, active, and unimpaired by age or trouble, appeared at the bar of the House of Lords, to recapitulate in one address the various points of his defence, which had been made at intervals during the six months previous, as the trial had gone on, from time to time, since the 12th of the preceding March. On coming to the bar, he was for the moment staggered by seeing, in the hands of each of his judges, a blue book, containing, as he had just learnt, great part of his own most secret memoranda and most private thoughts, extracted by the bitterest of his opponents out of his Diary and MS. book of devotions. This was Prynne's *Breviate of the Life of William Laud, Archbishop of Canterbury; extracted (for the most part)* verbatim *out of his own Diary, and other writings, under his own hand.*

"So soon as I came to the bar," (this is his own account,) "I saw every Lord present with a new thin book in folio, in a blue coat. I heard that morning that Mr. Pryn had printed my Diary, and published it to the world, to disgrace me. Some notes of his own are made upon it. The first and the last are two desperate untruths, beside some others. This was the book then in the Lords' hands, and I assure myself, that time picked for it, that the sight of it might damp me, and disinable me to speak. I confess I was a little troubled at it. But after I had gathered up myself, and looked up to God, I went on to the business of the day, and thus I spake."—*History of Troubles and Trial*, c. xlii. pp. 411, 412.

In his defence he turned this circumstance, and the use previously made of his Diary and Devotions during the course of his trial, very happily to account. After speaking of the means which had been used to frame the charges against him, how he had been "sifted to the very bran," he says:

"My very pockets searched; and my Diary, nay, my very Prayer Book taken from me, and after used against me; and that, in some cases, not to prove, but to make a charge. Yet I am thus far glad, even for this sad accident. For by my Diary your Lordships have seen the passages of my life; and by my Prayer Book, the greatest secrets between God and my soul: so that you may be sure you have me at the very bottom. Yet, blessed be God, no disloyalty is found in the one; no Popery in the other."—*Ibid.* c. xliii. p. 413.

The recapitulation over, the Archbishop was remanded to the Tower, and prosecuted the work on which he had been long engaged, *The History of his Troubles and Tryal:* intending, when that was finished, to publish a reply to this *Breviate.* His words are:

"For this *Breviate* of his, if God lend me life and strength to end this (the History) first, I shall discover to the world the base and malitious slanders with which it is fraught."—*Ibid.* c. xx. p. 254.

His life was not spared to do more than carry on that History to the day preceding the passing of the bill of attainder by the Lords, three months after the publication of the *Breviate.* Thus it ends:

"And thus far had I proceeded in this sad history by Jan. 3, 1644–45. The rest shall follow as it comes to my knowledge."—*Ibid.* c. xlvi. p. 443.

Wharton adds this note:

"Next day the Archbishop, receiving the news that the bill of attainder had passed the House of Lords, broke off his history, and prepared himself for death."

He was beheaded the 10th day of the same month, January 1645.

The information I have to communicate, after this long preface, is, that a copy of this book of Prynne's, with marginal notes by the Archbishop, made apparently in preparation for the answer which he contemplated, is still extant; and I shall be thankful to any of your readers who can give any further information on the subject.

In this copy the notes are only a transcript from those made by the Archbishop; and partly, perhaps, owing to the narrow margin of Prynne's book, we have to regret that they are not more

copious; but, such as they are, they are of value, as throwing new light on some points of history; and they appear not to have been known to any of the biographers of Laud, or to those who, as Archbishop Sancroft and Wharton, sought most carefully after his literary remains.

The volume of which I speak is the property of an Institution at Warrington, "The Warrington Museum and Library," to which it was presented by Mr. Crosfield, of Fir Grove, Latchford, at the time of the library being established, in 1848, having been bought by his father at a book-stall in Manchester some years previously.

A transcript of the notes is now before me; which the Committee of the Museum have, with great liberality, allowed to be made for the edition of the Archbishop's works now publishing in *The Anglo-Catholic Library*. The readiness which they have shown to impart the benefit of their collection, and the kindness with which the Hon. Secretary, Mr. Marsh, has given a full and accurate account of the MS. information, and himself transcribed the notes, deserve the most public acknowledgment.

That the notes in this volume are not written by the Archbishop is proved decisively, not only by the handwriting, but by the following note on Prynne's translation of the *Diary*, at p. 9. last line,—"I, whiles others were absent, held the cup to him," on which the following is the note:—

"In y^t^ Breviate in which y^e^ Archbp. has made [his notes], 'tis printed city, and in this place he has [written] 'In my diary 'tis calicem. Note that . . . . '"

Owing to the edge of the paper being worn, some parts of the note are lost; they have been conjecturally filled up by the words in brackets.

On the title-page is written, in a hand cotemporary with the transcript:

"Memorand. Mr. Prynn presented this worke of his to the Lds. Sep. 2nd, 1644, y^e^ same day that y^e^ poor Archbp. was to make his recapitulation, divers Lords holding it in their hands all the while, &c."

And beneath this, apparently in the same hand, is written:

"This I suppose was written by Mr. Dell, secretary to Archbp."

It is inferred that this memorandum had been made by Mr. Dell on the Archbishop's copy, and transcribed together with the notes.

Now the Queries I have to make are these three:

1. Whether any copies of Prynne's *Breviate* are extant, having, in the last line of the ninth page cited above, the misprint *city* for *cup*?*

2. Whether any information can be given which may lead to the discovery of the copy containing the original notes of the Archbishop, of which the Warrington copy is a transcript?

3. Whether any allusion to the fact of the Archbishop having made such notes is made by any cotemporary writer? Antony Wood, Wharton, and Heylin do not mention it.

In respect to the second Query, I presume to ask every one who has access to a copy of Prynne's *Breviate* to look into it, and see whether it contains MS. marginal notes. I do so, because in so many cases copies of works stand in their places in libraries unopened, and with contents unknown; the knowledge of their special value having perhaps been possessed by some curious collector or librarian, but not being noted down, having died with him: and the owner of the volume, should it be found, will receive his reward in the consciousness of possessing a treasure, such as it is, which before he knew not of—some of the last writing of a great man, imprisoned and anticipating death, who was engaged in vindicating himself from misrepresentation and calumnies, part of which had adhered to his memory till these notes came to light.

For the identification of that volume, should it be found, and for the information of your readers, I will transcribe the first paragraph of the *Breviate*, with the Archbishop's *marginalia*:

"Hee was borne at *Redding* in *Barkshire*, *October* 7, 1573, of poore (a) and obscure (b) parents, in a cottage (c), just over against the (d) Cage: which Cage since his comming to the Archbishoprick of *Canterbury*, upon complaint of Master *Elveston* (that it was a dishonour the Cage should be suffered to stand so neare the house, where so great a royall Favourite and Prelate had his birth) was removed to some other place; and the cottage (e) pulled downe, and new-built by the Bishop."

(a) "All this, if true, is no fault of mine."

(b) "My father had born all offices in y^e^ town save y^e^ mayoralty."

(c) "The howsing wh^ch^ my father dwelt in is rented at this day at thirty-three pounds a year."

(d) "The Cage stood two streets off from my father's house all his life time, and divers years after, as many yet living know. By whom it was remov'd into y^t^ street, and why out again, I know not."

(e) "No one stick of y^e^ cottage was pulled down by me."

The passage which concludes the notes on p. 35. is unfortunately maimed by the wearing away of the edges of the leaves; it is as follows:—

. . . . . "And as I hope for comfort in my Saviour this is true . . . . . uncharitable conclusion, my life is in y^e^ hands of God . . . . . blessed be His name. But let not Mr. Pryn call for Blood . . . . . ."

It should be added that the volume has been formerly in the hands of some one who took an interest in the Archbishop's history, as a few notes

[* It is clear there have been two editions of Prynne's *Breviate*, both printed in the year 1644. The copy in the King's Library, at the British Museum, contains the misprinted word *city*, but is corrected in the Errata, at the bottom of p. 35.; whereas the copy in the Grenville Library has it correctly printed *cup*, and the list of Errata is omitted.—Ed.]

in a handwriting of the last century are inserted on slips in various parts of the volume, chiefly passages from the *Diary* "maliciously omitted by Prynne."

The writer of this notice has not the means of identifying the hand by which these more recent notes, or the transcript of those of the Archbishop, were written; but will take this occasion of suggesting what has often appeared to him a great desideratum in literature—that is, a collection of facsimiles of the autographs of distinguished people, whether literary or public characters; not merely their signatures, which are found in existing collections of autography, but passages sufficiently long to aid in identifying their ordinary writing, and, if possible, taken from writing made at different periods of their lives. With the improvements of mechanical skill which we enjoy, such works might be afforded at a much cheaper rate than formerly, and would, it is conceived, command a remunerating sale.

It remains only to add, that information on the points about which inquiry is made may be communicated through the medium of the "N. & Q.," or by letter to the Rev. James Bliss, Ogborne St. Andrew, near Marlborough, who is engaged in editing the works of Archbishop Laud; and who would be glad to receive any information with respect to unpublished letters or papers of the Archbishop.

C. R. O.

EPITAPH ON VOLTAIRE.

I send you two versions of the epitaph on Voltaire given in Vol. iv., p. 73., not for their intrinsic merit, but as illustrations of a curious physiological trait, as to the nature and power, or powerlessness, of memory:

> "Plus bel esprit que grand génie,
> Sans loi, sans mœurs, et sans vertu,
> Il est mort, comme il a vécu,
> Couvert de gloire et d'infamie."

Version No. 1.:

> "With far less intellect than wit,
> Lawless, immoral, and debased;
> His life and death each other fit,
> At once applauded and disgraced."

Version No. 2.:

> "Much more a wit, than man of mind;
> Alike to law, truth, morals blind!
> Consistent as he lived he died,
> His age's scandal, and its pride."

These are not offered as competing in excellence, for they are both the productions of the same mind, but for the purpose of recording the following remarkable fact respecting their composition. No. 2. was written down immediately on reading your Number in July last (1851); having composed it, I took from my library shelf Lord Brougham's *Life of Voltaire*, in which I knew the lines were, for the purpose of pencilling in my rendering of them. You may conceive my surprise at finding already there the version No. 1. with the date 1848, which I had made in that year, but of which I had so totally lost all remembrance, that not a single turn of thought or expression in one resembles the other. I perfectly remember the mental process of hammering out No. 2., and can confidently affirm that, during the time, no recollection whatever of No. 1., or anything about it, ever crossed my thought. I fear such a total obliteration is a token of failure in a faculty once powerful and accurate, but, perhaps, unduly tasked; yet I offer it to be recorded as a singular fact connected with this wonderful function of mind.

A. B. R.

Belmont.

THE MILLER'S MELODY, FRAGMENT OF AN OLD BALLAD.

When I was a good little boy, I was a favourite visitor to an old maiden lady, whose memory retained such a store of old ballads and folk-lore as would be a treasure to many a reader of "N. & Q." were she still living and able to communicate. One ballad, parts of which, as well as the tune, still haunt my memory, I have tried to recover in its integrity but in vain; and of all the little wearers of frocks and pinafores, who had the privilege of occasionally assembling round the dear old lady's teatable, and for whose amusement she was wont to sing it, I fear I am the sole survivor. The associations connected with this song may perhaps have invested it with an undue degree of interest to me, but I think it sufficiently curious to desire to insert as much as I can remember of it in "N. & Q." in the hope that some of your correspondents may be able to supply the deficiencies. I wish I could at the same time convey an idea of the air. It began in a slow quaint strain, with these words: —

> "Oh! was it eke a pheasant cock,
> Or eke a pheasant hen,
> Or was it the bodye of a faire ladye
> Come swimming down the stream?
> Oh! it was not a pheasant cock,
> Nor eke a pheasant hen,
> But it was the bodye of a faire ladye,
> Came swimming down the stream."

For the next two verses I am at fault, but their purport was that the body "stopped hard by a miller's mill," and that this "miller chanced to come by," and took it out of the water "to make a melodye."

My venerable friend's tune here became a more lively one, and the time quicker; but I can only recollect a few of the couplets, and those not cor-

rectly, nor in order of sequence, in which the transformation of the lady into a viol is described:

"And what did he do with her fair bodye?
Fal the lal the lal laral lody.
He made it a case for his melodye,
Fal, &c.
And what did he do with her legs so strong?
Fal, &c.
He made them a stand for his violon,
Fal, &c.
And what did he do with her hair so fine?
Fal, &c.
He made of it strings for his violine,
Fal, &c.
And what did he do with her arms so long?
Fal, &c.
He made them bows for his violon,
Fal, &c.
And what did he do with her nose so thin?
Fal, &c.
He made it a bridge for his violin,
Fal, &c.
And what did he do with her eyes so bright?
Fal, &c.
He made them spectacles to put to his sight,
Fal, &c.
And what did he do with her petty toes?
Fal, &c.
He made them a nosegay to put to his nose,
Fal, &c."

G. A. C.

Minor Notes.

Doctor Johnson a Prophet. — Can any of your readers inform me where the following anecdote is recorded? It bears the mark of authenticity, and if so adds, to the extraordinary gifts of the great moralist, that of prophecy; be it observed, however, that the prognostication is founded on a deduction of science. As the Doctor was one evening leaning out of the window of his house in Bolt Court, Fleet Street, he observed the parish lamplighter nimbly ascend a ladder for the purpose of lighting one of the old glimmering oil lamps which only served to make "darkness visible." The man had scarcely descended the ladder half way, when he discovered that the flame had expired; quickly returning he lifted the cover partially, and thrusting the end of his torch beneath it, the flame was instantly communicated to the wick by the thick vapour which issued from it.

"Ah!" exclaimed the Doctor, after a pause, and giving utterance to his thoughts, "Ah! one of these days the streets of London will be lighted by smoke!" It is needless to add that in the succeeding century the prediction was verified.

M. W. B.

Coleridge and Plato. — Without becoming "a piddler in minute plagiarisms" (as Gifford called Warton), I think the following coincidence worth noting. S. T. Coleridge, in his "Lines on an Autumnal Evening," has these lines:

"On seraph wing I'd float a dream by night,
To soothe my love with shadows of delight;
Or soar aloft to be the spangled skies.
And gaze upon her with a thousand eyes."

Plato had written ("To Stella," in *Anthol. Palat.*):

Ἀστέρας εἰσαθρεῖς Ἀστὴρ ἐμός· εἴθε γενοίμην
Οὐρανὸς ὡς μυρίοις ὄμμασιν εἴς σε βλέπω.

I cannot withhold Shelley's exquisite version:

"Fair star of life and love, my soul's delight!
Why lookest thou on the crystalline skies?
O that my spirit were yon heaven of night,
Which gazes on thee with its thousand eyes!"

Revolt of Islam, c. ix. st. 36.

Dr. Wellesley's *Anthologia Polyglotta* contains several versions of Plato's lines. There is also one by Swynfen Jervis, in Lewis's *Biographical History of Philosophy*, s. v. Plato. C. P. Ph***.

Epitaph in St. Giles' Church, Norwich.—

"Elizabetha Bedingfield,
Sorori Francisce Sve
S. R. Q. P.
"My name speaks what I was, and am, and have,
A Bedding field, a piece of earth, a grave,
Where I expect, untill my soule shall bring
Unto the field an everlasting spring;
For rayse and rayse out of the earth and slime,
God did the first, and will the second time.
Obiit Die 10 Maii 1637."

The above epitaph is curious; but what is the meaning of the letters "S. R. Q. P.?" Nedlam.

Hair in Seals.—Stillingfleet, referring to a MS. author, who wrote a chronicle of St. Augustine's, says:

"He observes one particular custom of the Normans, *that they were wont to put some of the hair of their heads or beards into the wax of their seals:* I suppose rather to be kept as monuments than as adding any strength or weight to their charters. So he observes, *that some of the hair of William, Earl of Warren, was in his time kept in the Priory of Lewis.*" — *Orig. Brit.*, chap. 1., *Works*, Lond. 1710, tom. iii. p. 13.

J. Sansom.

To "eliminate." — The meaning of this word, according both to its etymology and its usage in the Latin authors, is quite clear; it is to "turn out of doors." Figuratively, it has been used by mathematicians to denote the process by which all incidental matters are gradually thrown out of an equation to be solved, &c., so that only its essential conditions at last remain. Of late, however, I have observed it used not of the *act* of elimination, but of the *result*; a sense quite foreign to its true meaning, and producing great ambiguity. Thus, in a recent Discourse, the object of biblical exegesis is declared to be "the *elimination* of the state-

ments of the Bible respecting doctrine;" the author evidently meaning, not what his words imply,—to get rid of the statements of the Bible,—though that has been sometimes the problem of exegesis, but to present the doctrinal result in a clear form, and detached from everything else.

A Precisian.

Queries.

ALGERNON SYDNEY.

In no way, perhaps, has "N. & Q." been so useful to the literary public as in making itself the ready means of concentrating on any given point the various readings of many persons; unless, indeed, it should be considered more useful to have proved how courteous, how willing to oblige — even at some personal sacrifices — men of reading are in this day and generation. The information recently sent from so many quarters in relation to General Wolfe is a good example of what may be done in other cases; that about Sterne in Paris is another. The latter instance suggests to me a way in which some of your correspondents, whose private communications I have had to acknowledge in reference to other inquiries, might do me a real service at no great inconvenience perhaps to themselves.

I am collecting materials for a volume on Algernon Sydney. A great part of this illustrious patriot's life was spent abroad; in many parts of the continent, France, Holland, Denmark, Italy, Germany, &c. This part of his history has been so far veiled in considerable obscurity, and incidents of it misrepresented. Some better knowledge of it than we now possess, must be, I think, recoverable. A man of Sydney's birth, active temperament, and distinguished abilities, must have been spoken of in many letters and memoirs of that time. No doubt anecdotes and traits of character may be found in cotemporary French, Italian, German, and Scandinavian literature.

But with a library so vast to examine, no single man could ever feel sure that nothing was overlooked. Other explorers, working for themselves, may have hit upon statements or anecdotes of the greatest value to me. May I ask any such to oblige me by references to any works in which the information that I seek is to be found; sent either to "N. & Q.," or to my address as under?

Hepworth Dixon.

84. St. John's Wood Terrace.

OLD IRISH TALES.

A black-letter duodecimo, printed in London in 1584, under the anomalous title of *Beware the Cat*, was advertised for sale in one of Thorpe's Catalogues a few years back, at a price of seven guineas. The copy was believed to be unique; it had been in the libraries of several book collectors, and among others of Mr. Heber, who considered it the most curious volume illustrative of the times, in all his vast collection. It appears, by the short abstract of contents, that the book contains some curious notices of Ireland and Irishmen; an "account" is given "of the civil wars in Ireland, by Mackmorro, and all the rest of the wild Irish lords." This hero was probably Art Kavanagh, "the Mac-Morrogh" (the hereditary title of the chief of the Leinster septs) whose rebellions were, on two occasions, the cause of Richard II.'s two great expeditions to Ireland. Then follows the tale of "Fitz-Harris and the Prior of Tintern Abbey." Fitz-Harris, or Fitz-Henry, was an Anglo-Irish baron, who resided in the south of the county of Wexford, in the neighbourhood of a convent, which having been founded by Marshal, Earl of Pembroke, and supplied with monks from Tintern in Monmouthshire, was named after the parent monastery. The Fitz-Harris's are said to have descended from Meyler Fitz-Henry, the "indomitor totius gentis Hiberniæ," but they became, to quote Spenser's adage current of the Anglo-Irish of his day,

"As Irish as O'Hanlan's breech;"

they "matched with the Kavanaghs of Carlow, and held with them," and thus became involved in the interminable feuds of the native tribes, and, like them, they left their estates to their bastards.

"The fashion of the Irish wars at that time" is there described, but probably not more graphically than in Derrick's quaint doggrel verses. "The Irish Churle's Tale" is next told; the churl was the husbandman, the "Protectionist" of the day, who doubtless could tell many piteous tales of oppression, rapine, and ravishment, whose only hope of protection lay in acting as a sort of sponge to some "wild lord" (who would guard him from being plundered by others, that he might himself devour his substance), and whose "tenant-right" cry of that day was "spend me, but defend me."

The volume affirms that "the wild Irishmen were better than we in reverencing their religion:" the verb is used in the preterimperfect tense. "The old Irish diet was to dine at night;" this is even a stranger assertion. Higden, in his *Polychronicon*, declares of the Irish clergy,

"They ben chaste, and sayen many prayers, and done great abstinence a-day, and drinketh all night."

That glorious *chanson à boire*, commencing

"I cannot eat but little meat,
My stomach is not good;
But I do think that I can drink
With him that wears a hood!"

must have been composed in Ireland. If the old black-letter book had said that the Irish *got their dinner* at night, it would have been nearer the

truth, for the larders of the Milesian chiefs in the neighbourhood of the English pale were often supplied by the nocturnal marauds of their cattle-lifters. However, I see that Stanihurst writes that the Irish dined in winter *before* day, and in summer about the seventh hour.

Can any of your readers say in whose possession this book is now? I was informed that it was purchased by a dignitary of Cambridge University. H. F. H.

Wexford.

POLITICAL PAMPHLETS.

The loan of the following works is much desired by a gentleman who has in vain tried to find them in the British Museum, or to purchase them. They belong to a class of books which being of little money-value are generally *wasted* by booksellers, rarely or never inserted in their catalogues: —

A Collection of Letters on Government, Liberty, and the Constitution, which appeared from the time Lord Bute was appointed First Lord of the Treasury to the Death of Lord Egremont. 3 vols. [possibly 4], published in 1774 by Almon.

A Collection of esteemed Political Tracts, which appeared 1764, 5, and 6. 3 or 4 vols. published 1766 or 7, by Almon.

A Collection of most Interesting Political Letters which appeared in the Public Papers from 1763 to 1765. 3 or 4 vols. Almon, 1766.

The Briton (a Periodical). 1763.

The Auditor (a Periodical). 1763.

A Collection of all Remarkable and Personal Passages in the Briton, North Briton, and Auditor. Almon, 1765.

The Expostulation, a Poem. Bingley, 1768.

Vox Senatus. 1771.

Two Remarkable Letters of Junius and The Freeholder. 1770.

Junius's Letters. Wheble, 1771 (not 1772 or 1775).

Wilkes's Speeches. 3 vols.

The Editor of "N. & Q." has undertaken to take charge of them, and when done with to return them safely to their respective owners. Q. N.

Minor Queries.

The Book of Nicholas Leigh.—Some twenty or thirty years since a gentleman named Abraham Roth resided in London, having in his possession a manuscript of the early part of the seventeenth century bearing the above title, and relating to the history and internal polity of the town of Kilkenny. It is frequently quoted by Dr. Ledwich in his *Antiquities of Kilkenny and Irishtown.* Mr. Roth subsequently deceased in London, and it is believed his books and other effects were sold there.

Qy. Is *The Book of Nicholas Leigh* known to any of the correspondents or readers of "N. & Q.?" James Graves.

Kilkenny.

Gabriel Harvey's Notes on Chaucer. — It appears by a note of Park's in Warton's *Poetry*, vol. iii. p. 86. (ed. 1840), that Bishop Percy had in his possession a copy of Speght's *Chaucer*, in which was a note by Gabriel Harvey to the effect that some of Heywood's *Epigrams* were supposed to be "conceits and devices of pleasant Sir Thomas More." Is the copy of Speght in existence, and where? If it contain many notes by Harvey, they would probably prove to be worth recording. Philo Chaucer.

The Cholera and the Electrometer. — During the late visitation of cholera, observations were made tending to establish a relation between the state of the Electrometer and the quotidian fluctuations of the disease.

Where can any authentic account of these observations be found, and what is the name of the observer? T. J.

Terre Isaac. — Can I be referred to any source of information respecting Isaac, mentioned in *Domesday Book* as holding lands in Norfolk of the gift of the Conqueror, and whether he had any descendants? G. A. C.

Daundelyon. — One of the earliest Queries kindly inserted in Vol. i., p. 92., requesting information regarding the legend and tradition of the tenor bell at Margate, being still unanswered, be pleased to append as a note the following lines from a descriptive poem called *The Margate Guide*, 1797, by the late Mr. Zechariah Cozens, an esteemed local antiquary, now buried within its sound:

"But on the north John Daundelyon lies,
Whose wondrous deeds our children yet surprise;
Still at his feet his faithful dog remains,
Who with his master equal notice claims;
For by their joint exertions legends tell,
They brought from far the ponderous tenor bell."

"*Note.* — Concerning this bell the inhabitants repeat this traditionary rhyme:

"John de Daundelyon with his great dog,
Brought over this bell upon a mill cog."

Page 31.

E. D.

Mallet's Death and Burial. — Where did Mallet the poet die, and where was he buried? F.

Classical Quotations in Grotius. — I have been told that Grotius quoted from memory *alone* when writing his *Commentary*; is this possible, considering the number and variety of the quotations?

One thing is certainly very remarkable, and goes some way towards favouring this notion, viz., in many of the quotations there are mistakes,—words are inserted, or rather substituted for others, but without destroying the sense. This I have frequently observed myself; but the observation applies only, as far as I know, to the *poetical* quotations;—may he not have quoted the *poetry* from memory, and, for the *prose*, had recourse to the original? L. G.

The Authorised Version. — You have allowed some discussion in your pages on what I consider the certainly incorrect translation of Heb. xiii. 4. in our authorised version. I do not think it at all desirable to encourage a captious spirit of fault-finding towards that admirable translation, but fair criticism is assuredly allowable. Can any of your correspondents account for the rendering in Heb. x. 23. of τὴν ὁμολογίαν τῆς ἐλπίδος by "the *pro*fession of our *faith?*"

I have never seen any reply to a former Query of mine (Vol. ii., p. 217.) about the omission of the word "holy" in the article on the Church in the Nicene Creed in all our Prayer-books. It is not omitted in the original Greek and Latin.

J. M. W.

Rector's Chancel. — Would you, or one of your correspondents, kindly inform me how the following case has been settled; it is one which in all probability has often arisen, but I have not yet been able to learn anything about it that is satisfactory.

In old times when a church became too small for the parish, the ordinary custom was to build an additional part to it in such a way that the old church, after the alteration, formed an aisle to the new part, which henceforth became the nave. Until the Reformation the altar in the old chancel would probably remain after the new chancel was built, and be used as an inferior altar, while the new altar would be used for high mass; under these circumstances the rector's right in the chancel would probably remain untouched, and his obligation to keep it in repair undisputed. But when, at the Reformation, all but high altars were taken away, which chancel was accounted the rector's, the new, or the old, or both? This question has just arisen in an adjoining county.

H. C. K.

—— Rectory, Hereford.

Duchess of Lancaster. — Can any of your correspondents inform us whether the Queen is really Duchess of Lancaster? The Lancastrians have always rather prided themselves on that circumstance, but some wise person has lately made the discovery that William III. never created himself Duke of Lancaster, nor any of the Hanoverian dynasty, and that consequently the title remains with the Stuarts, although the duchy privileges belong to the Crown. Is this really the truth?

A Lancastrian.

Cheke's Clock. — Strype, in his *Life of Sir John Cheke*, mentions that among other presents bestowed on him by the king, was his own clock, which after his death came into the possession of Dr. Edwin Sandys, Bishop of Worcester, who, about 1563, gave it as a new year's gift to Cecil the Secretary. Can any of your readers give a description of this clock, or what became of it after coming into Cecil's possession? C. B. T.

Ruthven Family. — In a pedigree by Vincent in the College of Arms, two sons of Patrick Ruthven are to be found, the first called Cames de Gowrie, the second Robert Ruthven; they were alive in 1660. Can any of your correspondents tell me what became of them? S. C.

"*The Man in the Almanack.*"—Will some kind correspondent favour me with an elucidation of the phrase "Man in the Almanack," which occurs in the following quotation from the epilogue to Nat. Lee's *Gloriana, or the Court of Augustus Cæsar?*

> "The ladies, too, neglecting every grace,
> Mob'd up in night cloaths, came with lace to face,
> The Towre upon the forehead all turn'd back,
> And stuck with pins like th' Man i' th' Almanack."

Has this any referenee to the practice of "pricking for fortunes?" Henry Campkin.

Arkwright.—What is the origin of this name? It might have been the family name of the patriarch Noah, but I suppose it hardly goes so far back. M.

Burial, Law respecting. — Is there in existenee any law rendering burial in consecrated ground compulsory? Most people have a strong desire to receive such interment; but some few might prefer to have their mortal remains deposited in some loved spot, far away from other graves,—in a scene where many happy hours had been passed. It would be a very unusual thing; but supposing such a desire to exist, could its exeeution be prevented? It is recorded that Manasseh, King of Judah, "slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza."—2 Kings xxi. 18. Sampson Anramenii.

Mr. Borrow's Muggletonians.—If this gentleman correctly states (in his *Lavengro*) that a minister of the Antinomians, with whom he was formerly acquainted, was otherwise called a Muggletonian, the inconceivable fact of that wretched maniac of the seventeenth century (whose portrait indicates the most hopeless fatuity) still having believers, must be a fact. But I marvel how Antinomianism should arise out of the teaching of an Unitarian,

as Muggleton was. Can Mr. B. have confounded Muggleton with Huntington? A. N.

Puritan Antipathy to Custard.—Can any of your readers inform me why "custard" was held in such abomination by the Puritans? — See *Ken's Life*, by W. L. Bowles, vol. i. p. 143. W. N.

"*Corruptio Optimi*," *&c.* — To what source is the well-known saying, "Corruptio optimi fit pessima," to be traced? Hs.

Miss Fanshawe's Enigma.—The enigma of Miss Catherine Fanshawe on the letter "H" is so good, as to make me wish much to see the other by the same lady, to which E. H. Y. refers in your Number of Vol. v., p. 258. If E. H. Y. could procure a copy, and send it to you for publication, he would probably oblige many besides E. S. S. W.

Winton.

Mary Ambree. — Is there any good account (not scattered notices) of Mary Ambree?

> "That *Mary Ambree*
> Who marched so free
> To the siege of Gaunt,
> And death could not daunt,
> As the ballad doth vaunt?"

EDWARD F. RIMBAULT.

Minor Queries Answered.

Sir W. Stanley. — I find in one of the usual history books in use that Sir William Stanley, who was beheaded for high treason, for saying "If Perkin Wabbeck is son of Edward IV., I will supply him with five hundred men," was executed in the third year of Henry VII. Now, in a memorandum of the time in a *Horæ B. Virg.* in my possession, it states:

"Memorandum: Quod die lune xvi° die Februarii anno Regis Henrici Septimi Decimo Willius Stanley, Miles, Camerarius regis prædicti receptus fuit apud Turrim London, et ductus usque scaffold et ibidem fuit decapitatus. Johannes Warner et Nicholas Allwyn tunc vic. London."

Could you help me to the true account?

JOHN C. JACKSON.

Cross House, Ilminster, Somerset.

[The memorandum in the *Horæ* agrees with the date given in Fabyan's *Chronicle*, p. 685., edit. 1811, viz. February 16, 1495. Fuller, in his *Worthies*, also states that Allwyn and Warner were sheriffs of London in the tenth year of Henry VII.]

Mires — Somerlayes.—In the appointment of a pinder for the town of Hunstanton, Norfolk, dated 1644, these two words occur: "No person shall feed any *mires* with any beast," &c. *Mire* is clearly the same as *meer*, i. e. the strip of unploughed ground bounding adjacent fields. "None shall tye any of their cattle upon anothers *somerlayes* without leave of the owner," &c. I suppose *somerlaye* to be the same as *somerland*, explained by Halliwell to mean, land lying fallow during summer. I find neither word in Forby's *Glossary*. C. W. G.

[Grass laid down for summer pasture, is called in Kent, *lay fields*; doubtless *somerlayes* are such. Probably a corruption of *lea*, the *lesura* of Latin charters.]

Wyned. — In an old precedent (seventeenth century) of a lease of a house, I find the words "divers parcels of *wyned* waynescott windowes and other implements of household." What is *wyned*? C. W. G.

[A friend, who is extremely well versed in early records, and to whom we referred this Query, observes, "I have never met with the word, nor can I find a trace of it anywhere. I suspect that the querist has misread his MS., and that, in the original, it is *payned*, for *paned*. In the slovenly writing of that period many a form of *pa* might be mistaken for *w*. The upstroke of the *p* is often driven high. I have seen many a *pa* like this instance."]

Cromwell Family. — Two leaves, paged from 243 to 246, cuttings from an old magazine, seemingly having dates down to 1772, entitled "Account of the Male Descendants of Oliver Cromwell. By the Rev. Mr. Hewling Luson, of Lowestoft, in Suffolk. In a Letter to Dr. Brooke." [Concluded from our last, page 197.] The next article commencing, "On the Knowledge of Mankind. From Lord Chesterfield's Letters to his Son," having lately come into my hands, I shall feel greatly obliged by being informed through "N. & Q.," or otherwise, where may I meet with the previous part of such account of the Cromwell family, or the title and date of such magazine? W. P. A.

[Mr. Luson's letter to Dr. Brooke, referred to by our correspondent, will be found in Hughes's *Letters*, edited by Duncombe, vol. ii. Appendix, p. xxxii. edit. 1773.]

Beholden. — Is the word "beholden" a corruption of the Dutch "gehouden," or is it a past participle from the verb "to behold?" If the latter, how comes it from signifying "seen," to denote "indebted"? A. F. S.

[If our correspondent had referred to Richardson's *Dictionary*, his difficulty would have been removed on reading this derivation and definition:

"*Angl.-Saxon*, Be-healdan, Be-haldan, Healdan. *Dutch*, Behouden, tenere, servare, observare. To keep or hold (*sc.* the eye fixed upon any object), to look at it, to observe, to consider."]

Men of Kent and Kentish Men.—The natives of Kent are often spoken of in these different terms. Will you be so good as to inform me what is the

difference between these most undoubtedly distinctive people? B. M.

[A very old man, in our younger days, whose informant lived temp. Jac. II., used to explain it thus: — When the Conqueror marched from Dover towards London, he was stopped at Swanscone, by Stigand, at the head of the "Men of Kent," with oak boughs "all on their brawny shoulders," as emblems of peace, on condition of his preserving inviolate the Saxon laws and customs of Kent; else they were ready to fight unto the death for them. The Conqueror chose the first alternative: hence we retain our Law of Gavelkind, &c., and hence the inhabitants of the part of Kent lying between Rochester and London, being "invicti," have ever since been designated as "Men of Kent," while those to the eastward, through whose district the Conqueror marched unopposed, are only "Kentish Men." This is hardly a satisfactory account; but we give it as we had it.

We suspect the *real* origin of the terms to have been, a mode of distinguishing any man whose family had been long settled in the county (from time immemorial, it may be), from new settlers; the former being genuine "Men of Kent," the latter only "Kentish." The monosyllabic name of the county probably led to this play upon the word, which could not have been achieved in the "shires."]

Bee-park.— This term is used in Cornish title-deeds. What species of inclosure does it express? Do any such exist now? C. W. G.

[We have never met with the word, and can only guess at random that it is *quasi* "the bee-croft," the enclosure where the bees were kept; always remembering that formerly, when honey was an article of large consumption, immense stores of these insects must have been kept. In royal inventories we have "honey casks" enumerated to an immense amount.]

A great Man who could not spell. — Of what great historical character is it recorded, that though by no means deficient in education, he never could succeed in spelling correctly? I have an impression of having read this in some biography a few years since, and I think it was a great military commander, who always committed this error in his despatches, though a man of acknowledged high talents and well-informed mind, and conscious of this defect, which he had endeavoured in vain to overcome. Sampson Anramenii.

[Does our correspondent allude to the Duke of Marlborough, who was avowedly "loose in his cacography" as Lord Duberly has it?]

Glass-making in England. — The appearance in your pages of several very interesting Notes on the First Paper-mill in England leads me to beg space for a few Queries on another subject of Art-History.

1. *When, where*, and under what circumstances, was the first manufactory for *glass* established in England?

2. What writer first notices the introduction or use of glass, in our island?

3. Are there any works of authority published devoted to this material? If so, may I request some of your learned contributors to direct me to them, or, in fact, to any good notice of its early history? Josiah Cato.

5. Holland Place, North Brixton.

[Fosbroke, in his *Encyclopædia of Antiquities*, vol. i. p. 397., has given some curious notices of the early manufacture of this useful article. The art of glass-making was known to the early Egyptians, as is fully discussed in a Memoir by M. Boudet, in the *Description de l'Egypt*, vol. ix. *Antiq. Mémoires.* See also the *Encyclopædia Metropolitana*, vol. viii. p. 469, which contains many historical notices, from a neat and concise sketch published by Mr. Pellatt, of the firm of Pellatt and Green, whose works are scientifically conducted on a scale of considerable magnitude.]

Eustace.—Was Eustachius Monachus ever in Guernsey? Mortimer Collins.

[It is very probable. Some of the crew of this renowned pirate were captured at Sark. See Michel's Introduction to the *Roman d'Eustache le Moine*, 8vo. 1834, where copies of most of our records, and of the passages in our early historians, in which Eustace is mentioned, have been collected with great care.]

Mas. — I inquired what was the meaning of Mass Robert Fleming, and I partly answer my own question, by saying that Cameronian preachers were so styled, or rather Mas with one "s" before their Christian names, — as Mas David Williamson, Mas John King: see John Creichton's *Memoirs*. But I ask again, how the title arises, and whether it is short for master? A. N.

[Nares, in his *Glossary*, has given several examples from our earlier dramatists in which *Mas* is used as a colloquial abbreviation of *Master*, the plural being *Masse*.]

John Le Neve. — Who was John Le Neve, the compiler and editor of the *Fasti Ecclesiæ Anglicanæ*, fol. 1716? He has been, though erroneously, supposed to be a brother of Peter Le Neve, Norroy. When did he die? G.

[John Le Neve was born in Great Russell Street, Bloomsbury, Dec. 27, 1679. In his twelfth year he was sent to Eton School, and at the age of sixteen became a fellow-commoner of Trinity College, Cambridge, where he remained three years. He married Frances, the second daughter of Thomas Boughton, of King's Cliffe, in Northamptonshire, by whom he had four sons and four daughters. He died about 1722. Mr. Lysons, in *Environs of London*, says he had a house at Stratford, Bow. (See Nichols's *Lit. Anecdotes*, vol. i. p. 128.) In Cole's MSS., vol. i. p. 143., is the following curious note respecting his *Fasti*: — "I was told by my worthy friend and benefactor, Browne

Willis, Esq., that though Mr. John Le Neve has the name and credit of the *Fasti Ecclesiæ Anglicanæ*, yet the real compiler of that most useful book was Bishop Kennett." The Bodleian contains a copy of this work, with MS. additions by Bishop Tanner.]

Meaning of Crow.—At page 437. of Lloyd's *Statesmen and Favourites of England* is a letter from Queen Elizabeth addressed to the mother of Sir John Norris, written upon the occasion of the death of the said Sir John, which she commences thus: "My own Crow." This appears to me a very curious mode of address, particularly from a queen to a subject, and seems to mark a more than ordinary intimacy between the correspondents, for it has been suggested to me that it is still used as a term of endearment, in the same way as "duck," &c. are used: I have, however, never before met with it myself, and have sent you a Note of it now, not only because I consider it curious that the queen should thus write, but because I hope that some of your correspondents may be able to suggest how this word came to be thus used. JOHN BRANFILL HARRISON.

Maidstone.

[Queen Elizabeth had pet-names, or nick-names, for all the people of her court. Burghley was her "Spirit," Mountjoy her "Kitchen-maid;" and so of many others.]

Replies.

PRESBYTERIAN OATH.

(Vol. v., p. 274.)

No such oath as that given in page 274. of "N. & Q." is taken by Presbyterian ministers. Immediately previous to the ordination of a minister of the church of Scotland, the Moderator—that is, the member of Presbytery who presides upon the occasion—calls upon him to answer certain questions, acknowledging the Scriptures to be the word of God, the doctrines of the Confession of Faith to be the truth of God; disowning certain doctrinal errors; declaring his belief that the Presbyterian government and discipline of this church are founded on the word of God, and agreeable thereto; expressing the views with which he enters the ministry, and his resolution faithfully to discharge its duties. Having answered these questions satisfactorily, he is set aside to the work of the ministry by prayer and imposition of the hands of the Presbytery (the local Ecclesiastical Court).

At the conclusion of the service he is called on to sign what is called the Formula, an abstract of the first portion of the questions put to him. It is as follows:—

"I, A. B., do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by the General Assemblies of this national church, and ratified by law in the year 1690, and frequently confirmed by divers acts of parliament since that time, to be the truths of God; and I do own the same as the confession of my faith: as likewise, I do own the purity of worship presently authorised and practised in this church, and also the Presbyterian government and discipline now so happily established therein; which doctrine, worship, and church government, I am persuaded, are founded upon the word of God, and agreeable thereto: and I promise that, through the grace of God, I shall firmly and constantly adhere to the same; and to the utmost of my power, shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this church by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies; and that I shall in my practice conform myself to the said worship, and submit to the said discipline and government, and never endeavour directly or indirectly the prejudice or subversion of the same: and I promise that I shall follow no divisive course from the present establishment in this church: renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the said doctrine, worship, discipline, or government of this church.

"Signed, A. B."

No oath is taken, and no obligation come under but the above. In the Confession of Faith, under the head Church, the supremacy of the Pope is denied; but neither in that, the Questions, or the Formula, is there any other reference to any other form of church government. H.

THE OLD COUNTESS OF DESMOND.

(Vol. v., p. 145.)

As there has been, from time to time, much written in your very interesting publication on the subject of the "Old Countess of Desmond," it may, perhaps, not be unacceptable that I should give you a description of an old family picture in my possession, said to be of that person, to which allusion has been made by some of your correspondents, especially by A. B. R., in your paper of Saturday, 14th February. The painting in question has been for a great number of years in the possession of my family, and from my earliest childhood I have heard it designated as that of the old "Countess of Desmond," although there is no mention of her name thereon. My father for a long time thought it was a work of Rembrandt; but on a close examination there was discovered the name of "G. Douw," low at the left-hand side; and since the picture has been cleaned, the signature has become more distinct. It is painted on a board of dark-coloured oak, of eleven inches by eight and a half. The portrait, which reaches to below the bust, and represents a person sitting, is

eight and a half inches in length; the face about two and three quarter inches. It is admitted by the best judges to be a painting of great merit. It represents, as well as it is possible, extreme old age, with an extraordinary degree of still remaining vigour, and in this respect certainly fits exactly the character of its subject. The dress is correctly described by your correspondent A. B. R. The forehead is not very high, but square and intellectual — deeply wrinkled; the nose is rather long, and very well formed; the eyes dark; the mouth compressed, and denoting quiet firmness; the expression altogether pleasing and placid, and the face one that must have been handsome in youth. Should any of your correspondents wish to see this picture, I shall leave it for a short time in the hands of my bookseller, Mr. Newman, 3. Bruton Street, Bond Street, who has kindly consented to take charge of it, and to show it to those who feel an interest in such matters.

It must, at first sight, appear strange that such men as G. Douw, the painter of the picture in question, or Rembrandt, to whom are attributed other portraits of this old lady, should have condescended to copy from other artists, (for the respective dates render it quite impossible they could have painted from life in this instance): however, it is natural to suppose that this extraordinary instance of longevity made great noise at the time of, and for some time after, her death, and that a correct representation of such a physical phenomenon, although the work of an inferior artist, may well have afforded a fitting study for even such eminent painters as Rembrandt and G. Douw.

As I am on this subject, I shall further trouble you with a circumstance in connexion therewith, which has recently come to my knowledge. My friend, Mr. Herbert, M.P., of Muckross Abbey, Killarney, has also an old family picture of the same lady, with a very curious inscription, which, while it would appear to go far towards establishing several of her characteristic attributes, has also its peculiar difficulties, which I shall presently point out, in the hope that some of your correspondents who are learned in such matters may explain them. The inscription, which is on the canvass itself, is as follows:

"Catharine, Countesse of Desmonde, as she appeared at y^e^ court of our Sovraigne Lord King James, in thys preasant A.D. 1614, and in y^e^ 140^th^ yeare of her age. Thither she came from Bristol to seek relief, y^e^ house of Desmonde having been ruined by Attainder. She was married in y^e^ Reigne of King Edward IV., and in y^e^ course of her long Pilgrimage renewed her teeth twice: her Principal residence is at Inchiquin, in Munster, whither she undoubtedlye proposeth (her Purpose accomplished) incontinentlie to return. Laus Deo."

Now, as to the authenticity of this picture, there can, I should think, be no question. It has not been *got up* for the present antiquarian controversy; for it is known to have been in existence in the family of Mr. Herbert for a great many years. It could not well be a mystification of the intervening "middle age," for in that case it would doubtless have been brought forward at *the time*, to establish a particular theory as to this lady. I think, therefore, it is only reasonable to suppose that it was painted at the time it professes. It may also be mentioned, in corroboration, that a connoisseur who examined this picture for Mr. Herbert attributed it to the hand of Jamieson, the Scotch painter, who lived at a time that would render it quite possible for him to have painted it from life. So far so good. The main difficulty is that of the dates given in the inscription. If the Countess was 140 in 1614, and therefore born in 1474, she could have been but eight or nine years old at the death of Edward IV., and therefore could not have been married in his reign. It is difficult to account for this discrepancy, except by supposing that the old lady sank ten years of her age (and there are statements in existence of 1464 being the year of her birth); or else by supposing that the story of her marriage in the reign of Edward IV. was not her own, but communicated, at second-hand and erroneously, to the artist.

On this point I hope some of your more learned correspondents will favour us with their opinion. There has also been recently sent me by a friend an extract from the "Birch Collection," British Museum (Add. MSS. 4161.), being transcripts of a *Table Book of Robert Sidney, second Earl of Leicester*, which contradicts the inscription in some particulars: but Lord Leicester writes in a loose and apparently not very authentic style. He states, on the authority of a "Mr. Harnet," that the Countess of Desmond came to petition "the Queen" (Elizabeth), and not King James; and quotes Sir W. Raleigh (on memory) as saying that he (Sir W. R.) saw her in England in 1589. He also talks of her death as occurring at the end of the reign of Queen Elizabeth, and as being caused by a fall from a "nutt-tree." I do not think, indeed, that much weight should attach to these notes of Lord Leicester; but it is fair to give all that comes to light, whether it makes against or for the authenticity of what one wishes to establish.

P. Fitzgerald,
Knight of Kerry.

Union Club, London.

SHAKSPEARE'S SICKLE OR SHEKEL.

(*Value of Solidus Gallicus?*)

(Vol. v., p. 277.)

I undertake to answer C. W. B.'s Query with the greater readiness, because it affords me an opportunity of upholding that which has ever been

the leading object in every amendment of Shakspeare's text advocated by me, viz., the unravelling and explaining, rather than the alteration, of the original. Perhaps it is with a similar aim that C. W. B. wishes to investigate the value of "siclus;" if so, he must pardon me if I forestall him.

I see no difficulty in the passage which he asks to have construed; its meaning is this:

"The sacred sickle (or shekel) was equivalent to an Attic tetradrachma, which Budæus estimated at 14 Gallic solidi, or thereabouts; for the didrachma was seven solidi, since the single drachma made three and a half solidi, *less* a denier Tournois."

Which is as much as to say, that the sickle equalled fourteen solidi, less four deniers; or $13\frac{2}{3}$ solidi.

But owing to the rapid declension in the value of French coin after the tenth century, it is manifestly impossible to assign a value to these solidi unless the precise date of their coinage were known. A writer may, of course, allude to coin indefinitely precedent to his own time. In the present case, however, we may, as a matter of curiosity, *analytically* approximate to a result in this way: —

The drachma is now known to have contained about 65 grains of pure silver, consequently the tetradrachma contained 260 grains. The present franc contains about 70 grains of pure silver, and consequently the sol, or 20th part, is $3\frac{1}{2}$ grains.

This last, multiplied by $13\frac{2}{3}$, produces about 48 grains. But the weight of the tetradrachma is 260 grains; therefore the sol with which the comparison was made must have contained upwards of fivefold its present value in pure silver.

Now, according to the depreciation tables of M. Dennis, this condition obtained in 1483, under Charles VIII., at which time Budæus was actually living, having been born in 1467; but from other circumstances I am induced to believe that the solidus gallicus mentioned by him was coined by Louis XII. in 1498, at which time the quantity of pure silver was fourfold and a half that of the present day.

So much in answer to C. W. B.'s Query; now for its relation to Shakspeare's text, with which however the "siclus" in question has nothing in common except the name; since the "sickles," so beautifully alluded to by Isabella, in *Measure for Measure* (Act II. Sc. 2.), were *sicli aurei*, "of the tested gold."

But I have designedly used the word *sickle* as the English representative of the Latin *siclus* (Gallicè *cicle*), because it is the original word of Shakspeare, which was subsequently, most unwarrantably and unwisely, altered by the commentators to *shekels* in conformity with the Hebraicised word of our scriptural translation.* Hence it is that "sickles" has come to be looked upon as *a corruption of the text;* and "shekels" as a very clever *conjectural emendation!*

We retain *sickle*, Anglicè for *sicula*, a scythe; but we refuse it to Shakspeare for a word almost identical in sound—*siculus*, or siclus!

The real corruption has been that of Shakspeare's commentators, not his printers'; and I hope that some future editor of his plays will have the courage to permit him to spell this, and other proper names, in his own way. For how can his text continue to be an example of his language, if his words may be altered to suit the *précieuse* fashion of subsequent times? A. E. B.

Leeds.

[* Our correspondent of course alludes to King James's translation. Upon reference to Sir Frederic Madden's admirable edition of Wickliffe's Bible, we find A. E. B.'s position directly corroborated: "The erthe that thou askist is worth foure hundryd *sicles* of silver."—Genesis, xxiii. 15. And in Exodus, xxx. 13., "A *sicle* that is a nounce hath twenti half scripples;" or, as in the second edition, "A *sicle* hath twenti halpens."— Ed.]

A FEW MORE WORDS ABOUT "DULCARNON."

(Vol. i., p. 254.; Vol. v., pp. 252–3.)

By the aid of Dr. Adam Littleton and your correspondent A. N., all future editors of Chaucer and glossarists are helped over this *pons asinorum:* the word being evidently nothing more than the adoption of the Arabic DHU 'LKARNEIN, i. e. *two-horned;* and hence, as the reputed son of Jupiter Ammon, Alexander's oriental name, Iscander *Dhu 'lkarnein*, i. e. *Bicornis.*

The legend of the building of the wall, in the fabulous Eastern lives of Alexander, is to be found in the 18th chapter of the Koran; and it is related with variations and amplification by Sir John Mandeville. The metrical as well as prose romances on the subject of Alexander also contain it; and those who wish for more information will find it in the third volume of Weber's *Metrical Romances*, p. 331.

I cannot say that I am quite convinced of the truth of the ingenious supposition of your correspondent, that "Sending to Dulcarnein is merely an ellipsis of the person for his place, *i. e.* for the rampart of Dulcarnein." It appears to me more probable, that as, according to St. Jerome and other writers of the Middle Ages, the *Dilemma* was also called Syllogismum *Cornutum*, its Arabic name was *Dhu 'lkarnein;* and we know how much in science and literature the darker ages were indebted to the Arabian writers. Wyttenbach, in his *Logic*, says: "*Dilemma* etiam *Cornutus* est; quod *utrimque* veluti *Cornibus* pugnat." At any rate it is clear that the enclosure had another name:

" En Ynde si naist uns grans mons
Qui est une grans regions
C'on apiele *Mont Capien.*
Illuec a unes gens sans bien,
Qu' Alixandres dedens enclost,
Et sont la gent *Got* et *Magot.*"

Extrait de l'Image du Monde, par Le Roux de Lincy, Livre des Légendes, p. 208.

It does not appear to me that *to be at Dalcarnon* is equivalent to being *sent to Coventry*, or to Jericho, as your correspondent A. N. supposes; or that the word *flemyng*, in this passage, means *banishing*, but rather *defeating*, *daunting*, *dismaying*, in which sense it occurs more than once in Layamon; thus, vol. ii. p. 410.: —

" Thine feond *flæmen*
& driven hem of londen."

The general sense of the word is, however, *to expel, to drive out*, and not *to enclose*, as Alexander is said to have done the Gog and Magog people, by his iron, or rather bituminous, wall. Now those who were at Dulcarnon, or *in a Dilemma*, might well be said to be defeated or dismayed.

Let us hope that some oriental scholar among your correspondents may be able to indicate where the word is to be found in some Arabian expositor of logic or dialectic, &c., and thus set the question entirely at rest.

Are we never to have an edition of Chaucer worthy of him, and creditable to us? Had our northern neighbours possessed such a treasure, every MS. in existence would have been examined and collated, and the text settled. His language would have been thoroughly investigated and explained*, and every possible source of elucidation made available. May we not hope that the able editor of Layamon and Wickliffe will yet add to the obligation every lover of our early literature owes to him, an edition of our first great poet, such as his previous labours have shown that he is so well qualified to give? S. W. Singer.

ENGLISH SURNAMES.

(Vol. v., p. 290.)

I have, as most of the readers of " N. & Q." are aware, for a considerable time past turned my attention to the subject of *English Surnames*, and the sale of three editions of my work under that title shows that such a book was a desideratum. Chapters on the origin of surnames exist in Camden's *Remaines*, Verstegan's *Restitution*, and elsewhere, and there are detached notices in the *Gentleman's Magazine* and other periodicals; but my work is the first, and as yet the *only* independent treatise on the subject. Any one who will be at the trouble to compare my first and third editions will at once see how this inquiry has grown under my hands; but although I have collected and classified 6000 names, much still remains to be accomplished. Under this conviction, I am now engaged in the compilation of a *Dictionary of English Family Names*, which I hope to complete within the present year. My plan will include:

I. The name.

II. The class to which it belongs. The classes will be about twenty in number.

III. The etymology of each name when necessary.

IV. Definitions and remarks.

V. Illustrative quotations from old English authors.

VI. The century in which the name first occurs.

VII. The corruptions and most remarkable variations which the name has undergone.

VIII. Proverbs associated with family names, *e.g.*: —

" All the *Tracys*
Have the wind in their faces,"

in allusion to the judgment of heaven which is said to have befallen the posterity of Wm. de Traci, one of the assassins of Thos. à Becket.

IX. Anecdotes and traditions.

My object in making this statement, is to solicit from the numerous and learned correspondents of " N. & Q." contributions of surnames and suggestions in furtherance of my undertaking; and from the Editor, permission to query from time to time upon the origin, date, and history of such surnames as I am unable satisfactorily to elucidate without assistance. A field so large requires the co-operation of many labourers. I have already secured the friendly aid of some of the most competent antiquaries in England; and I confidently anticipate for the forthcoming collection a degree of success proportioned to the amount of labour and research bestowed upon it.

Of *local* surnames few will be introduced; for, as nearly every landed property has given a name to the family of its early proprietor, it would be impossible to include all the names so derived. Only the more remarkable ones of this class, which would appear at first sight to come from a totally different source, will be admitted. Blennerhasset, Polkinghom, Woodhead, Wisdom, Bodycoat, and Crawl, for example, are names of places, and surnames have been derived from them, although few except the persons resident in the particular localities are aware that any such places exist. Most of the names that baffle all historical and etymological acumen are probably of this class.

I wish it to be understood that my dictionary

* This is evident from the interest the Germans have manifested, *e. g.* the younger Gesenius, in his able essay, *De Lingua Chauceri Commentationem Grammaticam;* and Edward Fiedler's *Translation of the Canterbury Tales.*

will only include family, that is, *hereditary* surnames. Merely personal sobriquets which died with their first possessors (and which are found in large numbers in ancient records) will be passed by, unless they should illustrate some appellative which has descended to our times.

In conclusion, this work is by no means intended to supersede my *English Surnames*, which contains much matter unsuited to dictionary arrangement, and is intended to convey information on a neglected subject in a popular form. The illustrations in the *Dictionary* will for the most part be new, with references to the *English Surnames* for others.

The foregoing announcement was intended to be sent to "N. & Q." some weeks since. I am now induced to forward it without further delay, because I see the subject of surnames introduced in to-day's number by two different correspondents. Cowgill, the first of these, could, if so disposed, render me efficient help. As to the remarks of J. H. on the works of "Lower and others" (*what others?*), they clearly show that he has never read what he so summarily condemns, or he would not now have to ask for the supposed number of surnames in England, which is given in my third edition, vol. i., preface, p. xiii. Though I am, perhaps, more fully aware than any other person of the defects and demerits of my *English Surnames*, I think the literary public will hardly deny me the credit of "*some* study and research," praise which has been awarded me by better critics than J. H. It is not my practice to notice the censures of anonymous writers, but I cannot forbear adverting to two points in J. H.'s short communication. In the first place his desire for a work giving *all* the names used in England, and "showing when they were first adopted or brought into this country," shows his entire want of acquaintance with the existing state of the nomenclature of English families. A glance at a few pages of so common a book as the *London Directory*, will convince any competent observer that there are hundreds upon hundreds of surnames that would baffle the most imaginative etymologist. Secondly, J. H. proposes that an author treating on the subject of family names, should begin "with the Britons." Does he really suppose that the Celtic possessors of our island bore family names according to the modern practice? If so, "Lower and (many) others" can assure him that his antiquarian and historical knowledge must be of a somewhat limited kind.

Mark Antony Lower.

Lewes.

Rev. John Paget.

(Vol. iv., p. 133.; Vol. v., pp. 66. 280.)

Since the Notes, kindly transmitted from Holland in answer to my Query respecting the family of the Rev. John Paget, appeared in "N. & Q.," I have discovered that the Pagets to whom my Query related, as well as the others alluded to by your correspondents, were all of the family of Paget of Rothley, Leicestershire, of whom a (partially incomplete) pedigree is given in Nichols's *Leicestershire*, vol. iv. p. 481. I was led to this conclusion by finding that Robert Paget (the writer of a preface before alluded to "from Dort, 1641") mentions in his will Roadley (Rothley) in Leicestershire as his birthplace, and speaks of his brother George as residing in his "patrimoniall house" there: he is probably the Robert, son of Michael Paget, and great-grandson of the Rev. Harold Paget, vicar of Rothley in 1564, who is mentioned in the pedigree as born at Rothley in 1611: he died at Dordt in 1684. The pedigree gives him an uncle named Thomas, born in 1589 (two indeed of that name, and both born the same year!); this will do very well for the Rev. Thomas Paget, incumbent of Blackley, and rector of Stockport; and another named John, who died, aged seven, in 1582: still I cannot help believing that John Paget, the writer, was this Robert's uncle, and feel mightily disposed to metamorphose one of the two Thomases into John. The Rev. Thomas Paget died in October, 1660, leaving his property to his two sons, Nathan M. D., and Thomas a clergyman. What relation was he to that Mr. Paget to whom Dee, the astrologer (see his *Diary*, p. 55. Camden Society, 1842), sold a house in Manchester in 1595? His son, Dr. Nathan, in a *Thesis on the Plague*, printed at Leyden in 1639, describes himself on the title-page as Mancestr-Anglus. According to Mr. Paget's will, dated May 23, 1660, he was then minister at Stockport, Cheshire; and I am inclined to think him identical with Thomas Paget, rector of St. Chads, Shrewsbury, from 1646 to 1659, although Owen and Blakeway (*History of Shrewsbury*, 2 vols. 4to. 1825) consider the latter to be son of John (James?) Paget, Baron of the Exchequer, temp. Car. I.: this descent is, I am confident, erroneous. Thomas Paget appears to have gone to Amsterdam in 1639 on the death of the Rev. John Paget, and to have returned to England in 1646, in which year his son John (who must have been much younger than his two other sons, and is, moreover, not mentioned in his will dated 1660) was baptized at Shrewsbury. Dr. Nathan Paget was an intimate friend of Milton, and cousin to the poet's fourth wife, Elizabeth Minshull, of whose family descent (which appears to be rather obscure) I may, at another time, communicate some particulars.

Whilst on the subject of the Pagets (a very interesting one to me), I cannot refrain from noticing, even at the risk of encroaching on your space, a singular mistake of Anthony à Wood respecting another writer (though of an entirely different family) of the name of Paget. Speaking of the Rev. Ephraim Paget (*Athen. Oxon.*, vol. ii. p. 51.) he says:

"One of both his names (his uncle I think) translated into English *Sermons upon Ruth*, Lond. 1586, in oct., written originally by Lod. Lavater; but whether the said Ephraim Paget was educated at Oxon, I cannot justly say, though two or more of his sirname and time occur in our registers."

Had Anthony ever *seen* the book in question, he would have been aware that the title-page informs him that it was translated by Ephraim Pagitt, a child of eleven years of age; and as, according to the said Anthony's account, Ephraim was born in 1575, he would also at once have seen that Ephraim himself — not that ideal personage, his "uncle of the same name" — was the translator.

CRANMORE.

LETTER TO A BRIGADIER-GENERAL.

(Vol. v., p. 296.)

Your correspondent W. C. begins his letter modestly. "If," he says, Thomas Lord Lyttleton wrote *The Letters of Junius*, and "if" Junius wrote the "Letter to the Brigadier-General," then he sees a difficulty. Why, of course he does: but as nobody but the writer in the *Quarterly* believes that the said Thomas did write the *Letters of Junius*, and as it has never been proved that Junius did write the "Letter to a Brigadier," I must believe that something remains to be done before we proceed a step farther either in the way of argument or inference. Unless some such resolution be come to by inquirers, we shall never get out of the mazes in which this question has been involved, by like conditional statements, and the conditional arguments founded thereon.

As to the Lyttleton story, I shall dismiss it at once: it is not entitled to the sort of respectability which attaches to a case put hypothetically, nor to the honour of an "if;" and I must remind your correspondent that in a Junius question "general belief" is no evidence. Every story, however absurd, once asserted, is "generally believed," until some one (a rare and exceptional case) proves that it is not true — probably that it could not be true. The general belief, for example, that the "Letter to a Brigadier" was written by Junius, is not, so far as I know, supported by a tittle of evidence. It is all assertion and assumption, founded on the opinion of A., B., and C., as to "style," &c. Now, as some two dozen different persons have been proved, by like confident opinions, on like evidence, to be the writer of *Junius's Letters*, I may be excused when I acknowledge that the test is not with me quite conclusive. In respect, however, to this "Letter to a Brigadier," Mr. Britton and Sir David Brewster have proceeded somewhat further. Having, with others, come to the conclusion that Junius was the writer, Mr. Britton proceeds to show that Barré served in Canada under Wolfe, and was the very man, from circumstances, position, and feelings, who could, would, and did write that letter. Sir David endeavours to show that Macleane was in like circumstance, stimulated by like feelings, and was the veritable Simon; founding his argument mainly on the belief that Macleane was also serving there as surgeon of Otway's regiment. It has been shown in the *Athenæum* that Macleane never was surgeon of Otway's regiment, and that in all probability he never was in Canada: in brief, that the memoir is a mistake from beginning to end. As all, however, that is urged by Sir David in favour of Macleane, as one who had served under Wolfe, may be thought to strengthen, to that extent, the claim of Barré, who certainly did so serve, and was severely wounded, let us look at the facts.

Barré was wounded at the capture of Quebec; and, under date of Oct. 1759, Knox, in his *Historical Journal*, says, "Colonel Carlton and Major Barré retired to the southward for the recovery of their wounds." From his letter to Mr. Pitt (*Chath. Corr.*), we find that Barré was at New York, April 28, 1760. He appears subsequently to have joined Amherst before Montreal; and on the capture of Montreal, on Sept. 8, 1760, he was appointed to convey the despatches to England, and arrived in London on the 5th October. These are facts public and unquestioned — admitted by Mr. Britton.

Now for a fact out of the "Letter to a Brigadier." I could give you half a dozen of like character, but space is precious, and one, I think, will be sufficient. The writer quotes *in extenso* a letter written by Townshend, published in *The Daily Advertiser*, and dated "South Audley Square, 20th June, 1760." Mr. Britton admits that the pamphlet must have been published "some time before the 5th October, as on that day a Refutation appeared;" it was, in fact, reviewed, or rather abused, in the *Critical Review* for September. We have proof, therefore, that the "Letter to a Brigadier" was written after 20th June, and founded, in part, on facts known *in London* only on the 21st of June at the earliest: the probabilities are that it was published in August or September, certainly before the 5th October. How then could it have been written by a man in America, serving before Montreal? L. B. G.

MAPS OF AFRICA.

(Vol. v., p. 261.)

I do not know why, because a man publishes maps of Africa at Gotha, they should not be "fancy portraits," any more than why a man's book should be a good one, because it is printed on a composition which nobody but a German would have the effrontery to call paper.

I had seen Spruner's Map a few weeks after it came out, and the conclusion I came to about it at the time was, that it was certainly a fancy portrait. I shall be glad to be shown that I am in error; and, as I am more sure of the fact that I did come to this conclusion after some examination, than I am of the argument whereby I arrived at it — for my memory is singularly gifted in this way — I should be obliged by E. C. H., or any of your correspondents, informing me what grounds there are for believing Spruner, or any one else, to have produced a map or maps of the north coast of Africa between long. 5° west, and 25° east of Greenwich, or any portion of the said coast, — said map or maps being the result of actual survey. Moreover, if I further inquire when any survey whatever took place of this coast at any time, and profess my utter ignorance of the history of our present *North* African maps, and my great doubts of their credibility, let not your correspondents imagine that this is one of a *few* things that I ought to be acquainted with, and really know nothing whatever about. Ajax.

Replies to Minor Queries.

James Wilson, M.D. (Vol. v., p. 276.).—To the numerous list of men whose services to literature our English biographers have injudiciously omitted to record may be added James Wilson, M.D. As editor of the *Mathematical tracts* of Mr. Benjamin Robins in 1761, he has often been noticed with commendation. Beyond that circumstance, all is obscurity.

He wrote, however, a valuable *Dissertation on the rise and progress of the modern art of navigation*, which was first published by Mr. John Robertson in his *Elements of navigation* in 1764, and republished by him in 1772. The authors shall now speak for themselves: —

"This edition [of the *Elements of navigation*] is also enriched with the history of the art of navigation; for, with the author's leave, I have published the following dissertation on that subject, written by Dr. Wilson, believing it would afford the most ample satisfaction on that subject."—John Robertson, 1764.

"My enquiries into these matters [navigation] induced the late learned Dr. James Wilson to review and complete his observations on the subject, and produced his *Dissertation* on the history of the art of navigation, which he was pleased to give me leave to publish with the second edition of this work. . . . The second edition of these *Elements* having also been well received by the public, Dr. Wilson took the pains to revise his *Dissertation*, which he improved in many particulars." — John Robertson, Nov. 1, 1772.

"This *Dissertation*, written at first by desire, is now reprinted with alterations. Though I may be thought to have dwelt too long on some particulars, not directly relating to the subject; yet I hope that what is so delivered, will not be altogether unentertaining to the candid reader. As to any apology for having handled a matter quite foreign to my way of life, I shall only plead, that very young, living in a sea-port town, I was eager to be acquainted with an art that could enable the mariner to arrive across the wide and pathless ocean at his desired harbour." — London. James Wilson, 1771?

The united libraries of Henry Pemberton, M.D., F.R.S., and James Wilson, M.D., were sold in 1772. The sale occupied eighteen evenings, and produced 701*l.* 17*s.* 6*d.* The learned writers, who were intimate friends, died within seven months of each other in 1771. Bolton Corney.

History of Commerce (Vol. v., p. 276.). — As a learned and lucid account of the early commercial intercourse between Europe and the eastern countries, I believe there is no work comparable to that entitled *Histoire du commerce entre le Levant et l'Europe depuis les croisades jusqu'à la fondation des colonies d'Amérique*, par G. B. Depping. Paris, 1830. 8vo. 2 vols. This subject was proposed in 1826, as a prize essay, by the Académie royale des inscriptions et belles-lettres, and M. Depping was the successful competitor. The prize, a gold medal of the value of 1500 francs, was awarded in 1828. M. le baron Silvestre de Sacy, whose profound acquaintance with oriental history and literature enabled him to detect some slight errors in the work, thus concludes his review of it in the *Journal des savants:* "Mais ces légères critiques ne m'empêchent pas de rendre toute justice à un travail véritablement estimable, et digne de l'honneur qu'il a obtenu de l'Académie des belles-lettres." Bolton Corney.

Ecclesiastical Geography (Vol. v., p. 276.). — There is a work on this subject by I. E. T. Wiltsch, *Handbuch der Kirchlichen Geographie and Statistik*, Berlin, 1846, 2 vols. 8vo., which, in so far as I have looked at it, appears to be carefully done. J. C. R.

Butts Family (Vol. iv., p. 501.). — I read yesterday an article signed Cowgill, asking information concerning the family of Butts, anciently of Thornage, Norfolk. Sir William Butts, physician to Henry VIII., and Dr. Robert Butts, my great-grandfather, formerly Bishop of Norwich, were of that family, and if your correspondent will communicate privately with me, I shall be happy to receive from him, and communicate to him, any

particulars of a public character concerning a family of which I am nearly the only representative. My address is "Rev. Edward Drury Butts, Camesworth, Bridport." E. D. B.

Friday at Sea (Vol. v., p. 200.). — The story to which your correspondent ? refers may be found in a note to one of Fennimore Cooper's sea novels; I do not remember which, and am unable at present to ascertain by reference to the book itself. If my recollection be accurate, the novelist speaks of it as an event of which he had personal knowledge, and does not quote any earlier authority. K. E.

It is a most curious circumstance connected with the superstition sailors have regarding putting to sea on a Friday, which will now have greater weight attached to it than ever, that I can inform your correspondent, W. Fraser, that the ill-fated Amazon, Captain Symons, did really sail on a Friday, as he suggested she might have done.

The day was January 2, 1852, by Lloyd's Lists, which is the day of the month the West India mail always leaves this country. J. S. O.

Old Broad Street.

A Pinch of Snuff from Dean Swift's Box (Vol. v., p. 274.). — The printed leaves inquired for by A Subscriber, are from the *Irish Union Magazine*, No. 2., April, 1845, and are quoted at p. 182. of Wilde's *Closing Scenes of Dean Swift's Life*, where may be found several particulars of the snuff-box inquired about. The inscription within the lid is curious, and is copied by Wilde. E. D.

English Translation of the Canons (Vol. v., p. 246.).—M. tells us that in the second clause of the 36th canon of 1603, the words *quodque eodem taliter uti liceat* are translated "and that the same may be lawfully used," the word *taliter* being altogether omitted in the English. What authority is there for this statement? In all the copies of the English Canons that I have examined, the translation is exact, viz., "and that it may lawfully *so* be used;" and that the form now presented for subscription at ordination agrees with this, may be inferred from the fact that the words are so printed in Mr. Hodgson's *Instructions for the Clergy* (6th edition, p. 8.).

It would seem that M. has confounded with the Canons of 1603 an older form, which was prescribed by Archbishop Whitgift in 1584 (Cardwell, *Docum. Annals*, i. 414.). The words of that form agree with your correspondent's quotation; and it has also a bearing on his assumption that the 36th canon was originally presented for subscription in Latin, and that the English version has been wrongfully substituted. Not only is there (as I believe) no proof of this assumption; but we have the fact that a set of *English* articles, substantially the same with those of the 36th canon of 1603 (or rather 1604), was subscribed for twenty years before the body of the canons existed. J. C. R.

Few Descents through a long Period. — The pedigree of the noble family of Dartmouth, given by Edmondson in his *Baronagium Genealogicum*, No. 197., contains an extraordinary instance of few descents through a long period of time.

The stock of descent is Thomas Legge, Sheriff of London in 1343, and Lord Mayor in 1346. He had a son, Simon, whose son, Thomas, had issue, William, who had issue an only son, Edward. This Edward had thirteen children, one of whom, John, is stated to have died in 1702, aged 109. Supposing Thomas Legge to have been 46 years old at his Mayoralty (*i. e.* born in 1300) these six lives would extend over more than 400 years. This is so extraordinary that I append a Query. Is Edmondson's *Genealogy* correct, or are there any intermediate descents omitted?

The ages at death of four only of Edward's children are given, and they, too, are remarkable: the before-mentioned John, aged 109 years; Elizabeth (unmarried), 105 years; Margaret (married —— Fitzgerald, Esq.), 105 years; and Anne (married —— Anthony, Esq.), 112 years. Can any of your correspondents inform me the years when any of these died, or where they are buried? to enable me to verify these facts by certificates. C. H. B.

30. Clarence Street, Islington.

Tandem D. O. M. (Vol. iii., p. 62.). — Looking over some of the back numbers, I see under this heading a very tantalising announcement of a rich store of venerable literature in an ancient mansion in a distant part of Cornwall. It would be very desirable to know the *habitat* of such an unique collection of books. Will Faber Marinus gratify the readers of "N. & Q." by allowing it to be known? S. S.

Land Holland (Vol. ii., p. 267.). — Has not your querist J. B. C. mistaken the initial letter here,—read *H* for *M*? I have often met in Court Rolls with Land *Molland*, viz., held by *mill* service. G. A. C.

Arc de Arbouin (Vol. v., p. 249.). — In East Anglia the Hornbeam (*Carpinus betulus*) is called *Harber* or *Arber* wood. G. A. C.

Derivation of "Martinique" (Vol. v., p. 11.). — M. de Magnard, in the opening chapter of his novel of *Outre-mer*, says the name of "Martinique" is derived from that which the island had received from the Caribs:

"Ce nom de 'Martinique' dérive par corruption de l'ancien nom sauvage et indigène, *Matinina*."

Henry H. Breen.

St. Lucia.

Bigot (Vol. v., p. 277.).—I beg to direct attention to the subjoined extract from Mr. Trench's *Lectures on the Study of Words*, a most able and interesting little work:

"'Bigot' is another word widely spread over Europe, of which I am inclined to think that we should look for the derivation where it is not generally sought, and here too we must turn to Spain for the explanation. It has much perplexed inquirers, and two explanations of it are current; one of which traces it up to the early Normans, while they yet retained their northern tongue, and to their often adjuration by the name of God, with sometimes reference to a famous scene in French history, in which Rollo, Duke of Normandy, played a conspicuous part; the other puts it in connexion with 'Beguines,' often called in Latin 'Beguttæ,' a name by which certain communities of pietest women were known in the Middle Ages. Yet I cannot but think it probable, that rather than to either of these sources, we owe the word to that mighty impression which the Spaniards began to make upon all Europe in the fifteenth century, and made for a long time after. Now the word 'bigote' means in Spanish 'mustachio;' and, as contrasted with the smooth or nearly smooth upper lip of most other people, at that time the Spaniards were the 'men of the mustachio.' That it was their characteristic feature comes out in Shakspeare's *Love's Labour's Lost*, where Armado, the 'fantastical Spaniard,' describes the king, 'his familiar, as sometimes being pleased to lean on his poor shoulder, and dally with his mustachio.' [Act V. Sc. 1.] That they themselves connected firmness and resolution with the mustachio, that it was esteemed the outward symbol of these, is plain from such phrases as 'hombre de bigote,' a man of resolution; 'tener bigotes,' to stand firm. But that in which they eminently displayed their firmness and resolution in those days, was their adherence to whatever the Roman See required and taught. What then more natural, or more entirely according to the law of the generation of names, than that this striking and distinguishing outward feature of the Spaniard should have been laid hold of to express that character and condition which eminently were his, and then transferred to all others who shared the same? The mustachio is, in like manner, in France a symbol of military courage; and thus 'un vieux moustache,' is an old soldier of courage and military bearing. And strengthening this view, the earliest use of the word which Richardson gives, is a passage from Bishop Hall, where 'bigot' is used to signify a pervert to Romanism: 'he was turned both *bigot* and physician.' In further proof that the Spaniard was in those times the standing representative of the bigot and the persecutor, we need but turn to the older editions of Fox's *Book of Martyrs*, where the Pagan persecutors of the early Christians are usually arrayed in the armour of Spanish soldiers, and sometimes graced with tremendous 'bigotes.'"—2nd edit. 80—82.

Mr. Trench's derivation of *bigot* is, I think, very preferable to those you cite. C. H. Cooper.

Davies Queries (Vol. iv., p. 256.).—Llaw Gyffes asks for a correct description of the monument erected to Sir John Davys, Davis, or Davies, in St. Martin's church. Perhaps the following will answer his purpose: it is extracted from one of a series of MS. volumes in my possession, in the autograph of John Le Neve:—

"On the 3rd pillar, on the south range, a plain white marble monument, in memory of Sir *John Davis*, Knight. Inscrip.:

"D. O. M. S. Johannes Davys, Equestris Ordinis, quondam attornati Regii Generalis amplissima Provincia regno Hib. functus. Inde in patriam revocatus inter Servientes Domini Regis ad Regem primum locum sustinuit, ob. 1626.

"Accubat Dignissimo Marito incomparabilis Uxorque illustre genus et generi pares animos, Christiana Mausuetudine temperavit, Erudita supra sexum mitis infra sortem, plurimis major, quia humilior, in eximia forma sublime ingenium, in venusta Comitate, singularem modestiam, in Fœmineo Corpore virales spiritus, in Rebus adversissimis serenam mentem, in Impio seculo Pietatem et Rectitudinem inconcussa possedit.

"Non illi Robustam animam ad res lauta laxavit, aut Angusta contraxit, sed utramq; sortem pari animoq; non excepit modo sed rexit. Quippe Dei plena cui plenitudini mundus, nec benig. addere nec malignus detrahere potuisset.

"Talis Deum jamdudum spirans et sursum aspirans, sui ante et Reip. fata præsaga, salutisq; Æterna certissima, ingenti lætoq; ardore in Servatoris dilectissimi sinum ipsius sanguine totam animam efflavit, rebus humanis exempta, immortalitate induit 3 nonas Quintilis, *An. Kal.* 1652.

"Arms; on a Lozenge; Argent a Heart Gules, on a Chief Sable 3 Mullets.

"Also at the bottom of the Monument, Sable a Fess Ermin between 3 Cinquefoils Argent."

Edward F. Rimbault.

Fawsley, Heraldic Atchievement (Vol. v., p. 297.).—See Baker's *Northamptonshire*, vol. i. p. 385–6., where the shield of the knightly quarterings is noticed in describing the Manor House. r.

Old Scots March (Vol. v., pp. 104. 235.).—Your correspondent E. N., after quoting a passage from Mr. Tytler's *Dissertation on Scottish Music*, says he has "never yet been able to meet with any of the *ports* here referred to." I have the pleasure to inform him that several curious ancient *ports* have been preserved, and may be found in the *Skene MS.*, and in *Gordon of Straloch's Lute Book*.

Port, in Gaelic, signifies an air, either sung or played upon an instrument. Mr. Tytler correctly describes this species of composition as of the plaintive strain, and *modulated for the harp*. All the existing specimens answer to this character.

The *Ports* which are contained in the above-named MSS., are named as follows: "Rory Dall's Port," "Port Ballangowne," "Jean Lindsay's Port," &c.

It may be necessary to say, that these tunes are

written in an obsolete notation called *tablature*. Translations, however, are in my possession, and if E. N. wishes for copies, he is quite welcome to have them if he will favour me with a communication. EDWARD F. RIMBAULT.

29. St. Mark's Crescent, Regent's Park.

Periwinkle (Vol. i., p. 77.). — The following note, from Withering's *Arrangement of British Plants*, vol. ii. p. 341. ed. 1830, will perhaps be acceptable to MELANION: —

"VINCA. PERIWINKLE. (From *vincio*, to bind; its runners trailing round other plants. Or to those who prefer a more interesting association, we would intimate that of such was formed in ancient times the bridal zone, which none but the bridegroom was privileged to untie. In modern Italy it is said to be appropriated to a far different usage, that of enwreathing deceased infants; and is hence called *Fior di Morto*.— E.)"

W. R. DEERE SALMON.

Erasmus' Paraphrase (Vol. i., p. 172.). — If it be allowable to answer one's own Query, and not too late to go back to Vol. i., I should like to notice that the fragment therein referred to corresponds, as far as it goes, with an edition "Empriented in Flete Strete the last daie of Januarie, Anno Domini, 1548," by Edward Whitchurch, and is no doubt part of that edition. In the Churchwardens' Accounts for this parish it is thus mentioned:

"1589. Itm̄, pd. to Mr Vicar wch he layde downe for ye Englyshe Paraphrase of Erasmus - - - - ijs.
Itm̄, chaynes for two bookes - - xijd.
Itm̄, spent at chayninge ye same - ijd."

J. EASTWOOD.

Ecclesfield Hall.

"*Black Gowns and Red Coats*" (Vol. v., p. 297.). —I am not aware that it was ever any secret, or, at any rate, that there is any occasion to make it so now, that the satire *Black Gowns and Red Coats* was the production of George Cox, M.A., and Fellow of New College, Oxford; neither did I ever hear of its suppression. The satire is certainly somewhat severe; but even those who fell under its lash could scarcely deny its great ability, or the high poetical talent which it evinced. Such as knew the marvellous promise of his youth can never cease to lament that it pleased God to bring the author's life to a premature and unhappy close.

I have a copy of the little book, which I would gladly *lend* to any one making a proper application through the publisher. C. W. B.

Arms of Manchester (Vol. v., p. 59.). — The arms of Manchester (gules 3 hindlets enhanced or) are those attributed to the family of Grelle, De Greslet, or Grelly, feudal Barons of Manchester under the Normans. The town has used them for years; long before the charter of incorporation.

P. P.

Sir Thomas Frowyk (Vol. v., p. 295.). — Thomas Frowyk was, in all likelihood, of a family long connected with the government of London. According to Fuller, he was born at Ealing in Middlesex, and was son of Thomas Frowyk, Esq. [if I do not greatly err he was knighted in or before the reign of Richard III.] of Gunnersbury, by the daughter and heiress of Sir John Sturgeon, knight. He was "bred in the study of our municipal law," and read on the statute Prerogativa Regis (17 Edw. II. stat. 1.), but in what inn of court, or in what year, I have not seen stated. He was (with others) made serjeant-at-law, by writ tested 10th September, 1496. The feast was kept on the 16th of November following, at Ely House in Holborn, "where dined the King, Queen, and all the chief lords of England." He was afterwards one of the King's serjeants. On the 11th July, 1502, he (with Mr. Justice Fisher and Humphrey Conyngsbye, one of the King's serjeants) made an award between the University and town of Cambridge, adjusting disputes between the two bodies, and defining in minute detail their respective jurisdictions. On the 30th September, 1502, he was constituted Lord Chief Justice of the Common Pleas, and was, at or about the same time, knighted. In 19 Hen. VIII. he was, by Act of Parliament, appointed one of the feoffees to the use of the King's will. He died 17th October, 1505, being, as it is said, under forty years old. He was buried, with Joan his wife, in the church of Finchley. He left a large estate to his two daughters, of whom Elah, the eldest, was married to Sir John Spelman, Justice of the King's Bench, "grandfather to Sir Henry, that renowned knight." Sir Thomas Frowyk's arms (azure a cheveron between 3 leopards' faces or) were in a window of the hall of Serjeants' Inn, Fleet Street; and the same coat (quartering Sturgeon and another) was in a window at St. Dunstan's in the West. (Fuller's *Worthies in Middlesex;* Dugdale's *Origines Juridiciales*, 47. 128. 328.; *Chronica Series*, 74. 76.; *Bibliotheca Legum Angliæ*, ii. 192.; *Excerpta Historica*, 119. 121. 123.; *Plumpton Correspondence*, 152, 153. 161. 165.; Cooper's *Annals of Cambridge*, 258. 260.; *Rotuli Parliamentorum*, vi. 522.; *Collectanea Topographica et Genealogica*, iv. 107.)

C. H. COOPER.

Cambridge.

John Goldesborough (Vol. v., p. 294.). — John Goldesborough, or Goldesburgh, was born 18th October, 1568, studied at Oxford, and went thence to the Middle Temple, where he was called to the Bar. In or about 1613 he was constituted Second Prothonotary of the Common Pleas, which office he held till his death, 9th October, 1618. He

was buried in the Temple Church, where there is, or was, a monumental brass to his memory, having thereon his and his wife's effigies, with an inscription in English. His Reports were printed several years after his death. (Wood's *Athenæ Oxonienses*, i. 293. 369.; Dugdale's *Origines Juridiciales*, 63. 178.; *Bibliotheca Legum Angliæ*, i. 236. 242., ii. 213.; *Reports of Deputy Keeper of Public Records, Second Report, Appendix*, ii. p. 73.; *Fourth Report, Appendix*, ii. p. 37.) C. H. Cooper.

Cambridge.

Corrupted Names of Places (Vol. v., p. 285.).—I beg to offer a few additions to mispronounced names of places:

Rampisham	-	Dorset	-	Ransom
Beaminster	-	Do.	-	Bemmister
Portisham	-	Do.	-	Possum
Portishead	-	Somerset	-	Posset.

In Sussex the names of places ending in *ly* are pronounced with the accent on the last syllable; *e.g.* West Hoath*ly*, Helling*ly*, &c. In Gloucestershire, a place written Newland is unexpectedly called Newlànd. C. W. B.

My memory enables me to make the following small additions to the list of "Popular Dialects" requested by your correspondent P. M. M. The names of the towns are derived exclusively from my native county, Essex:

Spelling.			Pronunciation.
Bradwell	-	-	Bradell
Brentwood	-	-	Burnt'ood
Brightlingsea	-	-	Bricklesea
Chelmsford	-	-	Chensford
Coggeshall	-	-	Cockshall
Colchester	-	-	Cou'chester
Davenham	-	-	Dagnum
Kelvedon	-	-	Kelldon
Margaretting	-	-	Margretten
Mersy Island	-	-	Masy Island
Mount Nissing	-	-	Money's End
Toulleshunt Darcy		-	Toussent Darcy.

M. W. B.

Story of Ginevra (Vol. v., pp. 129. 209.).—Bramshall, Hants (of which there are some views in Nash's *Mansions*), claims to be connected with a Ginevra tradition; so that Rogers seems to be justified in stating that "many" old houses in this country do so. P. P.

Ornamental Hermits (Vol. v., pp. 123. 207.).—Florence must be in error as to the locality of one of her hermits. There is no place called Marcham in Lancashire, nor any resident family of Powyss. The late Lord Lilford certainly married a Lancashire heiress in 1797, and became possessed of property near Warrington. Whether he had a hermit, I cannot say; but I never heard of a hermit in the Preston neighbourhood. P. P.

Dr. Fell (Vol. v., p. 296.).—Mr. Tom Sheridan, the only child of Richard Brinsley Sheridan by his wife (Miss Elizabeth Linley), is author of the lines on Dr. Fell. They were written on the celebrated Dr. Parr, under whose tuition he was. Why he gave to Dr. Parr the nomen "Dr. Fell," I do not know. I have often heard my dear mother repeat the lines:

> "I do not like thee, Dr. Fell,
> The reason why I cannot tell,
> But this I know full well,
> I do not like thee, Dr. Fell.

The metre of the third line would be more perfect by the addition of the dissyllable; but the lines I have so often heard want this.

My mother was very intimate with the Sheridan family, and many years agone she informed me that Miss Jane Linley (afterwards Mrs. Ward) told her that young Tom Sheridan composed the foregoing lines on Dr. Parr. E. F.

List of Prothonotaries (Vol. v., p. 294.).—Lists of the prothonotaries of the Court of Common Pleas, from Henry VIII. to George IV., may be collected from the *Reports of the Deputy Keeper of Public Records, Second Report, Appendix*, ii. 67—88.; *Fourth Report, Appendix*, ii. 30—52.

C. H. Cooper.

Cambridge.

The Vellum-bound Junius (Vol. iii., p. 262.; Vol. v., p. 303.).—Since I wrote to you I have seen my informant, and am now enabled to state, that what your correspondent calls "the vellum-bound Junius," at Stowe, was, as I said, printed on vellum, but *was not bound in vellum*.

V. B. J.

Plague Stones (Vol. v., p. 308.).—The three following places, where these stones of exchange were erected, have just occurred to me, and I forward them to add to the desired list:—

At Derby the stone was known by the name of the Headless Cross; and it has within the last few years been removed for preservation to the Arboretum in that town.

A stone of a similar name existed at Shrewsbury.

At East Retford, in Nottinghamshire, was also one, called the Broad Stone. L. Jewitt.

George Trehern (Vol. v., p. 295.).—George Trehern, or Treheryon, was Autumn Reader of Lincoln's Inn, 12 Hen. VIII.; Lent Reader there 16 Hen. VIII.; and one of the Governors of that society 12 & 17 Hen. VIII. His reading on Carta Forestæ appears to have been printed in 4to., but in what year is not stated. (Dugdale's *Origines Juridiciales*, 251. 259.; *Bibliotheca Legum Angliæ*, i. 24., ii. 191.) C. H. Cooper.

Cambridge.

St. Christopher (Vol. v., p. 265.).—I know not whether Mr. Drake's explanation (referred to by E. A. H. L.) be the same as that given in *Sacred and Legendary Art*, but the latter seems sufficiently satisfactory.

"It was believed that in consequence of his prayer, those who beheld the figure of St. Christopher were exempt during that day from all perils of earthquake, fire, and flood. The mere sight of his image, that type of strength, was deemed sufficient to inspire with courage those who had to struggle with the evils and casualties of life, and to reinvigorate those who were exhausted by the labours of husbandry. . . . Hence it became a custom to place his image in conspicuous places, to paint it of colossal size on the walls of churches and houses, where it is sometimes seen occupying the whole height of the building, and is visible from a great distance, being considered as a good omen for all those who look upon it. A mountain in Granada, which is first seen by ships arriving from the African coast, is called San Christobal, in allusion to this poetical superstition." — *S. and L. Art*, p. 262.

J. EASTWOOD.

White Livers (Vol. v., p. 127.).—The superstition, that a man or woman who survives several wives or husbands has a white liver, is common among the lower orders in Lancashire. P. P.

Torshel's Design to harmonise the Bible (Vol. v., p. 199.).—This rare and valuable tract is reprinted in *The Phenix*, 1707, vol. i. pp. 96—113.

JOHN I. DREDGE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The success which has attended the endeavour to supply, by means of the London Library in St. James's Square, the want so long felt by scholars and reading men, of a library of circulation of works of a higher class than those to be met with in ordinary subscription libraries, has just been rendered evident by the publication of the second volume of its *Catalogue*.

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The History of the Restoration of Monarchy in France, by Alphonse de Lamartine. Volume the Second.—The brilliant and eloquent narrative contained in this volume includes the period between Napoleon's departure from Fontainebleau and his abdication. In the course of this history we are presented with scene after scene which dazzle us with all the gorgeous colouring of a panorama; but which, when we come to look into their details, are found to be almost as obscure and indefinite as the objects in those attractive works of art to which we have likened them. The work has all the charms of a romance; but we fear purchases this reputation by sacrificing the more sober requirements of a history.

Lectures and Addresses in Aid of Popular Education, by the Right Hon. the Earl of Carlisle.—It would be difficult to find a more faithful or a more gratifying type of the present age than this new part of *The Traveller's Library*, in which we see one of England's "belted earls," and one of the most amiable and accomplished men of his time, recording the experiences of his travels; and inviting to join him in the delights which he has gathered from literary pursuits,—not a crowd of titled listeners, but "a band of the hard-handed working men" fresh from the anvil and the loom.

Were Heretics ever burned at Rome? A Report of the Proceedings of the Roman Inquisition against Fulgentio Manfredi, taken from the Original Manuscript brought from Italy by a French Officer, and edited, with a parallel English Version, and Notes, by the Rev. Richard Gibbings, M.A. — The *Dublin Review* for June 1850 having boldly asserted as a fact, that "the Roman Inquisition — that is to say, the tribunal which was immediately subject to the control and direction of the Popes themselves, in their own city, has never been known to order the execution of capital punishment" — the Rev. Richard Gibbings has published, in contradiction of such assertion, this important document, in the history of Father Fulgentio, who was hanged and burned in the *Campo di Fiore*.

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SWALBACI DISSERTATIO DE CICONIIS, &c. Spiræ, 1630.

SYNTAGMA HERBARUM ENCOMIASTICUM, ABR. ORTELIO INSCRIPTUM. Ex officina Plantin. 1614.

TYRWHITT, THO. CONJECTURÆ IN STRABONEM. London, 1783.

CRAKANTHORP'S DEFENCE OF JUSTINIAN THE EMPEROR AGAINST CARDINAL BARONIUS. London, 1616.

HALLERI (A.) ELEMENTA PHYSIOLOGIÆ CORPORIS HUMANI. 8 Vols. 4to. Lausannæ and Lugd. Batav. 1757-66. Vol. III.

RACCOLTA DI OPUSCULI SCIENTIFICI, &c., dal Padre Calogera. Venezia, 1728-57.

The Whole Duty of a Christian, by Way of Question and Answer: designed for the Use of Charity Schools. By Robert Nelson, 1718.

Quarterly Review. Nos. 153. to 166., both inclusive.

Bell's Fugitive Poetry Collection. Vols. X. and XVI. 12mo. 1790.

The Critic, London Literary Journal. First 6 Nos. for 1851.

Voltaire, Œuvres Complètes de. Aux Deux-Ponts. Chez Sanson et Compagnie. Vols. I. & II. 1791-2.

Scott's Continuation of Milner's Church History. Part II. of Vol. II. 8vo.

Spectator. No. 1223. Dec. 6, 1851.

Annual Register, from 1816 inclusive to the present time.

Medico-Chirurgical Transactions. From Part II. of Vol. XI. March, 1819; and also from Vol. XXX.

The Code Matrimonial. Paris, 1770.

Pro Matrimonio Principis cum defunctæ uxoris sorore contracto responsum Juris, Collegii Jurisconsultorum in Academiâ Rintelensi. Published about 1655.

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Notices to Correspondents.

Replies Received. — *Knights Templars — Greek Macaronic — Miniature of Cromwell — Folk Lore, Isle of Man — Dr. Fell — Amyclæ — Rhymes connected with Places — Family Likenesses — Spanish Verses on the Invasion of England — Sir Thomas Frowyk — George Trehern — John Goldesborough — Lists of Prothonotaries — Sailor's Superstition — Boiling to Death — St. Christopher — Marriage of Mrs. Claypole — "Black Gowns and Red Coats" — Periwinkle — Deaths from Fasting — Almanacliffe — London Genealogical Society — Earl of Errol — Artificial Memory — and very many others, which we are this week prevented from acknowledging.*

R. S. H.'s *letter to* F. C. *has been duly forwarded.*

W. S. *The copy of Hoffman von Fallersleben has been left for him, as he wished.*

C. S. P. T. (Oxon.) *Duly received: only waiting for room.*

Bis., *who writes concerning the* Palæologi, *is quite right. We will look for* J. B.'s *reply.*

P. T. *The article shall be looked for. Its omission has arisen from press of matter, not from any such cause as* P. T. *supposes.*

Knights Templars. C. S *will be happy to give* E. A. H. L. *much information on this subject, if he will put himself in communication with* C. S., *whose address the Editor is in possession of.*

E. D. *The communication respecting the "Catalogue of Pictures" has been forwarded.*

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THE GENTLEMAN'S MAGAZINE for APRIL contains the following Articles: 1. "English" or "Anglo-Saxon." 2. Ulrich von Hutten: the Diet of Worms. 3. India in Greece. 4. Hroswitha of Gandersheim, a Dramatist of the Tenth Century. 5. Gleanings from the Irish Council-books of the Commonwealth: and Letters of the Cromwells. 6. Wanderings of an Antiquary, by T. Wright, F.S.A. — The Kentish Coast from Deal to Lymne (with Engravings). 8. The Rockingham Memoirs. 9. Correspondence of Sylvanus Urban: Illustrations of Domesday, Architectural Nomenclature, the Cloisters of Norwich, &c. &c. 10. Notes of the Month. With Review of New Publications, Reports of Antiquarian Societies, and Obituary, including Memoirs of Archbishop Murray, Thomas Moore the Poet, Sir Herbert Jenner Fust, Sir John Franks, Basil Montagu, Esq., Samuel Prout, Esq., &c. &c. Price 2s. 6d.

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Notes.

UNPUBLISHED SONG BY THOMAS OTWAY.

In turning over a quantity of miscellaneous papers in MS. (some originals and some copies) of the latter half of the seventeenth century (which chance lately threw in my way), I stumbled upon the following song by the unfortunate author of *Venice Preserved*. It may, possibly, have been printed in one, or more, of the numerous volumes of "miscellany poems" which teemed from the press at the end of the seventeenth and the beginning of the following century; but in looking over a tolerable assemblage which time has accumulated on my shelves, I have not been able to discover it. The MS. does not appear to be an original, although the handwriting is of the author's period. The punctuation is as I found it: —

"Health breeds care; love, hope and fear;
What does love or bus'ness here?
While Bacchus merry does appear,
Fight on and fear no sinking:
Charge it briskly to the brim,
Till the flying topsails swim:
We owe the great discovery to him
Of this new world of drinking.

"Grave cabals that states refine,
Mingle their debates with wine;
Ceres and the god o' th' vine
Makes ev'ry great commander.
Let sober sots small-beer subdue,
The wise and valiant wine does woe;
The *Stagyrite* had the honour to
Be drunk with *Alexander*.

"Stand to your arms, and now advance,
A health to the *English* King of France;
On to the next, a *bon speranze*,
By Bacchus and Apollo.
Thus in state I lead the van,
Fall in your place by your right-hand man;
Beat drum! now march! dub a dub, ran dan;
He's a Whigg that will not follow.
"T. OTWAY."

That poor Otway was a lover of the "juice of the grape," is too well known; and it seems from his biography in Cibber's *Lives of the Poets*, that he was for some time a soldier, and served in Flanders. The half-bacchanalian, half-military

character of this song, seems to identify it with the poet. The popular story, that Otway died for want at an ale-house on Tower Hill, is, it is to be hoped, not strictly true. Dennis, the critic (as he is called), tells us that —

"Otway had an intimate friend (one Blackstone), who was shot; the murderer fled towards Dover, and Otway pursued him. In his return he drank water when violently heated, and so got a fever, which was the death of him."

This story is creditable to the warmth of Otway's friendship, and I should be glad to meet with any additional authority to give it confirmation. EDWARD F. RIMBAULT.

SHAKSPEARE'S "WE THREE."

In Shakspeare's *Twelfth Night*, a passage occurs upon which some observations may be bestowed in the way of illustration, because, as it is usually printed, no signification seems attributed to it, whereas in reality it is a scrap of satire very appropriate to the character in whose mouth it is placed. In Act II. Sc. 2., the clown, entering to the two drunken knights, Sir Toby Belch and Sir Andrew Ague-cheek, exclaims, —

"How now, my hearts? Did you never see the picture of we three?"

Of the innumerable editions of Shakspeare, I have examined only twelve, my own and my neighbours', all which, without exception, present the last two words of the quotation as above, without the slightest difference from the remainder of the sentence; and, when annotations are given, without any explanatory remark, save in three instances, which will hereafter be noticed. From this circumstance and this coincidence it may be inferred, that the editors generally did not imagine the words in question to contain any special meaning, but possibly understood them as merely an illiterate blunder for "*us* three." Any such idea, however, would be a misapprehension. For although the clown is introduced as an allowed fool, and so entitled, it is evident he was designed to represent a person not totally devoid of at least some smattering of learning, as well as to be, what one of his brethren is styled, "a shrewd knave;" as such, being manifestly quite capable of duly appreciating his two knightly patrons. Which knowledge on the part of the clown increases the probability that such an "all licensed" personage should, under the disguise of a jest, insinuate the contempt he really felt, and which the others so richly deserve; for this, it will speedily appear, is the sense now contended for of the passage above cited. Secondly, if the words are to stand as already read, "Did you never see the picture of we three?" intimating no allusion to any idea, hinted at but not expressed, they are simply an inquiry respecting a painting of the knights and the clown, to the existence of which there is not another reference throughout the entire play, neither does the story require or suggest that the notion of any such painting should ever have entered the author's mind.

In Theobald's *Shakspeare*, the sentence we are considering is unnoticed, but, as previously stated, that is not the case in three of the twelve editions consulted. In one, a single volume with glossary, &c., by Nicholas Rowe, to the words "we three," a foot-note is appended, supplying, as the conclusion of the phrase, "loggerheads be." The same note is similarly given in another copy in nine volumes. The third instance is an edition in two volumes, with explanatory notes at the end, among which we find this respecting *Twelfth Night*:—"*Did you never see the picture of we three?* an allusion to an old print frequently pasted on alehouse walls, representing *two*, but under which the spectator reads, *We three are asses;*" the name of Malone being added as the authority for this interpretation.* Without denying that Malone may have possessed sufficient grounds for his statement, it may be permitted to deliver an opinion, and to subjoin the following remarks as a reason for thinking that Rowe's explanation is the better of the two.

In the town of Tonbridge in Kent, south of the bridge over the Medway, on the western side of the street, stands (or did recently) a public-house, the sign of which I have long believed to illustrate the passage before us. When first I observed the sign, from forty-five to fifty years ago, and for long afterwards, one side, if not both, presented *two* grotesque heads, the painting being not modern, so far as my (rather vivid) recollection serves, with the legend "We *three* Loggerheads be." The sign having been renovated, the old painting is obliterated: but whatever may have replaced it, *the old name*, the Loggerheads, most probably is still used; and inasmuch as the aspect of the house was venerable when I first remember it, we may, without a violent stretch of imagination, carry back the use of the above-described conceit of the three loggerheads, as an alehouse sign, at least a considerable portion of the period intervening between our time and that of Shakspeare. Whether more examples, besides that at Tonbridge, of this sign may still exist, is unknown, but I do not recollect seeing a second in any part of the kingdom.

* [Had our correspondent had the opportunity of consulting Malone's own edition, he would have found that after what is here quoted Malone proceeds: "I believe Shakspeare had in his thoughts a common sign, in which two wooden heads are exhibited, with the inscription under it, '*We three* Loggerheads be:' the spectator or reader is supposed to make the third." Our correspondent therefore agrees with Malone, and confirms his note.]

Possibly others might be discovered, though they cannot be common; and perhaps the suggestion will be admitted, that the above-mentioned little public-house is not altogether unworthy of consideration, as assisting, in however slight a degree, in illustrating the language of our great national dramatist. Arthur Hussey.

Rottingdean.

COWLEY'S PROSE WORKS.

As Cowley's name has been brought before the public in the disquisition on his monument by Mr. H. Campkin ("N. & Q." Vol. v., pp. 267–8.), may I be allowed, now that his character and merits are revived, to direct attention to his prose works in preference to his poetical; although, as Mr. Campkin remarks, "his beautiful lyrics in praise of a country life will always keep his name before us."

Miss Mitford, in her recent publication, *Recollections of a Literary Life*, has done good service to Cowley's character, and her criticisms will doubtless direct attention, as they have done to the septuagenarian who is now writing, to a *re-perusal* of his prose works. With my school-fellow Charles Lamb, and his sister, Cowley's prose essays were always especial favourites, and were esteemed by them as some of the best specimens of the "well of English undefiled." A tyro in literature could not, I am persuaded, form a better style of composition, than by taking Cowley's prose essays for his model. I consider the prose writings both of Cowley and Dryden master-pieces. "Praised in his day as a great poet, the head of the school of poets called metaphysical, Cowley will now be chiefly known," says Miss Mitford, "by those prose essays, all too short and all too few, which, whether for thought or for expression, have rarely been excelled by any writer in any language. They are eminently distinguished for the grace, the finish, and the clearness which his verse too often wants." "His thoughts," also says Dr. Johnson, "are natural; and his style has a smooth and placid equability, *which has never yet obtained its due commendation.*"

As the columns of "N. & Q." do not admit of long quotations, I would respectfully direct attention to the beautiful essays, "Of Obscurity," "The Garden," "Of Solitude," and "Of Liberty." Southey and Cobbett, as writers of pure English, are, in my opinion, the only two modern authors who can be compared with Cowley. J. M. G.

Worcester.

NOTE ON COLERIDGE'S CHRISTABEL.

Should the English language ever become after the lapse of years a dead language, it is a curious question, whether the works of our poets and prose writers would present such difficulties to students at that remote period, as the pages of the Greek and Roman authors present to ourselves. Our text, it is to be hoped, would not prove so corrupt as theirs, or afford so much scope to the ingenuity of scholars; but the lax phraseology now in vogue would amply supply its place. As to downright inherent obscurity, I think it is not at all clear that we are a whit behind the ancients. More than one, even of our living poets, would require a Delphin interpretation. As a fair sample of what English poetry is able to offer in the way of difficulty, I would refer to the "conclusion" of Coleridge's unfinished poem of Christabel.

The few lines, of which this conclusion consists, form an unquestionably difficult passage. How many persons, and they of no mean abilities, read it over and over again, and, after all, confess they can make nothing of it! How many are there, who have come to regard it in the light of a quaint enigma, and "give it up!" The passage certainly seems to possess one property of the enigma, inasmuch as it requires a key to elucidate it; but, as soon as this is obtained, it becomes not only perfectly plain, but, I think, forces an acknowledgment from the reader, that it could hardly have been more clearly or more justly expressed.

To say that this conclusion is the most beautiful and the most valuable portion of the poem of Christabel, may appear to savour a little of extravagance; still, I cannot but think that it is, and that the author intended to convey by it far more than is usually contained in the common-place "moral." In support of this opinion I will briefly discuss these two-and-twenty lines.

Of the first six lines I will only remark, where shall we find, in the whole range of English poetry, a more exquisite picture than is here contained in this small compass?

> "A little child, a limber elf,
> Singing, dancing to itself,
> A fairy thing with red round cheeks,
> *That always finds, and never seeks,*
> Makes such a vision to the sight,
> As fills a father's eyes with light."

The poet then proceeds to unite, in a manner true in nature and in fact, yet equally strange and startling, two opposite and contending feelings:

> "And pleasures flow in so thick and fast
> Upon his heart, that he at last
> Must needs express his love's excess,
> With words of unmeant bitterness."

The habit, if it may be so called, alluded to in these lines, must be more or less familiar to most persons as an anomaly in our nature; the habit, I mean, ridiculous as it may appear, of applying evil, though "unmeant" names to children in a transport of affection. This is a trait in the human character which, slight, and faint, and trifling as it

may seem, the acute mind of Coleridge has seized, and analysed, and exhibited in its legitimate development. Whether the propensity, thus delicately described, be really innocent in itself, or whether it be only the παρεκβασις, or excess, which the poet held to be the guilty state, it is hardly worth while stopping to inquire; still we cannot avoid his own startling suggestion,

> "What, if in a world of sin
> (O sorrow and shame should this be true!)
> Such giddiness of heart and brain"

springs generally from some evil source, implies the existence of some evil principle. Familiar as this habit, this instance of "giddiness of heart and brain," is to most of us, I am not aware that it has ever been expressed in poetry, or even in prose, by any other writer; if so, this passage is a rarity, similar to those four stanzas in Gray's Elegy, beginning, "Yet e'en these bones," &c., of which Dr. Johnson says, "they are to me original; I have never seen the notions in any other place; yet he that reads them here persuades himself that he has always felt them."

The author then endeavours to offer some explanation of this phenomenon, and carries out the germ of ill to its full extent, as exemplified in Sir Leoline:

> "Perhaps 'tis pretty to force together
> Thoughts so all unlike each other;
> To mutter and mock a broken charm,
> To dally with wrong that does no harm;
> Perhaps 'tis tender too and pretty,
> *At each wild word to feel within*
> *A sweet recoil of love and pity.*"

It appears to me that the third line in this passage, from its being introduced too early (if I may venture to say so), on this account unnecessarily increases the difficulty; it occurs before the idea has been sufficiently developed; while it belongs rather to the result of this evil leaven than to the explanation of it, with which the poet is here engaged. The "charm" to which he alludes is, of course, the tie that binds us to the object of affection, and which forbids us to speak any but words of love and tenderness.

The poet, then, from the aspect of this strange anomaly, as exemplified in Sir Leoline, is forced to the following conclusion:

> "And what, if in a world of sin
> (O sorrow and shame should this be true!)
> Such giddiness of heart and brain
> Comes seldom save from rage and pain,
> So talks as it's most used to do."

If we turn now to the last two paragraphs of the poem, we find all this illustrated; in these two paragraphs the poet has

> "Forced together
> Thoughts so all unlike each other."

In the former are enumerated all those memorials which could move the Baron to "love and pity;" in the latter we are told of the "rage and pain" of his heart; and on this strange union the poet soliloquises in the conclusion.

A full discussion of this subject would be perhaps unsuited to the pages of "N. & Q.;" for, various as are the subjects to which they are open, ethics can hardly be reckoned one of them. I will conclude, therefore, with the following suggestion, viz. that the delicacy, the acuteness, and the truth evinced in this last scene of Christabel and its conclusion, tell of a deeper mind than has, perhaps, fallen to the lot of any English poet since the days of William Shakspeare. H. C. K.

—— Rectory, Hereford.

CONVERTIBILITY OF THE WORDS "GRIN" AND "GIN."

Will some more learned readers than your present querist be so good as to tell us how it came to pass that the word *grin* became changed in our modern Bibles for *gin* (sometimes spelled *ginn*), with which it would seem there can be no cognation? In the sense of a trap or snare *grin* occurs in Job xviii. 9., Ps. cxl. 5., and Ps. cxli. 9., in two Bibles which I have, viz., one "printed at London by Robert Barker, printer to the King's most excellent Majestie, 1640," and the other "printed by John Hayes, printer to the University of Cambridge, 1677."

In Cruden's *Concordance*, 1737, 1761, and 1769, it is given as *grin* in these instances; neither in the modern editions of that valuable book have they noticed the word *gin* as now used in the said three texts which would indicate that it is only within some eighty years, at any rate, that the change was adopted by the king's printer, and Oxford and Cambridge. Singularly enough, in these old editions of 1640 and 1677, while *grin* is used in Job and Psalms, *gin* is given in the side-note of Job xl. 24., in the text of Isa. viii. 14., and Amos iii. 5.

Now to *grin* (from the Saxon ȝpinan) means, according to philologists, to show the teeth set together; the act of closing the teeth; so that we may suppose an allusion to the barbarous instrument called a *man-trap*, unless the idea is negatived by the side-note Job xl. 24., on the impossibility of boring Behemoth's nose with a *gin*, which would hardly be the word adopted to convey the idea of boring; an awl or gimlet better suiting the conditions of the case. Some commentators read *ring* — this may be illustrated by the ring we see even now frequently in the noses of our bulls. Be this as it may, the reasonable conjecture is, that the same word, conveying the same meaning, is appropriate in all the six places quoted.

It is therefore asked, 1. Why, in the sacred volume, a century ago it should have been spelled *grin* in the three first-mentioned passages, and *gin* in the three others? and 2. Why it should have been altered in the three first-quoted verses from *grin* to *gin?* In short, if they are cognate words (which the separate use of them in various editions formerly seems to render doubtful), what advantage resulted from changing the word which more familiarly explains itself by the action of the teeth for a much less forcible term?

B. B.

FOLK LORE.

Game Feathers.—I do not see that any of your numerous correspondents have mentioned the common belief among the poor in this county (Sussex), that a person cannot die if his bed is stuffed with *game feathers.* A friend of mine a little time back was talking to a labourer on the absurdity of such a belief; but he failed to convince the good man, who, as a *proof* of the correctness of his belief, brought forward the case of a poor man who had lately died after a lingering illness. "Look at poor Muster S——, how hard he were a dying; poor soul, he could not die ony way, till neighbour Puttick found out how it wer,—'Muster S——,' says he, 'ye be lying on geame feathers, mon, surely:' and so he wer. So we took'n out o'bed, and laid'n on the floore, and he *pretty soon died then!*"

Nedlam.

Isle of Man Folk Lore.—A young person from Castletown tells me as follows:—

A woman walking over Barrule met two fairy armies going to battle, which was to begin on the ringing of a bell; she pulled the bell, and in consequence both armies attacked her, and kept her prisoner for three years, when she escaped.

A little girl, walking over a bridge, was offered by three little men (one after the other) a farthing, which she persevered in refusing; knowing that, if accepted, she would have been carried off.

A labouring man, passing by a house which is said to be haunted by soldiers, saw a soldier from Castletown sitting on a stile; and, on going up to tell him that the bugle had sounded, the soldier vanished into air, and the man saw a ball of fire before him all the way home.

A white lady walked through a room one evening when the doors were bolted and barred, and could not be found anywhere; a murder was once committed in a room of this house, and, although the boards have been moved, blood will come again.

At Peel, a witch with a basin of water said that the herring fleet would never return; every ship was lost, and she was put in a barrel with spikes, and rolled down the hill, the grass never having grown since; "and I saw the mark all down."

Women are turned into hares, and can only be shot with a silver sixpence.

A white lady was seen every night after dark; and one night, when all were in bed, a servant heard a knock at the door, put her head out of window, and saw a little doll hop round the house and knock three times; she was so frightened that she could not get her head in, till others pulled her. The house was then suddenly illuminated, and, when quite dark again, the bedclothes pulled off.

The fairies are seen to hop from trees: a man took one home for a doll, and became very ill; but on the advice of a woman, he returned it where found, and then quite recovered.

Fairies change children; a woman had one for eighteen years, and could not make it walk or speak. A woman, shearing corn, laid her child down; a man saw a fairy come and change it: the fairy-child screamed, and the woman, going to take it up, was prevented by the man. The fairy seeing that no one touched it, returned the woman's child.

People are pulled off horses by black dogs. Three stone coffins were lately dug up, and the place not since haunted.

Our woman servant told me that her father (who used to drink), and others, chased a black dog, which kept howling and screaming round the town, up as far as the gallows post; but did not dare to go beyond, and came back as fast as they could.

A tradesman told me that lying on a sofa at an inn, a white lady whispered and told him where some money was to be found; he fell off the sofa, was ill for six months, and has been lame ever since. The owner of the house would give him half if he tells; but he will not tell, or the white lady would haunt him.

They say that fairies are the fallen angels.

A. C.

Minor Notes.

Epitaph at King Stanley.—Epitaph engraved on brass let into a large flagstone in King Stanley churchyard, Gloucestershire. Copied 15th July, 1846.

"Ann Collins, died 11 Sept. 1804, ætatis 49.

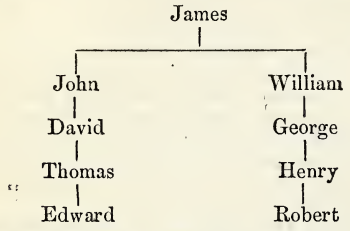
'Twas as she tript from cask to cask,
In at a bunghole quickly fell,
Suffocation was her task,
She had no time to say farewell."

E. D.

Monuments of De la Beche Family.—Among the interesting communications relating to monuments and trees, I see no mention made of some fine effigies of the De la Beche family, in an old church near which are the largest yew-trees I ever saw,

on the edge of the Downs, about four miles above the road which runs from Reading in Berkshire to Wallingford, through Pangbourne and Streatley. I quite forget the name of this remote village, but it is above Basildon Park and Streatley; and a trip there would repay an archæologist for the time and outlay. ÆGROTUS.

Cousinship. — There appear to be various ways of computing relationship. The following is the mode which I have usually adopted, and I should be glad to know whether or not it is strictly correct:



In the above pedigree Thomas and Henry are *second* cousins; Edward and Robert *third* cousins; and so on. If I am asked what relation Henry is to David, I reply they are *first* and *second* cousins; or else I *invert* the answer, and say that David is Henry's *first* cousin once removed: on the principle of making the relationship as near as possible, by stating the degree of the older ascendant: in other words, I do not say that Henry is David's *second* cousin once removed. In like manner, David and Robert are *first* and *third* cousins; or David is Robert's *first* cousin twice removed.

E. N.

Borrowing Days. — In a communication in "N. & Q." (Vol. v., p. 278.) regarding Sir Alexander Cumming, there occurs the following statement:

"The last three days of March are called the 'Borrowing Days' in Scotland, on account of their being generally attended with very blustering weather, which inclines people to say that they would wish to *borrow* three days from the month of April in exchange for those last three days of the month of March."

I remember to have heard, when a child, in the north of Ireland, a far more poetical, if not a more rational, explanation of what is undoubtedly a very common interchange of character between March and April, for a few successive days towards the close of the former, and commencement of the latter, month. "Give me (says March) three days of warmth and sunshine for my poor young lambs whilst they are yet too tender to bear the roughness of my wind and rain, and you shall have them repaid when the wool is grown." An attentive observer of the weather will seldom find the recurrence of this accommodation loan to fail. This day (the 24th) and the two last days have been of a temperature very unusual so early in the year, and I have little doubt that before the 1st of May there will be a *per contrà* of three successive days of cold and bluster carried to the *credit* side of April's account with Æolus and Co.

McC.

March 24.

Monumental Plate at Lewes Castle. — The following is an exact copy of an inscription in raised characters on a plate now at Lewes Castle: —

HER : LIETH : ANE : I ORST
R : DAVȝHTER : AND :
HEYR : TO : THOMAS
GAYNSFORD : ESQVIER
DECEASED : XVIII : OF :
IANVARI : 1591 : LEAVINȝ
BEHIND : HER : II : SONES :
AND : V : DAVȝHTERS.

The size of the plate is three feet by two feet. Can any of the readers of "N. & Q." inform me whence this plate was taken, and what occasioned its removal? A. W.

Junius and the Quarterly Review. — The writer in the *Quarterly Review* who has attributed the *Letters of Junius* to Thomas Lyttelton, seems to have overlooked that passage in the *Lyttelton Letters* in which the writer confesses his deficiency in the *principal* "rhetorical figure," which at once rendered "the style of Junius" so popular:

"*Irony* is not my talent, and B—— says I have too much impudence to make use of it. It is a fine rhetorical figure; and if there were a chance of attaining the manner in which Junius has employed it, its cultivation will be worth my attention."—*Letter* 36. p. 131.

In my researches to "set this question at rest," I have found the *Discoverers of Junius* invariably inclined to withhold some fact or circumstance, which, if published with the *proofs*, must have overthrown their hypotheses. This may be good policy in an advocate pleading before a jury, or in an orator addressing a popular assembly, where an object may be attained by "making out a good case." On the question of *Junius* it is not only disingenuous, but highly reprehensible, since it proves that the writer thinks more of gratifying his own vanity, than in satisfying the public.

W. CRAMP.

Handwriting. — In my last communication (Vol. v., p. 235.), in consecutive lines, *when* was printed *where*, and *second* was printed *record*. This is not wholly the printer's fault: in the common current hands, *n* and *re* are much alike; and *n* and *r*, *s* and *r*, are like enough to cause mistake. I have more than once got as far as a second proof, containing what might, if it had been printed, have been interpreted as a reflection on the dimensions of the clergy, which was far from my intention; namely, allusion to the area of a circular *rector*, in which the first *r* should have been *s*. What I want to make a note on, is this: no *current* hand is taught at schools: the so-

called *small* hand is nothing but the larger hand written smaller. If any one would publish some specimens of current hand, in which all the letters are perfectly distinguishable from each other, he would do good service. And the * ? might go the length of a woodcut (which imitates writing better than copper): for no persons write so badly as writers. The task should not be undertaken by a writing-master: for there are few who will go through thick and thin in their calligraphy. What is wanted is a good *skewer-hand*, in which there are none of those upstrokes and downstrokes which, in former days, used to subject boys to certain other upstrokes and downstrokes, of which it can only be said that the former were more bearable than the latter. M.

Queries.

DUTCH MANUFACTORIES OF PORCELAIN.

What manufactories of *porcelain* were established in Holland?

When, by whom, and at what places were they established, and when did they cease to exist?

What marks were used to indicate the different manufactories, and had the manufactures any distinctive character?

The mark M. O. L. is frequently found on Dutch porcelain, and occasionally the word Amstel; what is the meaning of these marks, and when were they employed?

A stork is also found as a mark on Dutch porcelain, which is said to have been made at the Hague. Is this correct? and if so, what is the history of the manufactory?

Was any porcelain made at Arnheim? and if so, what was the distinguishing mark? O. M.

[We beg to recommend these Queries to the especial attention of our Dutch contemporary De Navorscher; and we have little doubt that some of the learned contributors to that Journal will be able to throw light upon what is at present a very obscure portion in any history of manufactures which we possess in this country. —Ed.]

SALMON FISHERIES.

Grievous complaints are now making of the scarcity of salmon, and consequently of the depressed state of the salmon fisheries, both in Scotland and Ireland. As the statistics of the produce of the principal rivers of those countries for some years past are known, it would be curious to contrast their returns in the present century with any accounts which may exist of their produce in former times.

For example, the Earl of Strafford wrote, in 1638, that the fishery at Derry produced to the crown that year 240 tons of salmon, which sold at 15*l.* per ton. In 1845 the seven years average of the Foyle (Derry) was 140 tons, and the price ranged at about 100*l.* per ton. Pennant states that as much as 320 tons were taken in the Bann in 1760; and Stanihurst, writing about the year 1584, declares that the fishermen of Lough Neagh, and of the "noble northerne river, the Banne, complain more often for bursting of their nets with the over great take of fish, than for anie want," so that the Irish grievance of that day lay in the very glut of the commodity.

The famous "salmon-leap" at Ballyshannon, on the Erne, was formerly very productive. It belonged to the O'Donels, Lords of Tyrconnel. Sir George Carew, in a MS. pedigree of that family, observes that

"O'Donell is the best lorde of fishe in Ireland, and exchangeth fishe allwayes with foreign merchants for wyne, by which his call in other countryes the kinge of fishe."

In Roman Catholic times our national salmon fisheries were of much value, for they supplied an article of food which was necessary for fast days; there are, accordingly, many ancient acts of parliament in the statute books for the preservation of the salmon, and still more in the Scotch statutes, in one of which, indeed, a jubilee was ordained for the benefit of the finny tribe, by making it penal to take any salmon for the space of three years. Not only did private and religious houses rely upon a supply of salted fish for fast days, and for the winter's consumption, but armies at that time could not be marched or subsisted without them. There is in Rymer an order of Edward II. to provide 3000 dried salmon for this very purpose.

All our mouths water at hearing of "kippered salmon," especially at breakfast-time; but it seems from old Izaak Walton's use of the word that the origin of the delicacy is not the very best, for he uses the word as expressive of a "sprat," or spawned cock-salmon, *out of season*, and it is verily to be believed that the dainty is produced by preserving the fish when in a state that it could not be eaten if fresh.

Travellers in the colder latitudes of the new and old world, agree in representing the rivers of those countries as literally swarming with noble salmon. The increase of man, and the advances of civilisation, have led to the decrease of salmon in the British Islands, and this fish will probably, in a century or so more, rank among other exterminated animals, as the bustard, &c.

Any of your readers would oblige me by reference to authorities in which statements may be found as to the ancient productiveness of the salmon fisheries of Great Britain and Ireland; in fact, to any information or curious details on the subject. H. T. H.

Wexford.

THOMAS CRAWFURD.

Can any of your readers inform me when Mr. Thomas Crawfurd was the Professor of Philosophy in the University of Edinburgh? In a *Scotch Peerage*, by Mr. George Crawfurd, published in 1716, there is a Latin epigram by him on the armorial bearings of the Crawfurds of Kilbirny in Ayrshire, one of whom was created Viscount Garnock by Queen Anne, in the second year of her reign. The description of the armorial bearings is as follows in the same peerage, under the head Crawfurd, Viscount of Garnock —

"Quarterly 1st and 4th gules, a fess ermine. 2nd and 3rd azure, a Cheveron betwixt three Cross Patées Or, supported by two Grayhounds. Crest, an ermine Argent. Motto, 'Sine labe nota.'"

The author then adds, —

"A learned gentleman of this name * paraphrased this coat of arms in these fine elegiacs —

"Sanguineum scutum præcingit balteus albens,
Quem variant nigræ sed sine labe notæ.
Sic labem ut vitet, mustela Armenica strictum
In ferrum et structos non timet ire rogos.
Martia vis animi, vacuum formidine pectus,
Cana fides, nulla labe notatus honos.
Hæc Crafurdiacæ gentilia symbola stirpis,
Artibus his veteres emicuere patres."

I subjoin the following translation:

"A blood-red scutcheon with a white belt bound,
Which black spots chequer, though no stain is found:
Thus will the ermine strive a soil to shun,
On steel unsheath'd, and 'mid the flames will run:
Great strength of mind, a breast that knows not fear,
Fair Faith, and honour from all blemish clear:
These kindred qualities the Crawfurds own, —
In arts like these of yore their sires have shone."

C. S. T. P.

Oxford.

* Mr. Thomas Crawfurd, Professor of Philosophy in the University of Edinburgh.

Minor Queries.

The Chronologic Institute. — Should not this society, as a preliminary, protest against the architectural anachronisms of these days — the building churches, for instance, in every, any, or no style of architecture? In one parish the priest erects an Early English church, copied from the *Oxford Glossary*; in the next, something very like a conventicle, with no chancel and no chimes, is built by subscription; in another, the architect is a disciple of Ruskin, and tries the Byzantine style, with a tower like St. Mark's of Venice; — a nice Gordian knot for coming chronologists!

Mortimer Collins.

Mother Carey's Chickens. — In Hawkesworth's *Voyages* there occurs the following passage: "The petrels, to which sailors have given the name of Mother Carey's chickens." Who was "Mother Carey;" why was her name given to the petrel; and why have sailors so great an objection to their being killed? W. B. M.

Dee Side.

Suwich Priory. — What is known of the Priory of Suwich in Hampshire, of which a handsome seal records the former prosperity? E. A. S.

Anthony Babington. — Can any of your correspondents inform me whether William Kempe's *Dutiful Invective against the moste Haynous Treasons of Ballard and Babington*, &c. &c., has been reprinted in any collection of rare tracts, or otherwise? and also whether his *Censure of a loyall Subiect upon certaine noted Speeches and Behaviour of those* 14 *notable Traitors* (Ballard, Babington, &c.), has also been reprinted?

I should also be glad of references to any other tracts or ballads referring to Babington and his conspiracy. L. J.

Sir Isaac Newton, Cicero, and Gravitation. — How is it that Sir Isaac Newton has obtained so world-wide a renown for his discovery of the law of gravitation, when the following passage in the *Tusculan Disputations* proves it to have been well known to Cicero?

"Qua omnia delata gravitate medium mundi locum semper expetant."—See lib. v. cap. 24.

S. E. B.

Trinity College, Oxford.

Diotrophes. — Can any of your readers say, on what authority the Abbé Masscot calls Diotrophes, mentioned in 3 St. John, ver. 9., Bishop of Corinth. The Abbé has left the Roman Church, and joined the branch of Mr. Henry Drummond's Church in France, and is the editor of *Le Recueil Catholique*, to advocate the cause of the new church. The passage to which I refer is in the October Number, p. 208., and is given as a proof of his theory: "L'Apostolat supplanté, absorbé par l'Episcopat;" this first order of ministry in the Christian Church having been in abeyance, till it was revived in the person of Mr. Drummond and the other eleven apostles of that Church! In Mant and D'Oyley's Bible it is said that Diotrophes is unknown; and Grotius and Doddridge entertain different opinions about him, but neither speak of him as being a bishop. Er.

Grisly.—Can any of your readers inform me why a person in a fretful state is said to be *grisly?* the far-famed Guzzle being a pattern of meekness and patience. I am aware that Johnson gives the meaning—*fearfully, horribly;* but this does not seem satisfactory. Infants are often said by their nurses to be "very *grisly*." Ruby.

Birthplace of St. Patrick. — Can the disputed question of the birthplace of St. Patrick be settled?

Some writers assign Scotland, others England, and others France, as his fatherland. He himself informs us (*Confess. sub init.*) that he was born at *Bonavem-Taberniæ*. This locality has been supposed by some writers to be *Kilpatrick*, on the mouth of the Clyde, and by others *Boulogne-sur-Mer*. Ceyrep.

Motto on Chimney-piece. — There is a carved oak chimney-piece in my possession, of the time of James I., from a mansion at Newcastle-upon-Tyne occupied as the Turk's Head Inn, and taken down about fifteen years ago. In the central compartment is a shield, but the crest is wanting. The quarterings are three stags' heads, and checky; and as the motto has puzzled wiser heads than mine, I beg leave to produce it. One or two of the letters are doubtful, but there is no omission:

"VITATRANOVULAESTOLIM."

I should feel much obliged to any one for deciphering the motto, and still more for discovering the original possessor of this interesting piece of antiquity.

Another motto, under a coat of arms on some old china, cannot meet with an interpreter:

"VE DAL AM DARO."

C. T.

Curious Bequest. — In the parish of Eardisland in Herefordshire, I am informed that some charitable person, whose name I could not ascertain, left to certain poor persons, parishioners, the following singular bequest, viz., to each poor person —

13 bushels of wheat
13 red herrings
13 tennis balls
13 pepper corns
13 pence.

This was to be distributed on Maunday Thursday. Can any of your correspondents throw light upon this, or mention similar instances of such singular bequests? H. C. K.

Wilkie's Blind Fiddler. — I should be much obliged if you, or any of your correspondents, could give me some information respecting Sir David Wilkie's picture of "The Blind Fiddler." I believe he painted as many as four, if not more, copies of the original, and that the first picture was finished by him in the year 1807; that in the National Gallery is dated, as I am informed, 1808. What I wish to ascertain is, the real number of the pictures of this subject that Wilkie painted, *with their dates*; and if possible, in whose hands they are at present. H. C. K.

—— Rectory, Hereford.

Lode. — It seems to be a provincial word, according to Forby, and means "an artificial watercourse," from A.-S. *lodian*, *haurire*; he also adduces the instance I have named, and also a watercourse in Fincham, called in old writings "the Lode ditch." It would be interesting to know if it is used elsewhere than in Norfolk, and it may be Suffolk; but, at all events, I should much like to come at the real meaning. J. N. C.

Ballad quoted by Sir Walter Scott. — Effie Deans, in the *Heart of Mid-Lothian*, sings this stanza of a ballad:

"The elfin knight sate on the brae,
The broom grows bonnie, the broom grows fair,
And by there cam' lilting a lady so gay,
And we daurna' gang down to the broom nae mair."

There is a traditional ballad, very similar, of which the following is the only stanza preserved:

"Ae king's dochter said to anither,
Broom blooms bonnie, an' grows sae fair,
We'll gae ride like sister and brither,
But we'll never gae down to the broom nae mair."

Sir Walter Scott delighted in preserving scraps of old ballads; and perhaps the two fragments above quoted may be part and parcel of the same original. Some friend in the "north countrie" may perhaps settle this point.

Edward F. Rimbault.

Ann Stewart, Wife of Christopher Hall. — Can any of your readers inform me, by referring to an old work called *Stewart's History of the Stewarts*, page 156., whether Ann Stewart therein mentioned, who married Christopher Hall, was a descendant of the daughter of Henry VII.?

John of Gaunt.

Moveable Organs and Pulpits. — In looking over a small pamphlet, entitled *The Temple Church, an Account of its Restoration and Repairs*, by William Burge, Esq. (8vo. 1843, Pickering), I met with the following passage, which serves me for a peg on which to hang a Query:

"Mr Etty justly observes that 'in St. Peter's at the present day, the organ is a very small one comparatively to the building, and is wheeled about, like the ancient pulpits, to different parts of the church!'" — P. 34.

Are moveable organs common in Italy or elsewhere? With regard to pulpits, the chapel of King's College, Cambridge, has two at the present time, placed in one of the small chapels on the north side. They are moved into the choir when required. Besides these, the neighbouring church at Grantchester has a large pulpit, which, tradition says, also once belonged to the same noble edifice. Can any of your correspondents mention other examples of churches or chapels so well supplied? W. Sparrow Simpson, B. A.

Nobleman alluded to by Bishop Berkeley. — Bishop Berkeley, in his *Minute Philosopher* (Dialogue II. vol. i.), makes mention of "an English nobleman who in the prime of life professeth a

liberal art, and is the first man of his profession in the world." Who was this nobleman? J. M.

Chelwoldesbury. — I shall be glad to have the opinion of your readers on the derivation of the name of a village, which in early records is spelt "Chalwoldesbury," "Chelwardesbury," "Chilwardesbury," "Chedwoldesby," &c. It is partly on the site of a British or Danish encampment, in a good state of preservation. The soil is chalky, and the country for some short distance round may have been open, but more probably the woods closely surrounded the camp. These particulars may assist in arriving at the derivation of the name, now corrupted into Cholesbury. W. H. K.

Swallows' Nests. —

". . . . That wond'rous stone, which the swallow,
Brings from the shore of the sea to restore the sight of its fledglings;
Lucky was he who found that stone in the nest of the swallow!"

Longfellow's *Evangeline*, Part I. i.

May I ask for information respecting the allusion contained in these lines? W. S. T.

Quotation from Arthur Hopton. — Arthur Hopton (*Baculum Geodæticum*, 1610, preface) says:

"If this hold, it is time to . . . . take the globe out of the king Ptolomies hand, and there place a poore Siquis, such as forlorne forreiners use to have in Paul's Church."

What does this mean? M.

Group at Prague. — I have in my possession a print representing Mercury in a flying attitude, bearing a female figure in his arms: the latter figure carries a cyathus in her right hand.

The inscription at the bottom of the print is —

"Ivssv Rvdolphi · II · cæsaris avgvsti,
Adrianvs de vries hagiensis faciebat. Pragæ.
Opvs altitvdinis pedvm octo ex ære. 1.5.9.3."

I apply to "N. & Q." in hopes that this "Q." may meet the eye of some erudite correspondent, and draw forth a satisfactory "N."

Was Prague ever decorated with such a group? If the group in question be not a myth, what is the meaning of it? Who is meant by the first line of the inscription? Tecede.

Cards prohibited to Apprentices. — When was the prohibition to play at cards or dice first introduced into apprentices' indentures? It occurs in the form of an indenture for an apprentice in *A Book of Presidents*, printed about 1566, and compiled by Thomas Phaer, who describes himself as "Solicitour to the King and Queenes Majesties."

Edward F. Rimbault.

Cursitor Barons. — Can any of your correspondents guide me to a list of the Cursitor Barons, or refer me to any account of their origin and history? I find no such officer named up to the reign of Henry VIII., beyond which I have not yet inquired; nor does any notice occur of them in Madox's *History of the Exchequer*.

Edward Foss.

Phelps's Gloucestershire Collections. — The late John Delafield Phelps, Esq., who died in December, 1842, was well known among the literati as an ardent *bibliophile*, and a great investigator and accumulator of antiquities. He was one of the original members of the Roxburghe Club, established nearly forty years ago, and had devoted a long life to his favourite pursuits. Having been a native of Gloucestershire, he felt a particular interest in everything which regarded that county, and had in his lifetime collected a great mass of materials for the elucidation of its history, antiquities, &c., in every respect. It is understood that an ample catalogue (*raisonné* perhaps) was printed under his direction for circulation among his particular friends, giving great evidence of his assiduity and talents, and of the value of the collection. Participating to a great extent the interest which actuated Mr. Phelps to ascertain a local knowledge of Gloucestershire, I should feel obliged if any reader of the "N. & Q." could inform me what has become of Mr. Phelps's collection; if it remains entire, and if it be accessible by any recommendation to the present possessor?

A. (2).

Huant Le Puisné. — I have in my possession a small gold *bonbonnière* exquisitely enamelled with portraits and landscapes, and bearing the following inscription:

"Huant Le puisné pinxit à Berlin."

Can any of your readers refer me to a work where I shall find any account of this painter?

A. O. O. D.

Arms of Roberson. — What is the meaning of a man, chained hand and foot, placed horizontally beneath the arms of Roberson? R. S. B.

Minor Queries Answered.

Winterton. — Information is requested of John [Ralph] Winterton, Fellow of King's College, Cambridge, who translated, revised, and published Gerard's *Meditations and Prayers*, Cambridge, 1674, dedicated to John (Dolben), Lord Bishop of Rochester: the second part is called on the title-page the tenth edition. This book measures only four by two inches, and one inch in thickness, and contains 560 pages. E. D.

[Ralph Winterton, in 1632, translated the *Considerations of Drexelius upon Eternity*, in the Preface to which he says, "I left the temple of Hippocrates and the Muses, and betook myself into the sanctuary, to

learn of David divine arithmetic, which consisteth in the due numbering of the days of this short life, by comparing them with the years of eternity; and so I fell upon translating this book of eternity. And this I found, by daily experience, to be the best hypnaticon that ever I used; for it brought me to my rest better than if I had taken diacodion." In 1634 he was nominated Professor of Physic in the University of Cambridge; and in 1635 published an edition of the minor Greek poets. The first edition of his translation of Gerard's *Meditations and Prayers* was published in 1631, and in 1640 he translated Gerard's *Summe of Christian Doctrine*, 8vo. There is a Latin distich by Winterton among the Additional MSS. in the British Museum, No. 5955.]

Emblems of a Saint.—At the sale of the late Mr. Cottingham's Museum of medieval art was sold on the seventh day "a corbel with a figure of a saint with a basket of birds in one hand, in the other a staff." Will you allow me to inquire, through your valuable columns, the name of this saint? BURIENSIS.

[Joachim, the Father of Mary, is sometimes represented as holding in his hand a basket with two turtle doves in it.—See *Die Attribute der Heilegen*, &c., Hanover, 1843.]

Quack.—Why are certain members of the medical profession so called? I have seen "in print" that the Egyptian hieroglyphic for a doctor was a *duck*. Does this afford a clue? A. A. D.

[Our English *Quack*, or *Quacksalver* as it was originally written, is from the German *Quacksalber*, or rather the Dutch *Kwaksalver*; which Bilderdijk, in his *Geslachtlijst der Naamwoorden*, states should be more properly *Kwabzalver* (Iatroliptes), from *Kwab*, a wen, and *zalver*, to salve or anoint.]

Dr. Hieron Mercurialis.—Who was Dr. Hieron Mercurialis, the author of a book having the following title: *Medicina Practica, seu de cognoscendis, discernendis, et curandis, omnibus humani corporis affectibus earumque causis indagandis?* W. S.

[Hieron Mercurialis, an eminent and learned physician, was born at Forli, in Romagna, in 1530. During a sojourn of seven years at Rome, he paid great attention to classical literature and the monuments of antiquity, and composed the learned and elegant work which first rendered him celebrated in the literary world, *De Arte Gymnastica Libr. sex*, printed in 1567. After filling the Professor's chair at Padua for eighteen years, he removed, in 1587, to Bologna, and subsequently to Pisa. He died in his native place in 1606. See Rose's *Biographical Dict.*]

The Book of Sports.—This celebrated royal indulgence of Sabbath-breaking was first issued in 1617, and again in 1633. On its first promulgation, Archbishop Abbott forbad the reading of it in the parish church of Croydon; but in 1637 many clergymen were deprived of their livings for not complying with the royal ordinance. In that year, at least, Lawrence Snelling, Rector of Paul's Cray, was for that offence excommunicated, and then deprived.

In 1643 it was ordered by the Lords and Commons that this book should be burnt by the common hangman in Cheapside and other usual places. The Sheriffs of London and Middlesex were required "to assist effectually" in the execution of the order; and all persons were required forthwith to deliver up all copies to the sheriff. The 10th of May was the day fixed for putting this order into execution. Was it complied with generally? I cannot find that any penalty was attached to disobedience. Is the book now scarce? I presume it is accessible in public libraries. S. S. S.

[The earlier editions of *The Book of Sports* are now scarce, but may be seen in most public libraries. It was reprinted in 1709, with the following title: *The Book of Sports, set forth by James I. and Charles I.*, with remarks upon the same in vindication of Charles I. 4to. It was also reprinted in the *Harleian Miscellany*, and in *The Phœnix*, vol. i.]

Replies.

MEANING OF GROOM.

(Vol. v., p. 57.)

Several of the recent articles of the "N. & Q." having had relation to the word *groom*, I may be allowed to submit to you a most ludicrous misconception of the duties attributed by our continental neighbours to our court-office of "Groom of the Stole," which struck me some years ago. One of the most laborious, and, from his extensive historical knowledge, one of the most competent editors of French memoirs, is M. F. Barrière, whose introductory discourses have been used so frequently by the writers on French subjects in the *Quarterly Review*, though not always with frank avowal of the obligation. In 1828 he published *Les Mémoires du Comte de Brienne*, a distinguished public man during the minority and early reign of Louis XIV., and there, at p. 372. of the second volume, referring to Brienne's father's *Mémoires*, tome i. p. 407. (Amsterdam, 1719, 8vo.), produces the following singular misapprehension of our habits and language. In 1624 the elder of these noblemen, it seems, was deputed by Louis XIII. to adjust the preparatory arrangements of our Charles I.'s marriage with Henrietta Maria, the French monarch's sister, who, it was stipulated, should be attended equally by French and English ladies. Among the former are named the Duchess of Chevreuse, the Maréchale de Thémines (wife of the Marshal), and Madame de Saint-Georges, who had been the princess's governess and lady of honour,—a title unknown, it is said, at the English court, but for which the

Duke of Buckingham, the representative of Charles, proposed as an equivalent, that of Groom of the *Stool* (sic) "qui revient assez bien à ce qu'on appelerait dans notre langue, le gentilhomme, ou la dame de *la chaise-percée*. Cette charge est très considérable; elle fait jouir de très grands privilèges," &c. A natural expression of surprise follows this portraiture of a high and regular functionary, whose attributes not even majesty could ennoble or strip of indignity. The transposition of the name and duties of Groom of the Stole has caused this most ridiculous blunder — a double one, indeed, for the office does not belong to female majesty, though it may, as of course at present, form part of a royal consort's household. The living editor of De Brienne, who dwells on these "étranges usages de nos voisins d'outremer," tells us, and it is confirmed by De Brienne himself, that this nobleman felt proud and honoured at the familiarity and confidence of Louis XIV., who often conferred with him on state affairs, enthroned "sur sa chaise-percée." The Duchess of Burgundy, mother of Louis XV., it is known, never hesitated to administer to herself a relieving remedy, not to be pronounced by name in English society, in presence of Louis XIV. and his attendant courtiers; so that these violations of decorum, falsely imputed to our court, were of historical truth at Versailles. J. R. (Cork).

May not *groom* be the *literal* English of the French *écuyer*, and have in the places quoted the same meaning as *esquire*, which is evidently the Anglicised French? W. C. Trevelyan.

Wallington.

BALLAD OF LORD DELAWARE.

(Vol. ii., pp. 104. 158.; Vol. v., p. 243.)

As I have reason to believe that several of your readers are interested in this old ballad, I send you an exact transcript of the oral version contained in Mr. Lyle's (not *Lyte's*, as incorrectly printed in my former communication) now rare little volume.

Your correspondent C. W. G. thinks that it relates to some transaction much later than 1622; and possibly he may be right. It may be as well, however, to mention that Mr. J. H. Dixon, who inserted the ballad in his *Ancient Poems, Ballads, and Songs of the Peasantry of England* (Percy Society, No. LXII.), thinks otherwise, and, indeed, claims for it an antiquity as high as the reign of Edward III., A.D. 1377. He suggests that for De la Ware we should read De la Mare, and believes Sir Thomas De la Mare, Speaker of the House of Commons, to have been the hero. Mr. Dixon says:

"All historians are agreed in representing him as a person using 'great freedom of speech,' and which, indeed, he carried to such an extent as to endanger his personal liberty. As bearing somewhat upon the subject of the ballad, it may be observed that De la Mare was a great advocate of popular rights, and particularly protested against the inhabitants of England being subject to 'purveyance;' asserting that 'if the royal revenue was faithfully administered, there could be no necessity for laying burdens on the people.'"

The title of the "Welsh lord, the brave Duke of Devonshire," offers some opposition to Mr. Dixon's hypothesis, as no *Duke* of Devonshire was created before 1694; but, as Sir Walter Scott observed, upon a friend pointing out an inaccuracy in his "Bonnets of bonnie Dundee," "We cannot always be particular in a ballad." Possibly the name of some other country or place should be substituted for that of "Devonshire." Indeed I remember, some ten years ago, hearing a version of this ballad sung at a village in Staffordshire, where the "minstrel" (for he was a true descendant of the wandering tribe) used *Hereford* in the place of Devonshire.

There is an old ballad in Deloney's *Garland of Good Will*, upon the quarrel between the two Dukes of Hereford and Norfolk, in the reign of Richard II. See Hume's *Hist. of Eng.*, chap. xvii., A.D. 1398, for a full account of the transaction. There seems to be some "relationship" between this "combat" and that of the Lord Delaware. At any rate, the following ballad smacks wonderfully (allowing for the march of time, and Mr. Lyle's "smoothing down") of the style of the "ballading silk-weaver," and his cotemporary poetasters.

"LORD DELAWARE.

"In the Parliament House, a great rout has been there,
Betwixt our good King and the Lord Delaware:
Says Lord Delaware to his Majesty full soon,
Will it please you, my Liege, to grant me a boon?

"What's your boon, says the King, now let me understand?
It's, give me all the poor men we've starving in this land;
And without delay, I'll hie me to Lincolnshire,
To sow hemp seed and flax seed, and hang them all there.

"For with hempen cord it's better to stop each poor man's breath,
Than with famine you should see your subjects starve to death.
Up starts a Dutch Lord, who to Delaware did say,
Thou deservest to be stabb'd! then he turned himself away:

"Thou deservest to be stabb'd, and the dogs have thine ears,
For insulting our King in this Parliament of peers;
Up sprang a Welsh Lord, the brave Duke of Devonshire,
In young Delaware's defence, I'll fight this Dutch Lord, my sire.

"For he is in the right, and I'll make it so appear:
Him I dare to single combat, for insulting Delaware.
A stage was soon erected, and to combat they went,
For to kill, or to be kill'd, it was either's full intent.

"But the very first flourish, when the heralds gave command,
The sword of brave Devonshire bent backward on his hand;
In suspense he paused awhile, scann'd his foe before he strake,
Then against the King's armour, his bent sword he brake.

"Then he sprang from the stage, to a soldier in the ring,
Saying, Lend your sword, that to an end this tragedy we bring:
Though he's fighting me in armour, while I am fighting bare,
Even more than this I'd venture, for young Lord Delaware.

"Leaping back on the stage, sword to buckler now resounds,
Till he left the Dutch Lord a-bleeding in his wounds:
This seeing, cries the King to his guards without delay,
Call Devonshire down: take the dead man away!

"No, says brave Devonshire, I've fought him as a man,
Since he's dead, I will keep the trophies I have won;
For he fought me in your armour, while I fought him bare,
And the same you must win back, my Liege, if ever you them wear.

"God bless the Church of England, may it prosper on each hand,
And also every poor man now starving in this land;
And while I pray success may crown our King upon his throne,
I'll wish that every poor man may long enjoy his own."

Edward F. Rimbault.

FAMILY LIKENESSES.

(Vol. v., p. 260.)

To most persons the discovery by Vokaros of a family likeness existing between the face on the brass of the Abbess of Elstow, and the portrait of the Marquis of Bristol, after a lapse of three centuries, would probably seem moderately far-fetched; but when this is adduced as "valuable evidence on the disputed point, whether portraits were attempted in sepulchral brasses," a very great demand indeed is made upon our credulity. I have not the means now of referring to the works of Fisher and Rokewode; but I have before me a rubbing of the Elstow brass. Any person tolerably familiar with the subject will at once see that the face of the lady is identical with that which is repeatedly to be found on numerous brass effigies of persons of both sexes at the beginning of the sixteenth century; in fact, it is not very dissimilar to that of the fellow brass of the Abbot at Dorchester, Oxon. If, therefore, we might judge by the likeness, very many brazen-faced gentry of olden time might claim the honour of being ancestors of the noble lord. And so far from its being a disputed point, whether the faces on brasses are attempted likenesses, no one, I think, who has at all studied our monumental brasses, can fail to have come to the conclusion that they were *not* intended to be portraits. The great proof of this lies in the obvious similarity in the faces of cotemporary figures which have been produced by the same artists, who, probably from their residing in London, and perhaps in a few other places, very rarely had an opportunity of seeing the persons to be commemorated. The instructions forwarded to the engravers would seem to have been confined to the inscription and other details, chiefly the costume, at least if we may judge from the large brasses at Digswell, Herts, and other similar figures. The ready adoption of unaltered palimpsest effigies may also be cited as an additional proof of the likeness being entirely a matter of indifference; and it is not improbable that many brasses were kept ready made, half-length figures of priests for instance; and files of children, all bearing a strong family likeness, may have been engraved, ready to be cut off on the shortest notice, and laid down at so much per foot. The only approach towards a likeness, if it may be termed such, seems to be the distinction between youth and age, and even that was almost wholly neglected in the fifteenth and earlier half of the sixteenth centuries. The foregoing remarks apply chiefly to brasses before the latter end of the sixteenth century; after that period portraits were evidently not unfrequently attempted. Very rare instances, however, before this time, *may* be found. I may specify the effigy of Nich. Canteys, 1431, Margate, Kent.

Mr. Doyle, in his able painting of *Caxton submitting his proof-sheet to Abbot Estney* (noticed in "N. & Q." No. 54. p. 398.) has taken the likeness of the Abbot from his brass in Westminster Abbey, which is, I suppose, as good a likeness of the original as any other that can be found; but the members of Queen's College, Oxford, have not been so fortunate. Several years ago, while hunting up a likeness of their founder (Robt. Egglesfield, 1340), they stumbled upon an old brass in the College Chapel, from which a painting and engraving was made purporting to be that of the founder. Recent researches have unfortunately fatally dispelled this illusion, as the effigy

in question undoubtedly commemorates Dr. Robt. Langton, who deceased 1518. H. H.

EARL OF ERROLL.

(Vol. v., p. 297.)

According to Burke's *Peerage* for 1850, the present Lord Erroll is "the twenty-second High Constable of Scotland; and as such is, by birth, the first subject in Scotland after the blood-royal, having a right to take place of every hereditary honour, which was granted to his lordship's father on the visit of George IV. to North Britain" (in 1822).

In a small treatise, *De Jure Prelationis Nobilium Scotiæ*, printed by the Bannatyne Club in 1827, from a manuscript in the Advocates' Library, with a preface and numerous additions by Sir Alexander Seton, Lord Pitmedden, I find the following remark, under the head of "Comes de Erroll":—

"The Earle of Erroll claims precedency of all the nobilitie of Scotland nixt to the Chancellour, though of ane ancienter creation than himself, be vertue of his office of Constabulary, of the which that precedency is a priviledge; and to instruct that it is a priviledge, he produces a Report of a Commission that was granted be the King under the Great Seal anno 1631, to take tryall of the priviledges of the Constable; which Report, in the second article thereof, bears that the precedency is due to the Constable next to the Chancellor, *but he has never been in possession of it, but only takes place by his antiquity as Earle.*"

The report here referred to is given in Nisbet's *Heraldry*, vol. ii. p. 67. In the eighth chapter of Sir George Mackenzie's treatise on "Precedency" (p. 534. of the second volume of his works), your correspondent will find some interesting information regarding the ancient office of High Constable. In the course of his remarks the learned author says:

"Next to these (*i. e.* the Chancellor, Justice-General, Chamberlain, High Steward, Panetarius, and Buttelarius) are named, in the laws of King Malcolm Canmore (1057—1093), the Constable and Marishal; but now the Constable and Marishal take not place as officers of the Crown, but according to their creation as Earls: the reason thereof I conceive to be, because of old offices did not prefer those who possessed them, but they took place according to their creation; whereas now the Privy Seal precedes all Dukes, and the Secretary takes place before all of his own rank; but the Constable and Marishal, being now the only two officers of the Crown that are heritable in Scotland, continue to possess as they did formerly. But in France, England, and all other places, the Constable and Marishal take place as officers of the Crown; and it seems very strange that these, who ride upon the King's right and left hand when he returns from his Parliaments, and who guard the Parliament itself, and the honours, should have no precedency by their offices; and yet I cannot deny, but that of old other Earls were placed before them; for in the former Charter granted by King Alexander, Malcolm Earl of Fife is placed before them. And I conceive their precedency has not risen of late to the same proportion with others, because, of late, our armies have been commanded by other officers, and so there was little use for the Constable and Marishal."

E. N.

THE BOWYER BIBLE.

(Vol. v., pp. 248. 309.)

Seeing a fresh notice of this great book in No. 124. of "N. & Q.," I venture to forward a few particulars concerning Bowyer, who was an old friend, even of between thirty and forty years' standing. He is long since gone to his rest; he has left neither widow nor child, scarcely a distant relative, so that the following can neither "give offence nor grieve." He has often told me particulars of his early career. Being a poor youth in search of employment, and withal moody enough at his prospects, he was one day walking down Newgate Street, and pausing to look at a print or two in a shop-window, it struck him he could take a likeness; so he went home to his indifferent lodging, having procured implements suitable, seated himself before a glass, and took his own portrait, which he considered was as successful as a first effort could be. Encouraged thereby, he was soon employed to paint others, and such note did he acquire that his miniatures were carried into court-circles, so that he became a sort of celebrity in that line, and Queen Charlotte appointed him her official miniature-painter—if such be the proper term.

He soon struck out much more important occupation, planning various publications, the most promising of which was his large edition of Hume's *History of England;* and this was so ponderous an undertaking that it was only at last disposed of by a lottery. His fondness for taking portraits never left him, and a very few years before his death he gratified my family by volunteering to paint a miniature of my father, and a capital likeness it was. He was much pleased with one of his successes, of which he has more than once told me with great glee. Just before George III. was secluded finally from public view, he and another artist, an old acquaintance, went one Sunday together to the Chapel-Royal at Windsor, and during the service each sketched the King on *one of his nails:* they adjourned to an inn, and while the impression was yet fresh, transferred to a sheet of paper the likeness of the venerable monarch. On returning with it to London, Bowyer sent it for the inspection of the Prince Regent, who was so pleased with this rough pencil-drawing, that he sent word back he would never part with it, and begged to know Bowyer's price. The latter said

105*l.*, which the Prince Regent immediately forwarded.

I once found Bowyer drawing at a table, a wig placed on a stick before him, and he was taking the likeness of a very old friend, who was dead and gone, from memory. In this attempt he entirely succeeded, even to the surprise of all who knew the deceased.

About ten years ago a little book, called *Henry VIII. and his Contemporaries*, by B. Bensley, contained, concerning the earlier impressions of the Bible, the following note:—

"I trust to be pardoned for introducing a little anecdote relative to the Bible, exactly three hundred years after the period about which I am writing, that is not the less appropriate for being likewise illustrative of *episcopal shrewdness*. [The text is recording an instance of the then Bishop of London being bitten in an arrangement with a bookseller.] The most splendid Bible ever issued was that published by Macklin, printed by my late father, and the execution of which, even his son may say, would alone hand down his name to posterity. *Bowyer*, publisher of another great national work—the folio edition of Hume's *History of England*, also a splendid specimen of my father's typography—had a copy of Macklin's Bible, which he employed his leisure during many years to illustrate, having the best opportunities, from his pursuits as an artist, publisher of prints, &c. On the completion of his labours, he valued the massy product, consisting of an immense number of prints, at 2500*l.*; and, after unsuccessful efforts to procure a purchaser, he put it up to be raffled for, issuing proposals to the nobility and gentry, &c. Among others, an aged *bishop* sent his name as a subscriber to this kind of lottery, and shortly after called at the rooms in Pall Mall to pay the two guineas; but, before he did so, he drew Mr. Bowyer apart, and gravely told him he could not quite make out how, by paying that sum, he could *ensure* possession of the great work. Upon its being explained to his lordship, that he could only take a chance with 1249 others, he expressed surprise and vexation, and declined to pay two guineas for the chance, which he *then*, probably, saw was objectionable in a moral point of view, as a species of gambling! The parties are all long since dead."

B. B.

Pembroke.

Replies to Minor Queries.

Exeter Controversy (Vol. v., p. 126.).—Your correspondent A. N. will find, probably, that the "Exeter Controversy," to which Gifford alludes, was that between John Agate, of St. Mary Arches Church, in Exeter, and John Withers, a Presbyterian. The controversy commenced in 1707, and was carried on with great violence till 1715. The tracts are numerous, but many very scarce. Agate's chief tract was entitled *Plain Truth*, and is in three parts, Exon, 1708. Withers replied in a work of three parts also: *Truth Try'd, or Mr. Agate's pretended Plain Truth proved an Untruth*, Exon, 1708–9–10. This of course called forth a rejoinder, and so on. Although carried on with great personalities, the controversy shows considerable ability on both sides. I possess almost all the tracts, and shall be happy to send a list to A. N., if required. Withers, Trosse, and Pierce are all well-known Dissenting names in the history of Exeter at the beginning of last century, when that city was the stronghold of Arianism.

Richard Hooper.

Coleridge's "Friend" (Vol. v., p. 297.).—The passage quoted by your correspondent J. M. can refer to one man only, viz. Thomas Wedgewood. His introduction to that gentleman, and his brother Josiah, is related by Cottle. (*Recollections of Coleridge*, 1837, vol. i. p. 305.) Coleridge might well call the former his "munificent co-patron;" for we learn from Cottle that these brothers, soon after making the poet's acquaintance, settled upon him 150*l.* per annum, in order to prevent him sinking the man of letters in the Unitarian minister. Cottle adds:

"Mr. C. was oppressed with grateful emotions to these his liberal benefactors. He always spoke, in particular, of the late Mr. Thomas Wedgewood as being one of the best talkers, and as possessing one of the acutest minds of any man he had known."

The following details, which J. M. will not find in any book, may be interesting to him:—Joseph Wedgewood, the illustrious potter, lived at *Etruria*, in Staffordshire; for such was the appropriate name of the house he built for himself. He had six children,—three sons, John, Thomas, and Josiah; and three daughters, Sarah, Catherine, and * * * *. John married a Miss Allen (one of four Devonshire lasses), who was accounted one of the most accomplished and excellent ladies in the county. Joshua married another of the sisters. Thomas never married. He was indisposed, both from ill health and taste, towards the pottery business, and took to philosophy. He was endowed with a rare genius, and enjoyed the society of the first *literati* of his day. But he died while he was still a man of *promise*.

Of his sisters, Sarah was an accomplished lady with a strong intellect, which captivated Basil Montagu, without reciprocity. Catherine was a first-rate horse-woman. The third daughter married the celebrated Dr. Darwin, of Shrewsbury. All of them, I believe, are dead.

C. Mansfield Ingleby.

Birmingham.

Praying to the Devil (Vol. v., p. 273.).—Bishop Hall, in his *Cases of Conscience* (Decade iii. Case 2. Lond. 1654), alludes to the fact of Satanic compacts, as indeed do many others of our old divines.

The master work on the subject is, I believe, that entitled *Disquisitiones Magicæ*, by Martinus Delrio. Let me particularly refer your correspondent R. S. F. to Lib. ii. of said volume, Quæst. 4. pp. 99., &c., and to Lib. v. sect. xvi. pp. 759., &c. (*Coloniæ Agrippinæ*, 1633, 4to.)

In turning over the leaves fortuitously, I stumbled upon the name of Catherine de Medicis, and perhaps in a connexion that will render the legend of the steel box not incredible:

"Sic ille ipse, Bodino non ignotus, faciebat Italus Parisiis, tam carus Catharinæ Mediceæ, qui chirothecis, globulis, vel pulveribus suave fragrantibus, alios solo necabat odore illæsus ipse, et hoc pacto à se interfectam Navarræ Reginam Albretham, veneni vi per nares in cerebrum penetrante, gloriabatur. Vera causa est, hæc ex pacto fieri per dæmonem," &c. — Lib. iii. pars i. quæst. 3. sect. 2. p. 394.

RT.

Warmington.

The Word "shunt" (Vol. iii., p. 204.). — I can confirm what MR. WAY says on this word. I have looked for the word in all the dictionaries and glossaries I could lay my hands upon, both in this country and abroad, but in vain. Singular enough, however, I have found it in the small edition of Bailey, and in Dr. Ash's *Dictionary*.

In reading the other day Victor Hugo's *Notre Dame*, I met with the word *Pignon*, which has exactly the same signification as the Welsh word *Piniwn*, *the gable or pine end of a house*. Is the French word derived from the Welsh, or the Welsh from the French? or is the coincidence in sound and sense purely accidental? Perhaps some of your Welsh correspondents can explain this. E. JONES.

Aberayron, Cardiganshire.

St. Paul's Quotation of Heathen Writers (Vol. v., p. 278.). — Acts xiv. 17. Ἔτος does not occur, according to the Indexes, in Sophocles, Euripides, or Pindar.

The style of the Hellenizing Jews was sometimes very poetical, as in the Wisdom of Solomon: but in one of the most inflated passages in that book, it does not go so far as οὐρανόθεν. It says only ἀπ' οὐρανῶν. Nor does Wetstein quote οὐρανόθεν from any author but Homer. Hesiod might have been added (Passow), but that is the same thing. It seems a word unfit for prose.

Καιρὸς καρποφόρος is quoted by Wetstein from *Achmet*. C. B.

Rex Lucifer. — It would be a most horrid barbarism to impute to such a Latin poet as Milton the use of this word for the devil; although in his theological poem he may have adopted that popular and discreditable gloss upon Isaiah xiv. The palace of the light-bringing king is no other than that known to our earliest school-days, in Ovid 1. ad fin. 2. ad init. Phaëthon passes the "positos sub ignibus Indos," and then "patrios adit impiger ortus," where

"Regia Solis erat sublimibus alta columnis," &c.

Milton uses the word as an adjective, as in Ovid, "luciferos, Luna regebat equos." Otherwise it would necessarily signify the planet Venus, or morning star. A. N.

Sir Edward Seaward's Narrative (Vol. v., p. 185.). — Miss Porter's letter speaks of the piety and domestic concord of the Seawards. Your readers may be amused to know that this piety affords one proof of the fiction of the narrative. They sometimes give the dates both of the day of month and week, and derive together much comfort from the singular applicability of passages in the lessons for the day. When I was reading the book, the days of the month and week fell the same as in the narrative, and as it happened to be at the same time of year too, I made the unpalatable discovery, that, however suitable the passages might be, they were not as they professed to be, at least not always, from the lesson of the day. P. P.

Spanish Verses on the Invasion of England (Vol. v., p. 294.). — L. H. J. T. will find the Spanish verses which form the subject of his Query in Southey's *Quarterly Review* article on Lord Holland's *Life and Writings of Lope de Vega* (*Quarterly Review*, vol. xviii. p. 6.), together with the following lively version:

"My brother Don John
To England is gone,
To kill the Drake,
And the Queen to take,
And the heretics all to destroy;
And he will give me,
When he comes back,
A Lutheran boy
With a chain round his neck;
And Grandmamma
From his share shall have
A Lutheran maid
To be her slave."

Southey's reference is, *Romancero General. Medina del Campo*, 1602, ff. 35. The lines form part of "a child's poem, or, more properly, a poem written in the character of a child (a species of playful composition at that time popular among the Spaniards)," and are quoted by Southey, together with an Ode by Luis de Gongora, to show the exultant anticipation with which the success of the Armada, in which expedition Lope de Vega had entered himself as a volunteer, was expected by the Spaniards. E. V.

In the second volume of Mr. Ticknor's admirable *History of Spanish Literature* will be found an English translation of the Spanish ballad referred to by your correspondent L. H. J. T. I am

not quite sure whether the Spanish ballad is given by Mr. Ticknor or not; but the following is a part of the English translation:—

"And Bartolo, my brother,
To England forth is gone,
Where the Drake he means to kill;
And the Lutherans every one,
Excommunicate from God.
Their Queen among the first
He will capture and bring back,
Like heretics accurs'd:
And he promises, moreover,
Amongst his spoils and gains,
A heretic young serving-boy
To give me, bound in chains;
And for my lady grandmamma,
Whose years such waiting crave,
A little handy Lutheran,
To be her maiden slave."

These stanzas are cited by Mr. Ticknor to illustrate the state of public feeling which prevailed in Spain respecting Sir Francis Drake and his countrymen. Lope de Vega was also, it will be remembered, the author of a poem on Drake's last expedition and death, entitled *La Dragontea*.

F. L.

Temple.

Templars (Vol. v., p. 295.).—With respect to the somewhat modern imposture of the Paris Templars, E. A. H. L. had better consult Thilo's *Codex Apocryphus*. In the generality of foreign masonic books he will find the derivation of the Freemasons from the Templars asserted as being their tradition. As to "the succession of Grand Masters kept up" by them, I question whether that *is* asserted by them, or elsewhere than in the Parisian imposture. The masonic formularies called *Thuileur*, and M. de Bonneville's *Maçonnerie Ecossaise*, may be consulted. But the history of the order subsequent to that worthy, Jacques de Molai, will not there, or elsewhere, be traced. The facts of common external history which relate to the abolition of that order, such as the foundation of the Portuguese Order of Christ, will all be found in Wilke's *German History of the Temple Order*.

A. N.

E. A. H. L. will find a valuable Note, with reference to the principal authorities, in Hallam's *Supplemental Notes*, p. 48. ff. See also Mill's *History of Chivalry*. The Grand Masters, since the suppression, seem to have been principally Frenchmen. The chief authority is, I believe, the *Manuel des Templiers*, which is only sold to members of the society.

E. S. Jackson.

Saffron-Walden.

Story of the Greek referred to by Jeremy Taylor (Vol. iv., pp. 208. 262. 326.).—It may interest those correspondents of "N. & Q." who, in answer to my Query on the above point, have given references to similar stories in *Don Quixote*, and the life of St. Nicholas in the *Legenda Aurea*, to learn that I have lately traced the story to its real source, on which probably the parallel versions in question were based. The name of the Greek was Archetimus of Erythræa; that of the victim of the artifice Cydias of Tenedos. The story is given at length in the *Loci Communes J. Stobæi, Antonii Melissæ, et Maximi Monachi*, cura Gesner, Serm. cxvi. p. 362. ed. fol. Francof. 1581.

Alexander Taylor.

Emaciated Monumental Effigies (Vol. v., p. 247.).—The legend repeated to me whilst viewing the tomb of John Baret, some few years since, is somewhat different from that related by your correspondent Buriensis. A portion of the roof over the tomb is elaborately diapered with stars of lead gilt, collars of SS., and a monogram of the letters I.B., together with the motto, "Grace me governe." (A specimen of the diaper is given in Collings' *Gothic Ornaments*, 4to., London, 1848.) The sexton informed me that the person commemorated by the emaciated figure had undertaken to diaper the whole roof of the church in a manner similar to the work above his tomb; but, on discovering that his life would be insufficient for the task, was so affected that he starved himself to death. I presume that Bant is a misprint for Baret, in p. 247. of your present volume.

The tradition alluded to by your correspondent has been, I believe, attached by some to the emaciated figure at St. Saviour's, Southwark. A good example of this kind of memorial is found in the ante-chapel of St. John's College Chapel, Cambridge.

What foundation is there for the account, that the superb roof of St. Mary's, Bury St. Edmund's, was constructed in France, and put together after it was brought to England?

W. Sparrow Simpson.

Deaths from Fasting (Vol. v., pp. 247. 301.).—In the *Oxford Manual of Sepulchral Brasses*, pp. 168—175., will be found a curious list of monumental representations of skeletons and emaciated figures in shrouds (1472—1598), which may, perhaps, prove interesting to Buriensis. It is by no means improbable that some of the examples are intended to commemorate persons whose deaths occurred in consequence of fasting.

E. N.

London Genealogical Society (Vol. v., p. 297.).—I presume your correspondent W. P. A. refers to the Heraldic and Genealogical Society of Great Britain and Ireland for the Elucidation of Family Antiquity, which issued a prospectus a few years ago; but whether or not it is still in existence I am unable to say. Gentlemen desirous of joining the society were requested to transmit their names

to the secretary, "William Downing Bruce, Esq., K.C.J., F.S.A., United Service Institution, Whitehall, London," *to whom all communications respecting it were to be addressed.* E. N.

Shortly after its establishment, I was appointed corresponding member to the London Genealogical Society, but on going to their rooms one morning, found the concern had "vanished into thin air." METAOUO.

Martinique (Vol. v., p. 11.).—There must be some inaccuracy in the reply of MR. PHILIP S. KING (p. 165.) to the Query of your correspondent W. J. C.

A reference to the few authorities to which I have access leads me to suppose that the period of the actual discovery of this island is involved in some obscurity. Washington Irving assumes its identity with the island called by its inhabitants "Mantinino," and that it was the first land made by Columbus on his fourth voyage to the West Indies in 1502. Mr. Major, in his Introduction to the *Select Letters of Columbus*, published for the Hakluyt Society, inclines to the same opinion. It is extremely probable that Columbus had heard reports of this island when he was among the group of the Caribbees in 1493, but he does not appear to have been then further south than the latitude of Dominica. Peter Martyr, however, alludes to Mantinino, an island of Amazons, as having been passed by the admiral to the *north* of Guadaloupe, when on his course to Hispaniola. Assuming this to be an error of position, and that the discovery of the island did not really take place until the year 1502, the period at which Columbus was there (June) could have had no influence on its new name, since the days of the two Saints Martin are in November.

I am inclined to think that the name "Martinico" may have been conferred by the Spaniards at some subsequent period; and, supposing it to be a diminutive of *Martin*, in honour of the lesser St. Martin, pope and martyr, and not him of Tours. *Martinique* is, of course, the same word Gallicised. R. W. C.

"*The Delicate Investigation*," *&c.* (Vol. v., p. 201.).—In answer to the Query of ELGINENSIS, as to the book which he calls *The Trial of the Princess of Wales*, meaning, I presume, the book generally known at the time by the name of *The Delicate Investigation*, I beg to inform him, that several years ago I was present when the sum of five hundred pounds was paid for a copy of it by an officer high in the service of the then government. H. B.

Miserrimus (Vol. iv., p. 37.).—It may be interesting to your correspondent F. R. A. to learn that there is a notice of the demise of the Rev. Thomas *Maurice*, not *Morris*, in the *Gentleman's Magazine* for 1748; but whether this is a typographical error of our old friend Sylvanus Urban or not I am unable to discover, although I have made every research in my power. The celebrated Wordsworth, with other minor poets, have drawn fanciful pictures of the old divine; but, from what little may be learned of his history in the paragraph of his decease above referred to, it is quite evident that all are very far from depicting the real character of the individual who chose such an eccentric epitaph as the sole word

"MISERRIMUS;"

for he is there said to have been "a gentleman very charitable to the poor, and much esteemed."

The original stone which covered his remains, having the word "Miserrimus" spelt with a single *r*, being nearly obliterated, was renewed many years since by, I believe, one of the gentlemen connected with the cathedral. Your correspondent is correct in stating the work alluded to as being written by the late F. M. Reynolds. I should feel obliged if any one could furnish further particulars of this individual. J. B. WHITBORNE.

Cynthia's Dragon-yoke (Vol. v., p. 297.).—For the satisfaction of your Boston correspondent, H. T. P., I have been unable to find anything but the following note from Bishop Newton's edition of Milton's works:—

"Dragon-yoke.—This office is attributed to dragons on account of their watchfulness."

So Shakspeare, in *Cymbeline*, Act II. Sc. 2.:

"Swift, swift, you *dragons* of the night."

And in *Troilus and Cressida*, Act V. Sc. 14.:

"The *dragon* wing of night o'erspreads the earth."

Milton has somewhat of the same thought again in his Latin poem, *In Obitum Præsulis Eliensis*:

"Longeque sub pedibus deam
Vidi triformem, dum coercebat suos
Frænis *dracones* aureis."

TYRO.

Dublin.

I apprehend that Cynthia's Dragon-team is given to her as the reward of her concern in magical rites; of which especially she is the goddess, and the dragon the beast of burden and locomotion. SAX.

Cromwell's Skull (Vol. v., p. 275.).—I believe that, by inquiry at Mr. Donovan's the phrenologist, in or near the Strand, something may be heard of Cromwell's skull. I saw, sometime ago, a drawing of it in his window, in a serial publication on phrenology with which he was concerned. SAX.

Almas-Cliffe (Vol. v., p. 296.).—In the parish of Innerwick, East Lothian, is a farm named

Aimlescleugh, supposed to be a corruption of *Elms*-cleugh, which may possibly have a common origin with the locality referred to by your Harrowgate correspondent. Strange to say, the first meaning of the word *cleugh*, or *cleuch*, as given in Jamieson's *Dictionary*, is "a precipice, or rugged ascent." E. N.

Artificial Memory (Vol. v., p. 305.). — The hexameters on English counties given by C. S. P. remind me of the following verses, which used to assist the oblivious student at Oxford when preparing for an examination on Scripture history. It will be observed that the prosody is not strictly correct.

1. *The five Cities of the Philistines.* (Josh. xiii. 3.)
   Askelon, Azotus, Gath, Gazæque additur Ekron.
   (Azotus is the same as *Ashdod.*)
2. *The six Cities of Refuge.* (Josh. xx. 7—9.)
   Bezer, Golan, Gilead, urbes *oriente* locatæ;
   Solis ab occasu, Kadesh, Hebronque, Shechem.
3. *The seven Deacons.* (Acts vi. 5.)
   Diaconi Septem, Stephanus, Philipque, Nicanor,
   Parmenas et Prochorus, Nicholas atque Timon.
4. *The seven Churches of Asia.* (Rev. i. 11.)
   Septem Smyrna, Ephesus, Philadelphia, Laodicea;
   Pergamos et Sardis, nec Thyatira deest.

E. N.

Punishment of Boiling to Death (Vol. v., pp. 32. 112. 184.). — It may not be uninteresting to adduce an instance in this town:

"1531. *This year here was a maid boiled to death in the Market-place for poisoning her mistress.*"

J. N. C.

King's Lynn.

Barnard's Church Music (Vol. v., p. 176.). — In addition to the "odd parts" mentioned by your correspondent Amanuensis, may be included a tenor, and a counter-tenor part, in my possession.

Mr. Beriah Botfield, in his *Notes on the Cathedral Libraries of England*, p. 439., mentioning the music-books in the Library of the Dean and Chapter of Westminster, says:

"I may here notice Day's *Service Book*, 1565, with music; the tenor, *Morning and Evening Prayer*, imperfect, but of which only three or four copies are known; Barnard's *Cathedral Music*, only found elsewhere at Berlin; and several English Music Books of great rarity."

I am tolerably well acquainted with the contents of the Westminster Library, but have not been fortunate enough to discover the copy here mentioned. Perhaps Amanuensis may be more lucky. At present I am under the impression that Mr. Botfield is in error as to the existence of a copy of *Barnard* at Westminster.

Edward F. Rimbault.

Portrait of Baskerville (Vol. iv., p. 211.). — For the information of your correspondent W. Cornish, I am enabled to inform him that there is a beautiful portrait of that celebrated typographist Baskerville in the possession of the Messrs. Longman of Paternoster Row, and painted too by that most exquisite of English artists, Gainsborough. Of this portrait there is also a private plate (copper), from which I happen to possess, through the kindness of a very old friend, an impression to add to a collection of Worcestershire portraits.

A former correspondent, Vol. iv., p. 40., states that Mr. Merridew assured him there was no portrait of Baskerville; but Mr. M., in his catalogue of *Engraved Warwickshire Portraits*, p. 4., notices a "woodcut" from an original picture in the possession of the late Thomas Knott, Esq.

J. B. Whitborne.

Autograph Music by Handel (Vol. v., p. 247.). — I have the pleasure to inform the Rev. W. Sparrow Simpson, that the duet mentioned by him:

"Và, và, speme infida pur va non ti credo,"

forms the Fifth Number of Handel's celebrated *Chamber Duets*, and was first printed, I believe, by the late Dr. Samuel Arnold, in his noble edition of the *Works of Handel.*

The circumstances attending the composition of these chamber duets are thus alluded to in the anonymous *Memoirs of Handel*, 8vo., 1759, p. 85.:

"Soon after his [Handel's] return to Hanover [in the year 1711], he made twelve Chamber Duettos, for the practice of the late Queen, then Electoral Princess. The character of these is well known to the judges in music. The words for them were written by the Abbate Mauro Hortensio, who had not disdained on other occasions to minister to the masters of harmony."

I must, however, beg leave to express my opinion that Mr. Sparrow's MS. is *not* an *autograph* of the great composer, on the ground that the *original* MSS. of the *Chamber Duets* are preserved in the Queen's library at Buckingham Palace. Handel used not to make more than one copy of his various pieces, unless (as was seldom the case) he made additions or alterations.

I should mention that a new edition of the *Chamber Duets* is now in the course of publication by the Handel Society. Edward F. Rimbault.

Dr. Fell (Vol. v., p. 296.). — Your correspondent, who inquires about the lines of which the above is the subject, may find some answer to his question in *Life of Canning*, by R. Bell, p. 193., where, after describing the various attempts of the Pitt party to get Addington to resign the premiership, it is said: "In vain Sheridan exhausted his wit upon Addington, and threw the House into convulsions by his parody on Martial:

'I do not like thee, Doctor Fell,' &c."

E. B.

The author of the lines is Tom Brown, the witty and facetious writer of *Dialogues of the Dead, in*

imitation of Lucian, &c., who being about to be expelled the University of Oxford for some fault, was pardoned by the Dean of Christchurch on the condition that he should translate extempore the epigram from Martial, xxxiii. :

"Non amo te, Zabidi, nec possum dicere quare;
Hoc tantum possum dicere, non amo te;"

which he instantly rendered :

"I do not love thee, Dr. Fell," &c.

R. I. S.

[We are indebted to Bosquecillio Viego, and other correspondents, for similar replies.]

Fernseed (Vol. v., p. 172.). — This was considered a charm of the highest potency. It not only preserved the fortunate possessor against the malignant influences of demon, witch, and sorcerer, but enabled him to render himself invisible at pleasure :

"We have the receipt of fern-seed, we walk invisible,"

quoth *honest* Gadshill (*Henry IV.*, Part I. Act II. Sc. 1.). The difficulty and danger with which it could only be obtained, apparently tended much to enhance its magical value in the estimation of the cabalist. It was to be gathered, after solemn fasting, and the performance of mystic ceremonies now unknown, on Midsummer Eve, at the very instant in which the Baptist's birth took place. The spiritual world was arrayed in fierce hostility against the daring gatherer. The fairies used every effort to preserve it from human possession, with an inveteracy which showed what high value they put upon it. As to the danger resulting from their hostility, Richard Bovet, in his *Pandæmonium* (p. 217., London, 1684), gives curious evidence : —

"Much discourse hath been about gathering of fern-seed (which is looked upon as a magical herb) on the night of Midsummer Eve; and I remember I was told of one who went to gather it, and the spirits whisk't by his ears like bullets, and sometimes struck his hat, and other parts of his body : in fine, though he apprehended he had gotten a quantity of it, and secured it in papers, and a box besides, when he came home he found all empty. But, most probable, this appointing of times and hours is of the devil's own institution, as well as the fast; that having once ensnared people to an obedience to his rules, he may with more facility oblige them to stricter vassalage."

The fern-seed charm is amply discussed in Brand's *Popular Antiquities*, vol. i. p. 314. (Bohn's edition.) R. S. F.

Perth.

Any of your readers who have access to an amusing book called *The Radical*, by Samuel Bamford, may see a most appalling account of an adventure connected with the gathering of fern-seed, and other superstitions. P. P.

Longevity and Rejuvenescency (Vol. v., p. 276.). — I beg to refer your sceptical correspondent to Fuller's *Worthies* (county of Northumberland) for a remarkable instance of longevity; viz. Patrick Machell Vivan, Vicar of Lesbury, near Alnwick. Percival Stockdale, in his *Memoirs*, gives some further particulars respecting his predecessor; and I extract from that work (vol. i. p. 149.) a letter written by the venerable old man, wherein he gives an account of himself. It is dated Oct. 9, 1657, and addressed to one William Lialkus, a citizen of Antwerp.

"Whereas you desired a true and faithful messenger should be sent from Newcastle to the parish of Lesbury, to inquire concerning John Maklin; I gave you to understand that no such man was known ever to be, or hath lived there for these fifty years past, during which time I, Patrick Makel Wian, have been minister of that parish, wherein I have all that time been present, taught, and do yet continue to teach there. But that I may give you some satisfaction, you shall understand that I was born in Galloway in Scotland, in the year 1546, bred up in the University of Edinburgh, where I commenced Master of Arts, whence, travelling into England, I kept school, and sometimes preached, till in the first of King James I was inducted into the church of Lesbury, where I now live. As to what concerns the change of my body, it is now the third year since I had two new teeth, one in my upper, the other in my nether jaw, as is apparent to the touch. My sight, much decayed many years ago, is now, about the 110th year of my age, become clearer; hair adorns me heretofore bald skull. I was never of a fat, but a slender mean habit of body. My diet has ever been moderate, nor was I ever accustomed to feasting and tippling: hunger is the best sauce; nor did I ever use to feed to satiety. All this is most certain and true, which I have seriously, though overhastily, confirmed to you, under the hand of Patrick Makel Wian, Minister of Lesbury."

Mr. Stockdale adds, that there is a tradition that when the Plague visited Lesbury, in the reign of Charles II., those who were infected were removed to tents on the neighbouring moor, where the venerable pastor attended them with great assiduity, ministering to their wants temporal and spiritual. The date of his death is unknown.

E. H. A.

Indignities on the Bodies of Suicides (Vol. v., p. 272.). — I much doubt whether burying in cross roads was originally meant as an indignity. I think this is nearly connected with my still unanswered Query, *What is a Tye?* Vol. iii., p. 263. I suspect suicides were buried in a cross road, because that was a place where a cross or crucifix stood, and only second in sanctity to the churchyard; and the stake driven through the body was perhaps first intended not as an insult, but to keep the ghost of the suicide from walking on the earth again.

I would willingly believe our ancestors were

not always such savages as R. S. F. shows us the Scotch once were in this respect. I fear at that time we were not much better.

A. Holt White.

To my previous Note, I beg leave to append a passage from Arnot's *Criminal Trials* (p. 368.), which may tend to throw some light on this subject. In speaking of the witch prosecutions in Scotland, this writer says:

"If an unfortunate woman, trembling at a citation for witchcraft, ended her sufferings by her own hand, she was dragged from her house at a horse's tail, and buried under the gallows."

R. S. F.

Perth.

Large Families (Vol. v., pp. 204. 304.). — To the instances of unusally large numbers of children by one mother given in "N. & Q." may be added that of a Lady Elphinstone, who is said, by tradition, to have had no less than thirty-six children, of whom twenty-seven were living at one time.

There is a story told of this lady and her husband, Lord Elphinstone, which seems to corroborate the tradition; it is, that they once asked a new and somewhat bashful acquaintance to visit them, telling him that he should meet no one but their family circle. Their guest arrived shortly before dinner, and, being shown through the dining-hall on his way to the drawing-room, was much disconcerted at seeing a long table laid for about twenty people. On remonstrating with his host and hostess for having taken him in, as he thought, he was quietly informed that he had been told no more than the truth, for that their family party, when all assembled, only fell short of *thirty* by *one*.

I believe that John eighth Lord Elphinstone and his lady, a daughter of the Earl of Lauderdale, who lived in the latter part of the seventeenth and beginning of the eighteenth centuries, are the pair to whom this story refers; and, though the Scotch peerages make no mention of any such phenomenon in the Elphinstone family, yet I am strongly inclined, from the goodness of the authority from which I derive the tradition, to believe it to be true; the more so, as it is now acknowledged that the Scotch peerages, not excepting Douglas's, which has hitherto been the chief book of reference respecting the noble families of Scotland, are so full of errors and omissions, that very little reliance can be placed on them.

Can any of your readers inform me whether any documentary evidence exists that a Lady Elphinstone had this extraordinary number of children?

C. E. D.

Twenty-seven Children, &c. — About fifty years ago, Mrs. Edwards, residing in Quickset Row, New Road, had her twenty-eighth child, each a single birth; they were all born alive, and all lived several months, but she never had more than ten living at a time.

A former pupil of mine knew a lady, of whom he wrote to me, that she had borne thirty children, all single births; seven only of them arrived at the age of manhood. He says, "This statement may be relied upon with the utmost confidence as a fact."

S. M.

The last of the Palæologi (Vol. v., p. 280.). — This is a most interesting subject; I beg to refer your readers to *Archæologia*, vol. xviii. p. 93., and to Burn's *History of Foreign Refugees*, p. 230.

J. S. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The readers of "N. & Q." who are lovers of Folk Lore are, we well know, very numerous; those who take an interest in that subject, and are at the same time acquainted with the great philological acquirements of the learned editor of the *Ancient Laws and Institutes of England*, we have no doubt shared our satisfaction at the announcement that Mr. Thorpe had undertaken a work, comprehensive yet not too voluminous, in which he would exhibit the ancient mythology and principal mythologic traditions of Scandinavia and the North of Germany. The book is now before us; and in three small volumes, entitled *Northern Mythology, comprising the principal popular Traditions and Superstitions of Scandinavia, North Germany, and the Netherlands*, Mr. Thorpe has presented us with such an amount of information illustrative of the intimate connexion subsisting between the heathenism of the Germanic nations of the Continent and that of our Saxon forefathers, gathered from the writings of the best scholars of Germany, Denmark, Sweden, and the Low Countries, as was never before within the reach of the mere English student, and, in so doing, has produced a book which the general reader will devour for the sake of the amusement to be found in it, the philosopher for the view of the human mind which it presents, and the antiquary for the abundance of new light which it throws upon many of the most obscure points in the Folk Lore of Merry England. We shall probably often have occasion to refer to it, in illustration of communications upon a subject which is yet far from exhausted.

We were reminded, by the excellent explanation of the word *Bigot*, quoted by a correspondent in our last Number (p. 331.) from the Rev. R. Chevenix Trench's Lectures *On the Study of Words*, of a duty we owed to our readers, namely, that of calling their attention more directly to this admirable little volume. The Lectures, which are "On the Morality in Words," "On the History in Words," "On the Rise of New Words," "On the Distinction of Words," and "The Schoolmaster's Use of Words," may be said to be a continuous and well-digested series of proofs of the truth of the remark, that "there are cases in which more knowledge of more value may be conveyed by the history of a word, than

by the history of a campaign." The book is, indeed, altogether a delightful one, calculated not only to delight the understanding, but do so in such a spirit as shall leave the reader a better as well as a wiser man.

Fraser's Magazine for the present month opens with an article on a subject which will doubtless interest many of our readers. It is entitled *The Colleges of Oxford*, and exhibits, with much clearness, a sketch of their origin and history, and is obviously introductory to the consideration of their future policy.

The Afghans, the Ten Tribes, and the Kings of the East. The Druses, the Moabites, by the Right Hon. Sir G. H. Rose, is, as the ample title shows, an endeavour to establish the identity of the Afghans with the Ten Tribes, and of the Druses with the Moabites; and the argument is carried on in a manner which reflects the highest credit upon the learning and reverent spirit of the writer.

The Orations of Marcus Tullius Cicero literally translated, by C. D. Yonge, vol. iii., is the new volume of Bohn's *Classical Library*, and contains the orations for his house, Plancius, Sextius, Cælius, Milo, Ligarius, &c.

A few Remarks on the Emendation "Who Smothers her with Painting," in the Play of Cymbeline, discovered by Mr. Collier in a corrected Copy of the Second Edition of Shakspeare, by J. O. Halliwell. A pamphlet in which Mr. Halliwell defends the old reading,

"Whose mother was her painting,"

against the ingenious suggestion of the anonymous emendator of Mr. Collier's second folio.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BACK'S VOYAGE OF THE TERROR, 8vo.
BACK'S OVERLAND JOURNEY IN THE ARCTIC REGIONS, 8vo.
L'HISTOIRE DE LA SAINCTE BIBLE, par ROYAUMONDE: à Paris, 1701.
JOHNSON'S (DR. S.) WORKS, by MURPHY. Trade Edition of 1816, in 8vo. Vol. XII. only.
SCOTT'S CONTINUATION OF MILNER'S CHURCH HISTORY. Vol. II. Part II. 8vo.
WINKELMAN'S REFLECTIONS ON THE PAINTING OF THE GREEKS, translated by FUSELI. London, 1765. 8vo.
ROYAL PROCLAMATIONS IN ENGLAND IN THE YEAR 1688, EXTENDING TO AND INCLUDING THE YEAR 1707. London, folio.
TYRWITT'S SOLID REASONS FOR PHILOSOPHIZING. Winchester, 1652.
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JOURNAL OF THE ROYAL AGRICULTURAL SOCIETY. Vol. V. Part I.
———————— Vols. VIII. and IX. in Numbers.
POPE'S WORKS, BY WARTON, 1797. Vol. IV.
ROSCOE'S NOVELIST'S LIBRARY.—TRISTRAM SHANDY. Vol. II.
LINGARD'S HISTORY OF ENGLAND. 4to. edit. Vol. VII.
LEBEUF, TRAITE HISTORIQUE SUR LE CHANT ECCLESIASTIQUE.

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Notices to Correspondents.

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C. S. *We have a letter waiting for this Correspondent. Where can we forward it?*

H. G. S. *We have forwarded your Note to* E. D.

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Notes.

AN EPITAPH IN ST. GILES'S, CRIPPLEGATE, POSSIBLY BY MILTON.

The chief glory of the church of St. Giles, Cripplegate, is the possession of Milton's dust. But this does not constitute its only distinction. It boasts a magnificent organ, and the most beautiful epitaph with which I am acquainted. As this last may be as much of a stranger to many of your readers as it was to me, and may bestow upon the curious in such matters some portion of the pleasure which its discovery gave me, I venture to crave for it a nook in your columns. Considerably to the right of the pulpit, at no great distance, if I recollect aright, to the left of the main entrance, is a monument to William Staples, a citizen of London, who died in 1650, whereon is inscribed the following elegiac couplet:

"Quod cum cœlicolis habitus, pars altera nostri,
Non dolet, hic tantûm me superesse dolet."

Which may be thus Englished:

"That Heaven's thy home, I grieve not, soul most dear;
I grieve but for myself, the lingerer here."

Below the inscription are the touching words—

"Hoc posuit mœstissima uxor, Sara."

Putting aside all partiality for one's own discovery, I confess that I do not know the fellow of this epitaph. It realises one's ideal of an epitaph, inasmuch as it combines exceeding brevity and beauty of expression with exceeding fulness of thought and feeling. Love, sorrow, and faith, bereaved affection and trustful piety, find most ample and exquisite utterance in these two lines. It has scarcely won the fame to which it is entitled: I have never met with it in any collection of epitaphs. The authorship would have done no dishonour to Milton himself, to whose place of sepulture it lends, if possible, an additional consecration. Curiously enough, not merely its singular excellence, but also its date, and one or two other circumstances, give some little encouragement to the idea of Miltonic ownership. The monument bears the date of 1650, when Milton was in the fulness of his powers and reputation. He was especially connected with Cripplegate Church; more than one of his many London abodes were in its neighbourhood. There, in the earlier part of his London life, during his residence in Aldersgate Street, he may have often worshipped; there his father lay; there he meant his own sepulchre to be. He who honoured "the religious memory of Mrs. Catharine Thomson, my Christian Friend," with his most glorious sonnet, would not have disdained to bestow a couplet upon the grief of another obscure friend. There are, then, certain presumptions in favour of Cripplegate Church containing an epitaph by Milton. But it does not appear in any collection of the works of one who was so careful of his smallest and most juvenile productions. This fact, I must confess, is quite

strong enough to demolish a likely and pleasing fancy. The epitaph, however, though it may not be Miltonic, has every possible merit, and may find favour with such of your readers as delight in the literature of tombstones. THOMAS H. GILL.

LIABILITY TO ERROR.

As I always strive to be accurate when writing for the press, an accidental error should not give me much compunction; nevertheless, a touch of the feeling is sure to obtrude itself on such occasions. Even the apprehension of having added to the mass of current errors gives me a fit of uneasiness, and having just recovered from an attack of that description it may not be amiss to report the case for the benefit of future patients.

When I wrote a memorandum on James Wilson, in reply to the query of professor DE MORGAN, I stated that the united libraries of Pemberton and Wilson were sold in 1772. *It was guess-work.*

I recollected that the two libraries were sold in conjunction, but could not recollect the date. On consulting the printed *List of the original catalogues* of libraries sold by auction by Mr. Baker and his successors in the years 1744—1828, which was issued by the firm in the latter year, the date appeared to be 1757. With that evidence, I penned a short comment on the remarkable circumstance of the two learned friends resolving to dispose of their libraries at the same time, on their surviving the separation from their beloved books for fourteen years, and on their dying within about six months of each other.

Some undefinable suspicions arose in my mind at this point of the inquiry. Now, the original sale catalogue is in existence, and accessible on proper application. I examined it. The sale commenced on *Monday, February the* 24*th*. The year 1757 is added in *manuscript;* and, since Pemberton and Wilson are described as *lately deceased*, it is an undoubted error. So I tore up my sentimental scrap, leaving the fragments on the table for the benefit of autograph collectors, and replaced it with the six lines which conclude my reply. On reaching home, I turned to the *Chronology of history:* the dominical letter was just what I wished it to be! The *Book of almanacs* added to my comfortable sensations.

On a re-examination of my notes, it appeared that the united libraries were sold by Baker and Leigh. Now, according to the above-described *List of catalogues*, the partnership between Baker and Leigh did not take place till 1775. The phrase *lately deceased*, applied to Pemberton and Wilson, is not very precise; the sale, however, must have been after 1774. Resolved to pursue the inquiry, I examined a copy of the catalogue in the royal library in the British Museum. It is bound with the catalogue of the library of Edward Stanley, Esq., secretary to the customs, which was sold in February 1776, and follows it. The volume is lettered 1776. As the libraries of Pemberton and Wilson were to be *viewed on Monday the* 17*th*, I turned to that day in the Stanley sale; it was *Monday the* 17*th*. This seemed to prove that the two collections were sold in the same year. Chronology says otherwise: the *Monday the* 17*th* of the Stanley catalogue is an error of the printer; and the lettering, with regard to Pemberton and Wilson, is an error of the binder!

Believing, on the evidence above stated, that the sale was after the year 1774, I came to the conclusion that it was in 1777 — in which year the 24th February fell on Monday. On further search at home, I met with the catalogue in question. It is in a volume which was successively in the possession of Dent and Heber, and contains the rare Fairfax catalogue; also, *A catalogue of the very valuable library of Phillip Carteret Webb, Esq.*, which was sold by *Baker and Leigh* in 1771. It now became evident that the libraries of Pemberton and Wilson might have been sold by *Baker and Leigh* in 1772; and on examining the *Public advertiser* for that year, I found the sale advertised on Thursday the 20th of February. So I was right by *chance*, and in spite of manuscript and printed authorities. Here ends the case.

Another anecdote in connexion with this inquiry deserves to be recorded. I had read the life of Pemberton in the *General biographical dictionary*. Chalmers therein states that his course of lectures on chemistry, "was published in 1771, by his friend Dr. James Wilson." I applied for the volume at the British Museum. By a rare accident the *Scheme for a course of chemistry* was produced instead of the *Course of chemistry*, and as the day was far advanced, and *copy* due, I gave up the pursuit. On examination, it turns out that the volume contains a memoir of Pemberton in twenty-three pages. Chalmers cites Hutton and Shaw as his authorities; and *Hutton*, as I conceive, gives the substance of it as his own composition! Wilson, in this important memoir, declares that his intimacy with Pemberton was the *greatest felicity* of his life. He dates it the 10th Aug. 1771. He died on the 29th of September in the same year.

Wilson remarks, in his previous work, that on the successful practice of navigation "depends, in an especial manner, the flourishing state of our country." To this remark no one can refuse assent. The *Dissertation* on the history of the art has fallen into oblivion, because it exists only in a work which has been superseded by others; but I venture to express my opinion that a separate edition of it, with such corrections and additions as might be required, and a continuation to the present time, would be a desirable addition to scientific literature; and that no one would perform the task with more ability, or more conscientiously, than professor DE MORGAN.

BOLTON CORNEY.

BAXTER'S PULPIT.

The pulpit formerly used at Kidderminster by Richard Baxter, the eminent author of *The Saint's Rest*, is still preserved there. In his day it stood on the north side of the nave of the parish church (St. Mary's), against the second pillar from the east. But in 1786, the church was "repaired, repewed, and beautified," in the style of those good old times: when, it being thought advisable to have a new pulpit *built* in a central situation, Baxter's old pulpit was condemned, and, together with other pieces of carved work, was offered for sale (!) by the then churchwardens, as old and useless church furniture. The churchmen of that day appear to have held the same opinions as their wardens; so the pulpit (with the exception of its pedestal) was purchased by the Unitarians of the place. Their successors have carefully preserved it, and it now stands in a room adjacent to their chapel.

The pulpit is of oak: octagonal in its shape, and properly decorated with flowers and architectural ornaments, in the well-known style of the period. Gold letters, inserted in six of the panels, somewhat ostentatiously informed the congregation that —

"ALICE · DAWKX · WIDOW · GAVE · THIS."

On the face of the pulpit, and immediately beneath the preacher's desk, is the text:

"PRAISE · THE · LORD."

And round the sounding-board are the words:

"O · GIVE · THANKS. UNTO · THE · LORD. AND · CALL · UPON · HIS · NAME. DECLARE · HIS · WORSHIP · AMONG · THE · PEOPLE."

On the oak board at the back of the pulpit is the date:

"ANNO · 1621."

surmounted by a projecting crown and cushion of bold workmanship. The mariner's compass is painted on the underside of the sounding-board, and the entire pulpit bears manifest traces of having once been adorned with gold and colours.

The octagonal pillar and pedestal on which the pulpit once stood, now serve to support the floor of a bookseller's shop in the High Street.

Within the room where the pulpit is now preserved is placed a folio copy of Baxter's work in four volumes, and an engraving of "the reverend and learned Mr. Richard Baxter," taken from the original picture in the possession of Mr. Fawcett, formerly of Kidderminster. A handsomely carved chair, formerly the property of Bishop Hall, is also placed near to the pulpit.

Can any of your correspondents inform me, if any engraving of Baxter's pulpit has been published? I have made many inquiries, but have never met with or heard of one. Three years since, I etched on the copper a correct representation of the present state of the pulpit; when, in answer to my inquiries, I was told that no one had even sketched it for many years.

A notice of "Richard Baxter," and his 168 publications, occurs in "N. & Q.," Vol. iii., p. 370.

I inclose you an impression from the etching just referred to. CUTHBERT BEDE.

POPULAR STORIES OF THE ENGLISH PEASANTRY, NO. I.

Only a few years before the advent of Ambrose Merton, it was the sorrowful lament of Picken that he could find no legendary lore among our English peasantry. The rapid progress of education, according to him, had long ago banished our household traditions. Want of acquaintance with the shy and reserved character of John Bull probably proved a stumbling-block to our collector, for what a rich harvest has been reaped since his day! Our mythic treasures, however, are far from being exhausted; and if we wish to emulate our brethren of Deutschland, we must do yet more. The popular tales and legends which abound among our rural population, are still for the most part ungarnered. The folk-tales of the sister kingdoms have been ably chronicled in the pages of Croker and Chambers, but our own have been almost entirely neglected. So much indeed is this the case, that we have had recourse to Germany in order to recruit our exhausted nursery literature; and readers of *all* sizes devour with avidity the charming versions of the Messieurs Taylor, few of them suspecting that stores of like character form the sole imaginative lore of their uneducated countrymen.

Some years ago while in the country I made a practice of noting down the more curious traditionary stories which came under my notice; and, with the kind permission of the Editor, will transfer a few portions of my researches to the columns of "N. & Q.," in the hope of inducing some of your rural correspondents to embark in a similar design. I am aware that certain antiquaries of the old *régime* still entertain doubts as to the utility of these collections. As vestiges, however, of primitive fiction, they will interest the philosophical inquirer; while their value as contributions to ethnological and philological science has been recognised by all writers on the subject.

Premising that these tales, however puerile, are not associated with any such idea by the people among whom they were gathered, permit me to introduce your readers to "Thoughtful Moll," in whom they will trace a remarkable resemblance to *Die kluge Else* of Grimm. It is from Oxfordshire, and affords no bad specimen of the facetious class of fables which often enliven the winter's evening hearth-talk. I have endeavoured to preserve the narrators' style and dialect.

In a certain village there once lived a young woman so extremely noted for prudence and forethought, that she was known among her neighbours as "Thoughtful Moll." Now this young lady had a thirsty soul of a sweetheart, who dearly loved a drop of October, and one day when he came a-wooing to her: "O Moll," says he, "fill us a tot o'yeal, I be most mortal dry." So Moll took a tot from the shelf and went down the cellar, where she tarried so long that her father sent down her sister to see what had come of her. When she got there she found her sister weeping bitterly. "What ails thee, wench?" said she. "O!" sobbed Moll, "don't ye see that stwon in the arch, that stands out from the mortar like? Now, mayhaps, when I be married an have a bwoy, an he comes down here to draw beer, that big stwon 'll fall down on'm and crush'm." "Thoughtful Moll!" said her admiring sister, and the two sat down and mingled their tears together. The drink not being forthcoming, another sister is despatched, and she also stops. Meantime Dob grew chafed at the delay, and went down himself to look after his love and his beer. When he hears the cause of the stoppage, he falls into a violent rage, and declares he won't have Moll unless he can find three bigger fools than herself and sisters. It is noonday when Dob sets out on his travels; and the first person he saw was an old woman, who was running about and brandishing her bonnet in the sunshine: "What bist at, Dame?" says Dob. "Why," said the old woman; "I'm a ketchin' sunshine in this here bonnet to dry me carn as a' leased in wet." "Mass!" quoth Dob, "that's one fool." And so on he went till he came to another Gothanite, who was dragging about the corn-fields a huge branch of oak. "What may ye be a-doin' wi' that, Measter?" says Dob. "Kaint ye see?" says the man; "I'm a gettin' the crows to settle on this branch, they've had a'most all me crop a'ready." "The devil you are!" said Dob, as he went on his way. He meets no one else for a long time, and almost despairs of completing his number, when at last he sees an old woman trying all she could to get a cow to go up a ladder. "What are ye arter there, Missus?" says he. "Dwunt ye see, young mon?" says she; "I'm a drivin' this keow up the lather t'eat the grass aff the thack." "Deary me!" says Dob, "one fool makes many." And so he turned back, and married Moll; with whom he lived long and happily, if not wisely.*

Besides Grimm's version, we meet with a somewhat similar fable in Ireland. Vide Gerald Griffin's *Collegians*, p. 139.

Another pretty numerous class of our popular stories consists of those in which animals are made the actors. One of the most common of these relates to the strife between the fox and the hedgehog, who, according to the good people of Northamptonshire, are the two most astute animals in creation. How a couple of these worthies once fell out as to which was the swifter animal; and how, when they had put their speed to the trial, the cunning urchin contrived to defeat Reynard by placing his consort in the furrow which was to form the goal: so that when her mate had made a pretence of starting, she might jump out and feign to be himself just arrived. And how, after three desperate runs, the broken-winded fox fell a victim to the deceit, and was compelled to yield to his adversary; who, ever since that day, has been his most inveterate enemy. This myth is curious on many accounts, for the hedgehog has always been regarded as an emblem of subtlety. Grimm gives a tale precisely similar, with the exception that it is a hare and not a fox who is deceived by the ruse. Aldrovandus likewise tells us much on the score of his craft; and it was probably some mythic connexion between the animals which led Archilochus to class them together in the adage:

"Πόλλ' οἶς ἀλώπηξ, ἀλλ' ἐχῖνος ἕν μέγα."

Your readers will also call to mind the fable of Ælian, lib. iv. cap. xviii. T. Sternberg.

* Glossary.—*Tot*, a mug; *yeal*, ale; *leased*, gleaned; *lather*, ladder; *thack*, thatch.

FOLK LORE.

Body and Soul. — The other day, in a village in Huntingdonshire, an unbaptized child was buried. A neighbour expressed great sorrow for the mother because "no bell had been rung over the corpse." On asking why this circumstance should be so peculiarly a cause of grief, she told me that it was "because when any one died, the soul never left the body until the church bell was rung." Is this superstition believed in elsewhere? And does it arise from mistaken notions regarding "the passing bell," — the "one short peal" which the 67th canon orders to be rung "after the party's death?" Cuthbert Bede.

Giving Cheese at a Birth. — In the county of Northumberland, not far from the Cheviots, I met with the following custom. When a woman's confinement is near, a cheese is made, which, when the child is born, is cut into pieces and distributed among all the houses (without exception) in the vicinity. If the child is a boy, the pieces of cheese are sent to the males; if a girl, to the females, each member of a family receiving a portion. Visitors also come in for their share. Whence did this custom arise? Cuthbert Bede.

Sneezing. — "The custom of blessing persons when they sneeze," says Brand, "has, without doubt, been derived to the Christian world, where

it generally prevails, from the time of heathenism." In addition to the interesting notice of the prevalence of this custom in Europe, and many remote parts of Asia and Africa, given by Brand, I find traces of it amongst the American tribes at the period of the Spanish conquest. In 1542, when Hernando de Soto, the famous conquest-actor of Florida, had an interview with the Cacique Guachoya, the following curious incident occurred: —

"In the midst of their conversation, the Cacique happened to sneeze. Upon this, all his attendants bowed their heads, opened and closed their arms; and making their signs of veneration, saluted their prince with various phrases of the same purport: 'May the sun guard you,' 'may the sun be with you,' 'may the sun shine upon you,' 'defend you,' 'prosper you,' and the like; each uttered the phrase that came first to his mind, and for a short time there was a universal murmuring of these compliments." — *The Conquest of Florida under Hernando de Soto*, by Theodore Irving, vol. ii. p. 161.

Whence could the natives of the New World have derived a custom so strikingly similar to that which the ancients record? R. S. F.

Perth.

Marlborough 5th November Custom. — At Marlborough, Wiltshire, on the 5th of November, two or three years ago, I noticed a peculiar custom the rustics have at their bonfires, to which I could attach no meaning; and I did not, at the time, inquire of any person there regarding it.

They form themselves into a ring of some dozen or more round the bonfire, and follow each other round it, holding thick club-sticks over their shoulders; while a few others, standing at distances outside this moving ring, with the same sort of sticks, beat those the men hold over their shoulders, as they pass round in succession, all shouting and screaming loudly. This might last half an hour at a time, and be continued at intervals till the fire died out. Can any correspondent inform me whether this *has* any meaning attached to it? J. S. A.

Old Broad Street.

Spectral Coach and Horses (Vol. iv., p. 195.). — A similar legend was within a few years current near Bury St. Edmunds, in the same county, where on Christmas Eve, at midnight, a coach drawn by four headless horses, and driven by a headless coachman, might be seen to come in a direction from the parish of Great Barton, across the fields, regardless of fences, and proceed to a deep hole called "Phillis's Hole" near "the two-mile spinney," in the parish of Rongham, and there find a resting-place. A few years since, wishing to learn whether this sight was among the things still looked for or believed in, I proceeded to the locality at the time stated, but met with no one but a gamekeeper, whom I found to be quite familiar with the legend. He said he had heard a good deal in his younger days about the "coach," but had never seen it. There was, however, an old woman then living who had seen it often, and who declared that the coach was occupied by a gentleman and a lady, also without heads, but he did not know what to say to it. All he knew was, that when a man was out on dark nights, "he could draw anything into his eye that he liked!"

Buriensis.

ANTIQUARIES OF THE TIME OF QUEEN ELIZABETH.

I have a copy of Weever's *Ancient Funerall Monuments*, which once belonged to William Burton, the historian of Leicestershire; on a fly-leaf at the end of the volume is the following list in the autograph of that celebrated antiquary, which, perhaps, may not be without its interest to the readers of "N. & Q." I have appended some notes of identification, which I have no doubt some of your correspondents could easily render more complete.

"Antiquarii temp. Eliz. Reg.

1. Recorder Fletewode, Wm.	23. Willm̃ Camden.
2. Mr. Atey.	24. Merc. Patten.
3. Mr. Lambard, Willm.	25. Samson Erdeswike.
4. Mr. Cope.	26. — Josseline.
5. Mr. Broughton ye Lawyer.	27. Hen. Sacheverell.
6. Mr. Leigh.	28. Wm. Nettleton de Knocesborough.
7. Mr. Bourgchier.	29. John Ferne.
8. Mr. Broughton ye Preacher.	30. Robt. Bele.
9. Mr. Holland, Joseph.	31. John Savile de Templo.
10. Mr. Gartier.	32. Daniell Rogers.
11. Mr. Cotton, Robt.	33. Tho. Saville.
12. Mr. Thinne, Francis.	34. Henry Saville.
13. Jo. Stowe.	35. Rog. Keymis.
14. — Combes.	36. John Guillim.
15. — Lloyd.	37. — Dee.
16. — Strangman.	38. — Heneage.
17. Hen. Spelman.	39. Rich. Scarlet.
18. Arthur Gregory.	40. — Wodhall.
19. Anth. Cliffe.	41. Dent de Bacō Regis.
20. Tho. Talbot.	42. — Bowyer.
21. Arthur Goulding.	43. Robt. Hare.
22. Arthur Agard.	44. — Harrison, schoolemr.
	45. — Harrison, ministr."

1. William Fleetwood, Recorder of London, "a learned man and good antiquary," ob. 1593. (*Wood*, ed. Bliss, i. 598.)

2. Mr. Atey. Was this Arthur Atey, Principal of St. Alban Hall, and Orator of the University of Oxford, who was secretary to the Earl of Leicester, knighted by King James, and who died in 1604?

3. William Lambarde, the learned author of the *Perambulation of Kent*, the first county history attempted in England, died in 1601.

4. Mr. Cope.

5. Mr. Broughton the Lawyer, *i.e.* Richard Brough-

ton, Justice of North Wales, called by Sir John Wynne, in the *History of the Gwedir Family*, "the chief antiquary of England."

6. Mr. Leigh, probably James Leigh, author of several tracts on heraldry, preserved in Hearne's *Curious Discoveries*.

7. Mr. Bourgchier. Query, Sir Henry Bouchier, afterwards Earl of Bett? or Thomas Bouchier, the learned Roman Catholic divine, who died at Rome about 1586?

8. Mr. Broughton the Preacher. Could this be the learned divine Hugh Broughton, author of *The Consent of Scriptures*, born in 1549, ob. 1612?

9. Joseph Holland, a native of Devonshire, an excellent herald, genealogist, and antiquary, of the Inner Temple, living in 1617.

10. Mr. Gartier. Sir Gilbert Dethick, Knight of the Garter, Principal King-at-Arms, who was well skilled in antiquities, is perhaps intended. He died in 1584, at eighty-one. Or more probably his son and successor, Sir William Dethick, Knight, who was one of a select number of antiquaries who entered into a society in 1593 (the cradle of the present Society of Antiquaries). Sir William died in 1612.

11. Sir Robert Cotton, the founder of the Cottonian Library, died in 1631.

12. Francis Thynne, Esq., Lancaster Herald, died 1608. "An excellent antiquary, and a gentleman painful and well deserving of his office whilst he lived." (*Camden.*)

13. John Stow, author of *The Chronicles of England* and *The Survey of London*; died in 1605.

14. — Combes. Query, Thomas Combe, author of a *Book of Emblems*, reg. Eliz.

15. — Lloyd, Humphry Lluyd or Lloyd, "a most noted antiquary, and person of great skill and knowledge in British affairs," ob. 1570. (*Wood.*)

16. Mr. James Strangeman, of Hedley Castle, Essex, cited by Salmon as an Essex antiquary. (*Gough.*)

17. The learned Sir Henry Spelman died in 1641.

18. Arthur Gregory, ancestor of the present Arthur Gregory, of Styvichall in the county of Warwick, Esq., who possesses some valuable MS. collections of his ancestor.

19. Anthony Cliffe. In Burke's *Dictionary of the Landed Gentry*, a person of these names is mentioned as of the city of Westminster in the Elizabethan period, ancestor of the present family of Cliffe of Bellevue, co. Wexford.

20. Thomas Talbot, "an excellent gencalogist, and well skilled in the antiquities of his country." Vide Wood's *Athenæ*, ed. Bliss, i. 265.

21. Arthur Golding; the same, I suppose, who finished the translation of a work concerning *The Trueness of Christian Religion against Atheists, &c.*, began by Sir Philip Sidney, and also published other translations. (*Wood* and *Gough.*)

22. Arthur Agard, styled by Camden "antiquarius insignis." He died in 1615.

23. William Camden, born 1551, ob. 1623.

24. Mercury Patten, Blue-mantle Pursuivant-at-Arms, had been patronised by Lord Burleigh; was living in the second year of James I.

25. Samson Erdeswike, the historian of Staffordshire, died in 1603. "A very great lover and diligent searcher of venerable antiquity." (*Camden.*)

26. — Josseline, secretary to Archbishop Parker, was the author of a short account of Corpus Christi or Ben'et College, Cambridge, to the year 1569. (*Gough.*)

27. Henry Sacheverell, of Ratcliffe-on-Sore, in the county of Nottingham, Esq.?

28. William Nettleton de Knoecsborough?

29. John Ferne, author of the *Blazon of Gentry*, died about 1610. He was knighted by James I.

30. Robert Bele, secretary to the embassy of Sir Francis Walsingham at Paris in 1571, Clerk of the Privy Council, &c.; ob. 1601.

31. Sir John Savile, of the Middle Temple, elder brother of Sir Henry Savile, died in 1606–7. He was one of the Barons of the Exchequer.

32. Daniel Rogers, "excellently well learned; one that was especially beloved by the famous antiquary and historian W. Camden;" ob. 1590. (*Wood.*)

33. Thomas Savile, younger brother to Sir Henry, called by Camden "his right learned friend," ob. 1592.

34. Henry Savile. There were two Henry Saviles, who may either of them be intended; Sir Henry Savile, Provost of Eton, who died in 1621–2, or his kinsman of the same names, an eminent scholar in heraldry and antiquities, and other branches of literature. He died in 1617.

35. Roger Keymis. See *MSS. Harleian*, 5803. and 16,120., for two of his heraldical collections. The former is dated anno 1609.

36. John Gwillim, gent., the well-known herald, ob. 1621.

37. Dr. John Dee, the celebrated philosopher of Mortlake, died in 1608.

38. — Heneage. Query, Sir Thomas Heneage, Knight?

39. Richard Scarlet, citizen and painter stainer, of London, temp. Eliz., took some good notes of Christ Church, Canterbury (*Gough*), and was the author of some heraldical collections now in the British Museum. (*MSS. Harl.* 2021.)

40. — Woodhall.

41. — Dent de Banco Regis.

42. William Bowyer, author of *A perfecte Kellender of all the Recordes remayninge in the office of Recordes at the Towere of Londone.* (*MS. Harl.* 94. 4.)

43. Robert Hare, son of Sir Nicholas Hare, Master of the Rolls, 1553, of Caius College, Cambridge, collected the charters and privileges of the University in three volumes, with a fourth of those relating to the town only. (*Gough.*)

44. — Harrison, schoolmaster. *John* Harrison, *physician*, and *Vicar* of Grantchester, about the middle of the sixteenth century, was a great historian; many of his MS. collections relative to the University of Cambridge still remain. (*Gough.*)

45. — Harrison, minister. William Harrison, author of "Historical Description of the Island of Britain," prefixed to Holinshed's *Chronicles*, living in 1587, is, I suppose, intended.

SPES.

THE TREDESCANTS AND ELIAS ASHMOLE.

Dr. Hamel, of whose memoir of the elder Tredescant and his voyage to Russia I gave some account in Vol. iii., p. 391., being again in England last year, pursued with unremitting zeal his researches into the history of the Tredescants, and has given the results in a short Memoir read before the Imperial Academy of Sciences at Petersburg on the 5th of December last. Having been favoured with a copy of the memoir, and a flattering letter from the writer, I think it incumbent upon me to add to my former communication a brief abstract of this interesting paper.

Dr. Hamel first directed his researches toward an endeavour to develope the means by which Elias Ashmole became the possessor of the Tredescant collection; and naturally expected that he should be able to trace the document of 1659, upon which Ashmole rested his claim to the ownership; but he could not find any such deed.

He was, however, fortunate enough to trace out the original Will of John Tredescant the younger, bearing his seal and signature, made at a subsequent date, and formally proved, after his death in 1662, by his widow Hester. This important document throws much light upon the transaction respecting the Museum, and its destination. Dr. Hamel was naturally much pleased with this discovery, and rejoiced to see for the first time the autograph of a man about whom he had so much interested himself, but was somewhat surprised to find that the name which has been usually written Tradescant was uniformly spelt Tredescant in the body of the Will, as well as in the signature; the seal, bearing the same coat of arms given on a plate in the Catalogue of the Museum, being placed between the syllable *Tre* and *descant*. This document runs thus:

"THE LAST WILL AND TESTMANENT OF ME JOHN TREDESCANT.

"In the name of God, Amen.

"The fourth day of April in the yeare of our Lord God one thousand six hundred sixtie-one, I, John Tredescant of South Lambeth in the Countie of Surrey, Gardiner, being at this present of perfect health, minde, and memorie, thanks be therefore given to Almightie God, and calling to minde the uncertaintie of death, and being desirous whilst I am in a Capacity to settle and dispose of such things as God of his goodnesse hath bestowed upon me, doe make and declare this my last Will and Testament as followeth. First and principally I commend and yield my soule into the hands of Almighty God my Creator, and my bodie to the Earth to be decently (according to the quality wherein I have liued) interred as neere as can be to my late deceased Father John Tredescant, and my sonne who lye buried in the parish Churchyard of Lambeth aforesaid, at the discretion of my Executrix hereafter named; hopeing by and through the merits, death, and passion of my onely Saviour and Redeemer Jesus Christ to have full remission of all my Sinnes, and to see my God in the Land of the Living; and for my temporall Estate I doe will, bequeath, and dispose thereof as followeth. That is to saie, I will that all such debts as shall be by me justly due and owing to anie person or persons whatsoever at the time of my decease (if anie such be) shall be truly paid and satisfied, and after my Funeral charges shall be defrayed, for the doeing whereof I appoint the summe of twenty pounds or thereabouts shall be expended by my Executrix but not more. Item, I giue and bequeath upon the condition hereafter mentioned to my daughter Frances Norman the summe of ten pounds of Lawfull money of England, which I will shall be paid unto her within six moneths after my decease, and likewise I doe forgive her the summe of fourscore pounds or thereabouts, Principall Money, besides the Interest thereof which I long since lent her late deceased husband Alexander Norman. Provided that shee and her husband, if she shall be then againe married, give my Executrix a generall release for the same. Item, I give and bequeath to my two namesakes Robert Tredescant and Thomas Tredescant, of Walberswick in the Countie of Suffolk, to eache of them the summe of five shillings apiece in remembrance of my loue, and to every childe or children of them the [said] Robert and Thomas that shall be liuing at the time of my decease the summe of two shillings and sixpence apiece. Item, I giue to Mris. Marie Edmonds, the daughter of my louing Friend Edward Harper, the summe of one hundred pounds, to be paid unto her after my wife's decease; and in case she die before my said wife, my will is and I doe hereby giue and bequeath the said summe of one hundred pounds, after my wife's decease, to my Foure God-children, vizt. Hester, John, Leonard, and Elizabeth Edmonds, sonnes and daughters of the said Mris. Mary Edmonds Equally to be diuided amongst them, share and share alike; and if either of them die before he, her, or they receiue their share or portion so to be diuided, then the said share or portion of him, her, or them so dying to goe and be giuen to the survivor and survivors of them, share and share alike. Item, I doe hereby giue, will, devise and bequeath to my Cosin Katharine King, widdow, after the decease of my wife, the Little House commonly called the Welshmans house situate in South Lambeth aforesaid, together with that Little Piece of Ground now enclosed thereunto adjoyning; and to her heirs and assignes for euer. Item, I giue, devize, and bequeath my Closet of Rarities to my dearly beloued wife Hester Tredescant during her naturall Life, and after her decease I giue and bequeath the same to the Universities of Oxford or Cambridge, to which of them shee shall think fitt at her decease. As for such other of my friends and kindred as I should nominate for Rings and small tokens of my Loue, I leaue that to the Care of my said wife to bestow how manie and to whome shee shall think deseruing. The rest and Residue of all my Estate Reall and personall whatsoeuer, I wholly giue, devize, and bequeath to my deare and louing wife Hester Tredescant, and to her heires and assignes for euer. And I doe hereby nominate, ordaine, constitute, and appoint my said Louing Wife Hester Tredescant full and sole Executrix of this my last will

and Testament; and I doe desire Dr. Nurse and Mr. Mark Cottle to be Ouerseers of this my last Will and Testament, and I giue to each of them fortie shillings apiece. Lastly, I doe hereby revoke all Wills by me formerly made, and will that this onely shall stand and be my last will and Testament, and no other. In Wittnesse whereof I the said John Tredescant to this my present last will and testmant haue set my hand and seale the daie and yeare aboue written.

"JOHN TRE (L.S.) DESCANT.

"Signed, sealed, published, and declared by the said John Tredescant the Testator, as and for his last Will and Testament, in the presence of John Scatewell, Foulk Bignall, Robert Thompson, Junr^is^, Ric. Newcourt, Junr, Richard Hoare, Notary Publique.

"Probatum apud London coram venerabili viro Dño Williamo Mericke milite Legum Doctore Commissario, etc., quinto die mensis May Anno Domini 1662, iuramento Hestore Tredescant, Relicte dicti defuncti et Executricis, etc."

It will be recollected that Ashmole, in his Diary, says—

"Decem. 12, 1659. Mr. Tredescant and his wife told me they had been long considering upon whom to bestow their close of curiosities when they died, and at last resolved to give it unto me."

Two days afterwards (on the 14th) they had given their scrivener instructions to prepare a deed of gift to that effect, which was executed by Tredescant, his wife being a subscribing witness on the 16th, as Ashmole records with astrological minuteness, "5 hor. 30 minutes post meridian." On May 30th, 1662, little more than a month after John Tredescant's death, he records—

"This Easter term I preferred a bill in Chancery against Mrs. Tredescant, for the rarities her husband had settled on me."

Dr. Hamel succeeded in finding the protocols in this suit among the records of the Court of Chancery, in which Ashmole sets forth, that in December, 1659, he visited the Tredescants in South Lambeth, and that he was entertained by Tredescant and his wife with great professions of kindness. That Mrs. Tredescant told him that her husband had come to the determination to bequeath to him "the rarities and antiquities, bookes, coynes, medalls, stones, pictures, and mechanicks contained in his Closett of Raryties, knowing the great esteeme and value he put upon it." That Tredescant himself had afterwards said to him, that in acknowledgment of his (Ashmole's) previous trouble concerning the preparation of the catalogue of his museum and gardens*, he purposed to do so, and that in effect Ashmole and Mrs. Tredescant, as long as she lived, should enjoy it together. Ashmole also says, Tredescant had made it a condition that he should, after Mrs. Tredescant's decease, pay a certain Mary Edmonds, or her children, one hundred pounds sterling. That he did then actually let a deed be prepared, by which he made over to him his collection of every kind of curiosities of nature and art within or near the house (Ashmole here cunningly includes the botanic garden); Mrs. Tredescant was to have the joint proprietorship, and nothing was to be abstracted from the collection.

This deed Tredescant had, on the 16th of December (1659), confirmed under his hand and seal. Mrs. Tredescant fetched a Queen Elizabeth's milled shilling, which Tredescant handed over to him, together with the conveyance, and thereby he came into possession of the collection.*

Mrs. Tredescant had signed the deed as witness; but, when Ashmole was about to leave the house, she had requested him to leave it with her, as she wished to ask some of her friends whether, by having signed it as witness, her right as joint proprietress of the collection might not be diminished. He left the document with her, in expectation that it would soon be restored to him, but this was never done. Now, after the death of Tredescant, she maintains that her husband never made such a conveyance; but the truth is she has burnt or destroyed it in some other manner.

Against this Mrs. Tredescant refers to her husband's last will and testament of the 4th of May, 1661, by which all previous dispositions of his property, of whatever kind, were declared invalid, and strongly urges that the museum was expressly bequeathed to her and her alone, with the stipulation that she should leave it either to the University of Oxford or to that of Cambridge. And she adds, that she had determined to leave it to the University of Oxford.

I must not now further trespass upon your space; you shall have the sequel for your next Number.

S. W. SINGER.

Manor Place, So. Lambeth.

* In the preface to the catalogue the assistance of two friends is mentioned; it appears that the other was Dr. Thomas Warton.

* Ashmole says, "It was not thought fit to clogge the deed with the payment of the said hundred pounds to Mrs. Edmonds or her children, to the end that the same might better appear to be a free and generous gift, and therefore the consideracion of the deed was expressed to be for the entire affeccion and singular esteeme the said John Tredescant had to him (Ashmole), who he did not doubt would preserve and augment the said rarities for posterity." He declares that he will pay the money; and in his Diary we find that after Mrs. Tredescant's death, in 1678, he pays to a Mrs. Lea, probably one of the daughters of Mrs. Edmonds, one hundred pounds.

Minor Notes.

Bothwell's Burial-place. — Bothwell was imprisoned in Seeland, in the castle of Draxholm,

now called Adelersborg, near the town of Holbek. He died there, and was buried in the neighbouring village church of Faareveile, where I in vain have searched for this tomb or coffin. An old coffin, half opened, standing between several other old coffins in a vault below the floor of the church, certainly was said, according to tradition, to contain the body of Bothwell, but no inscriptions or other signs proved the truth of it.

J. J. A. Worsaae.

Handel's Organ at the Foundling Hospital. — It is generally understood that the organ in the chapel of this Institution was the gift of Handel. That great musician conducted a concert of sacred music upon the opening of the chapel in 1749, and superintended the annual performance of his oratorio, "The Messiah," from 1751 to 1759. In his will he left to the charity "a fair copy of the score, and all its parts," of the same oratorio; which score is still preserved, and has furnished the editor of the new edition, lately produced by the Handel Society, with several new and important readings.

Dr. Burney, in his "Sketch of the Life of Handel," prefixed to his *Account of the Commemoration*, 4to., 1785, says, "The organ in the chapel of this [*i. e.* the Foundling] hospital was a *present* from Handel." But how are we to reconcile this statement with the following, which I find in the *European Magazine* for February, 1799:

"Handel *did not give* the organ to the Foundling Hospital. It was built at the *expense* of the charity, under the direction of Dr. Smith, the learned Master of Trinity College, Cambridge, who added demitones, &c., and some of the niceties not occurring in other organs."

Edward F. Rimbault.

Correction to the "Oxford Manual of Monumental Brasses." — Permit me to correct an error in the above carefully compiled and useful manual. On p. 15. of the "Descriptive Catalogue" a brass is described, No. 32. of their collection, to "Edward Peach, 1439;" no place is mentioned in connexion with this brass. The notice should stand thus:

"1839. Edward Peach, *S. Chad's* (*R. C.*) *Church, Birmingham.*

+

"Hic jacet dmus Edwardus Peach quondam rector istius ecclesie qui obiit die Nativitatis *Beate* Marie Virginis Anno Domini *milessimo* DCCCXXXIX," &c.

The brass is so well *designed* and *executed*, that it might easily pass for an old example. By some error "sācte" has been printed for "Beate," "millessimo" for "milessimo," and "cccc" for "DCCC" in the Oxford version of the inscription.

W. Sparrow Simpson, B.A.

Milton's Rib-bone. — In Vol. v., p. 275., mention is made of Cromwell's skull; so it may not be out of place to tell you that I have handled one of Milton's ribs. Cowper speaks indignantly of the desecration of our divine poet's grave, on which shameful occurrence some of the bones were clandestinely distributed. One fell to the lot of an old and esteemed friend, and between forty-five and forty years ago, at his house, not many miles from London, I have often examined the said rib-bone. That friend is long since dead; but his son, now in the vale of years, lives, and I doubt not, from the reverence felt to the great author of *Paradise Lost*, that he has religiously preserved the precious relic. It might not be agreeable to him to have his name published; but from his tastes he, being a person of some distinction in literary pursuits, is likely to be a reader of "N. & Q.," and if this should catch his eye, *he* may be induced to send you some particulars. I know he is able to place the matter beyond a doubt. B. B.

Pembroke.

Queries.

THE DANES IN ENGLAND.

Since I arrived in England my friend Mr. Thoms has called my attention to the following Note by the "English Opium Eater" in the *London Magazine* for May, 1823, p. 556., on a subject of great interest to me with reference to the views I have advanced in my recently published volume, entitled *An Account of the Danes and Norwegians in England, Scotland, and Ireland.*

"I take this opportunity of mentioning a curious fact which I ascertained about twelve years ago, when studying the Danish. The English and Scotch philologists have generally asserted that the Danish invasions in the ninth and tenth centuries, and their settlements in various parts of the island (as Lincolnshire, Cumberland, &c.), had left little or no traces of themselves in the language. This opinion has been lately re-asserted in Dr. Murray's work on the European languages. It is, however, inaccurate. For the remarkable dialect spoken amongst the lakes of Cumberland and Westmoreland, together with the names of the mountains, tarns, &c., most of which resist all attempts to unlock their meaning from the Anglo-Saxon, or any other form of the Teutonic, are pure Danish, generally intelligible from the modern Danish of this day, but in all cases from the elder form of the Danish. Whenever my Opera Omnia are collected, I shall reprint a little memoir on this subject, which I inserted about four years ago in a provincial newspaper: or possibly, before that event, for the amusement of the lake tourists, Mr. Wordsworth may do me the favour to accept it as an appendix to his work on the English Lakes."

Can any reader of "N. & Q." refer me to the paper in which this "little memoir" was inserted? (it was probably in a Cumberland or Westmoreland paper somewhere about the year 1819;) or

inform me whether it ever appeared as an appendix to any work of Wordsworth's on the English lakes?
J. J. A. Worsaae.

Minor Queries.

Taylor Family. — A great favour would be conferred by any Worcestershire correspondent who could furnish any information as to the family, arms, place of burial, of Samuel Taylor, who was Mayor of Worcester in 1731–32, and again in 1737. Are any descendants or connexions still resident in that neighbourhood? The information is required for genealogical purposes.
E. S. Taylor.

Analysis. — Is algebra rightly termed analysis? Edgar Poe, a very queer American author, maintains the negative: he also enters into the question as to whether games of skill and chance are useful to the analytical powers, and gives the preference to draughts over chess, and to whist over either. But he seems to think the chief applications of analysis are to the interpretation of cryptographies, the disentanglement of police puzzles, and the solution of charades!

There is, however, plausibility in his theory that a good analyst must be both poet and mathematician. This is Ruskin's "imagination penetrative:" such a faculty belonged to the minds of Verulam and Newton, of Kepler and Galileo. I do not, however, see the necessity of Ruskin's threefold division of the "imaginative faculty." Would not "imagination analytic and creative" suffice?
Mortimer Collins.

Old Playing Cards. — In 1763 Dr. Stukeley exhibited to the Antiquarian Society a singular pack of cards, dating before the year 1500. They were purchased in 1776, by Mr. Tutet, and on his decease they were bought by Mr. Gough. In 1816 they had passed into the possession of Mr. Triphook, the bookseller. Query, where are they now?
Edward F. Rimbault.

Canongate Marriages. — According to the *Newgate Calendar*, vol. ii. p. 269., there seems to have existed, about the year 1745, a sort of *Gretna Green* in the Canongate of Edinburgh. It is long since I read that *famous* work, but I made an excerpt at the time, which is as follows:

"It was customary for some of the ministers of the Church of Scotland, who were out of employment, to marry people at the ale-houses, in the same manner that the Fleet marriages were conducted in London. Sometimes people of fortune thought it prudent to apply to these marriage brokers; but, as their chief business lay among the lower ranks of people, they were deridingly called by the name of 'Buckle the Beggars.' Most of these marriages were solemnized at public-houses in the Canongate."

This statement "comes in such a questionable shape," and from so "questionable" a quarter, that really one cannot be blamed for questioning it. Surely the ministers referred to must have been men deprived of their charges? Can any correspondent of "N. & Q." speak to this subject? I am certain that the Scottish clergy of that age would never have suffered any *Buckle the Beggars* to rank with them as regular preachers, though "out of employment."
R. S. F.
Perth.

Devil, Proper Name. — Will any of your correspondents kindly inform me whether there are any persons now existing of the name of Devil; or who bear the devil on their coat of arms? In 1847 I saw upon the panel of a carriage in London the *devil's head* for a crest. To what family does this belong? "Robin the Devil" is mentioned in *Rokeby*, cant. vi. st. 32. The following is from the *Monthly Mirror*, August, 1799:

"Formerly there were many persons surnamed 'the Devil.' In an ancient book we read of one Rogerius Diabolus, Lord of Montresor." "An English monk, Willelmus, cognomento Diabolus. Again, Hughes le Diable, Lord of Lusignan. Robert, Duke of Normandy, son of William the Conqueror, was surnamed 'the Devil.' In Norway and Sweden there were two families of the name of 'Trolle,' in English, 'Devil;' and every branch of these families had an emblem of the devil for their coat of arms. In Utrecht there was a family called 'Teufel' (or Devil); and in Brittany there was a family of the name of 'Diable.'"
W. R. Deere Salmon.

Hendurucus du Booys; Helena Leonora de Sieveri. — Their portraits engraved by Cornelius Vischer from paintings by Vandyke. Who were they?
G. A. C.

Can a Clergyman marry himself? — If a clergyman were to perform the marriage service in his own case, would it be valid? Has such an occurrence ever been known?
Constant Reader.

Ground Ice. — Has any satisfactory explanation been given of the mode in which the peculiar substance termed *ground ice* is formed in certain rivers. I am most familiar with it as seen in the Wiltshire Avon. It is seen in some rivers in Lincolnshire, where I am told it is called *ground-gru.* One who has noticed it in the Teviot says, that the inhabitants there call it "sludge."

The fact of ice being formed at the *bottom* of streams, where we should expect a higher temperature, is so curious an anomaly, that it would be desirable to collect instances where and at what depths it is observed.
J. C. E.

Astrologer-Royal. — I remember, in a former volume of "N. & Q.," some mention is made of Almanacks, Astrologers, &c. It escaped me at the time to tell you that the ancient office of

King's Astrologer happens not to have been subjected to formal abolition, and, being hereditary, it is now vested in the person of Mr. Gadbury, resident at Bristol. He is auctioneer to the Court of Bankruptcy, and a very worthy man. He tells me there is neither salary nor privilege attached to his nominal post. B. B.

Pembroke.

William, second Duke of Hamilton.—Can any of your numerous correspondents inform me if there is any monumental inscription, or other memorial, dedicated to the memory of William, second Duke of Hamilton, who expired on the 12th of September, 1651, from the effects of a wound received at the battle of Worcester on the 3rd of the same month? He was interred before the high altar in Worcester Cathedral, having died at the Commandery in that city; but there is neither

"storied urn or animated bust"

as a record of his sepulture within that venerable pile.

In making an inspection of the Commandery, an old building, probably once belonging to the Knights Templars, I was gravely told, and my informant even showed me the very spot beneath the floor of one of the rooms, in which, as tradition points out, he is said to have been buried.

J. B. Whitborne.

The Ring Finger. — Having observed various remarks on the ring finger in your last volume, I shall be much obliged if you can give me any information on the subject. As a lady of my acquaintance has had the misfortune to lose that finger, it has been said that she cannot be legally married in the Church of England in consequence, and had better, if ever solicited, cross the border to Scotland to make the marriage binding.

A Ring.

Bishop of London's Palace in Bishopsgate. — Historians agree that King Henry VII., on his arrival in London after the battle of Bosworth, took up his residence for a few days at the Bishop of London's palace, and Bacon tells us * this palace was in Bishopsgate Street. Can any of your readers inform me where it stood? J. G.

Earls of Clare (Vol. v., p. 205.). — Can H. C. K., who appears to have access to an old pedigree of this family, answer any of the following Queries?

1. Which was the Richard Earl of Clare whose daughter married William de Braose, who was starved to death at Windsor in 1240?

2. Who was Isabel de Clare, who married William de Braose, grandson of the above?

3. Who was Alice, daughter of Richard Earl of Clare, who married William third Baron Percy?

4. Who was Mabel, daughter of an Earl of Clare, who married Nigel de Mowbray, a baron at the coronation of Richard I.?

5. Who was —— de Clare, treasurer of the church of York, living between 1150 and 1200?

E. H. Y.

Lothian's Scottish Historical Maps. —

Ptolemy's Scotland, A.D. 146.
Richard's Ditto, A.D. 446.
Roman Ditto, A.D. 80 to 446.
Pictish Ditto, A.D. 446 to 843.
Picts and Scots Ditto, A.D. 843 to 1071.
Sheriffdoms, Earldoms, and Lordships of the 15th Century.
Highlands in Clans, 1715–45. Track of Prince Charles Stuart.

I should be glad to hear where this progressive series, or any of them, might be met with. I understand it was considered a very complete Atlas of Scotland in the olden times; but on applying to my Edinburgh bookseller, I was informed they were out of print. I think they bear date 1834, and I should think the plates are still in existence. They were said to be very accurate, and the price was under a pound. They were published by John Lothian, formerly Geographer and Map Publisher, Edinburgh. Elginensis.

Sally Lunn. — Partial to my sweet tea-cake, I often think when eating it of Sally Lunn, the pretty pastrycook of Bath, to whose inventive genius we are said to be indebted for this farinaceous delicacy. Is anything known of Sally Lunn? is she a personage or a myth?

Shirley Hibberd.

"*Bough-House.*" — At the late assizes for the county of Suffolk, the witnesses in two separate cases spoke of a "bough-house," and the explanation given was, that certain houses where beer, &c. was sold at fair-time only had boughs outside to indicate their character. As an illustration of the familiar proverb, "Good wine needs no *bush*," and as the word does not occur in Forby's *Glossary of East Anglia*, it may perhaps deserve a place.

Buriensis.

Dyson's Collection of Proclamations. — The curious collection of old proclamations, &c., in the library of the Society of Antiquaries is sometimes referred to as *Dyson's*, sometimes as *Ames's*. Was Dyson the original collector? and, if so, when did he live? Edward F. Rimbault.

"*The Hour and the Man.*" — Can any of your correspondents inform me what is the origin of this expression? It occurs in *Guy Mannering*, and printed in Italics, but not within inverted commas. Is it a quotation? T. D.

[* Where? Our correspondent should have given the reference. — Ed.]

Minor Queries Answered.

Jacobite Toast. —

"God bless the King, I mean the Faith's Defender.
God bless — no harm in blessing — the Pretender;
Who that Pretender is, and who is King,
God bless us all — that's quite another thing."

Can any of your readers say who is the author of the above? G. M. B.

[The above lines, "intended to allay the violence of party spirit!" were spoken extempore by the celebrated John Byrom, of Manchester, a Nonjuror, but better known as the inventor of the Universal Short Hand. They will be found in his *Miscellaneous Poems*, vol. i. p. 342. edit. 1773.]

Rev. Barnabas Oley. — The part played by this active and loyal clergyman, who was deprived of his vicarage of Great Gransden in Huntingdonshire during the interregnum, is generally known to readers of the early history of that period. Walker, who has a notice of him (*Sufferings of the Clergy*, p. 141.), says he died in 1684, but does not tell us whether he was married or not. I believe he was, and left descendants; and the object of this Query is to ascertain what were the names of his children, and with whom they intermarried. D.

Rotherfield.

[We do not think Barnabas Oley was ever married, as his will, preserved among Bishop Kennett's Collections, does not mention either wife or children among the legacies to "his near kindred and blood His will, with its codicils, are curious documents, and ought to be printed. See the *Lansdowne MSS.*, No. 988. fol. 94.]

Sweet-singers. — Swift says, in his *Abstract of Collins*, "Why should not William Penn the Quaker, or any Anabaptist, Papist, Muggletonian, Jew, or *Sweet-singer*, have liberty to come into St. Paul's church?" Wanted, some historical notice of the Sweet-singers. A. N.

[Timperley, in his *Dictionary of Printing*, has the following note respecting them: "May 27, 1681. The Sweet-singers of the city of Edinburgh renounce the *printed* Bible at the Canongate tolbooth, and all unchaste thoughts, words, and actions, and burn all story books, ballads, romances, &c."]

"*Philip Quarll.*" — Did a Mr. Bicknell write *Philip Quarll?* Was he the author of any other books? Is there a recent edition of *Philip Quarll?* and, if not, why not? E. C. R.

Sunderland.

[Lowndes states that this work has been "frequently reprinted." The only editions known to us are the first in 1727, and the one published in a series by Harrison and Co. in 1781. The editor's initials are P. L.]

Dedication of Middleton Church. — What is the dedication of the little church at Middleton, Essex (near Sudbury, Suffolk)? I cannot find it in the *Liber Regis*, in Wright's *Essex*, nor in Lewis's *Topographical Dictionary*.

W. Sparrow Simpson.

[The indefatigable Newcourt, in his *Repertorium*, vol. ii. p. 418., was unable to give the dedication, and has left a blank for it to be supplied by some future antiquary.]

Lunatic Asylum benefited by Dean Swift. — Which of the lunatic asylums benefited by the "will" of Dean Swift; either founded or endowed by the bulk of his property? — Vide *Memoirs*.

Sampson Low, Jun.

169. Fleet Street.

[St. Patrick's, or Swift's Hospital, for the reception of lunatics and idiots, situated near Dr. Steevens's Hospital, adjoining to James Street, Dublin. It was opened in 1757. For some account of it see Scott's "Memoir of Dean Swift," *Works*, vol. i. pp. 438. 527.]

Replies.

ST. CHRISTOPHER.

(Vol. v., p. 295.)

Some years ago I remember meeting with the following explanation of the beautiful legend of St. Christopher, and unfortunately forgot to take a *Note* of it. It recurred to my mind on lately reading Mr. Talbot's work on English etymologies, the writer of which appears to take a similar view of the allegorical meaning.

Part of the legend is founded on the meaning of the Greek Χριστοφερων, coupled with a circumstance in the original legend, which is of German origin, and is an allegorizing of our blessed Lord's bearing the sins of the world, and *offering* himself up on the altar of the cross. In a Latin document of A. D. 1423, the name is abbreviated into *X'poferus;* in an English one of the same date it is spelt *Christopfore;* and in French, *Christopfre*. *Christopfer* signifies *Christ's sacrifice:* that is, the sacrifice of the cross continually offered up in the sacrament of the altar, or the mass, the *messopfer*, so named from the German *opfer*, a sacrifice; Welsh *offeiriad*, a priest; *offrwm*, a sacrifice; *offeren*, the mass; Irish, *oifrionn*, or *aifrionn*.

The perfection of our blessed Lord's humanity, His resistance of evil, and mighty strength displayed in bearing the sins of the universe, are shadowed out in the great stature and vast strength of the giant Christopher. According to the legend, when he had succeeded in reaching the shore, and had set down his burden, he said: "Chylde, thou hast put me in grete peryll, thou wayest alle most as I had had the world upon me; I might bere no greater burden;" and the child answered, "Christopher, marvel thou nothing, for thou hast not only borne all the world upon thee, but its sins likewise."

Mr. Talbot says, the name Christopher, *Christoffer*, may have been given to children born on Good Friday, the day of the Great Sacrifice, as those born on Christmas, Easter, and All Saints were named Pascal, Noel, Toussaint. Jarltzberg.

"Rehetour" and "Moke," two obscure words used by Wycklyffe, A.D. 1384.

(Vol. i., pp. 155. 278.)

I. Rehetour.

(See the *Three Treatises*, published by Dr. Todd, Dublin, 1851. Text, pages ꝛꝛꝺ, ꝛꝛꝺ́ and ꝉꝛꝺ; Note on Rehetours, p. clxxi—ii.)

It is certain that Monastery and Minster were originally one word in Latin; it is generally believed that Rhythm and Rhyme were one in Greek; and it is possible that *Rehetour* and *Caterer* had one prototype in Spanish: of this last pair only one survived; it is naturally that which, by being equal to the other in sense, excels it in harmony with the English tongue.

Convinced that the office assigned to the *Rehetours* in the lordly household could not have been filled by any such character as ascribed to the *Rehâteur*, *Reheater*, or *Rehaiteur;* convinced, moreover, that the Scottish *Rehator*, *Rehatoure*, and the English *Rehetour* must be either both restored to their common kindred, or else consigned to common oblivion, I chose the former alternative; and after a careful inquest held on these twin foundlings, together with *Rehete*, *Reheting*, two other departed strangers of the same age, I venture to pronounce the following verdict:—

1. A native of Spain, *Regatero* (see Stephen's *Spanish Dictionary*, 1726, and all that is said about *Regaton* in the *Diccionario* of the Academy, Madrid, 1737, folio), travelling in Great Britain, changed to *Rehetour*, *Rehator*, &c.

2. By trade a retailer of provisions, huckster, or purveyor, his character strongly partook of the nature of his commodities, so as to become tainted; this appears from the quotations in Jamieson's *Etym. Dictionary*, and is attested by the Spanish proverb, *Ni compres de Regaton, ni te descuides en meson:* Wycklyffe in all three passages expresses his apprehension of "harm." The French *regrattier* from *gratter* (to scratch, scrape), and *Regatero*, *Regaton*, from *gato* (a cat), whether they be, or be not, truly thus derived, bear equally marks of a contemptible impression.

3. In Wycklyffe's simile the *Rehetours* take care of the bodily, the ecclesiastics of the spiritual food, the Pope being the steward of the household. The Scottish *Rehatour* we find no longer as an ordinary plain dealer, but in a state of depravity, so as to be a mere byeword, even in the sense of blackguard, which word itself, if we believe Nares (see his *Glossary*) that it owes its existence to those menials of the court, cannot have been barely "a jocular name," but their disposition must have corresponded to their black exterior, otherwise the joke could not have remained a lasting stigma. I believe, however, the word *blackguard*, by inserting the *l*, merely simulates a vernacular origin, it being properly *Beguards* (see Boiste, *Dictionnaire Universel*), from *Beghardus* (see *Mediæval Glossaries*), once a German participle *bekärt* (now *bekehrt*), *converted*, applied to the Frater *conversus*, secular begging monks who, increasing in number and misdeeds, soon became universally notorious, and ultimately (mixed up with impostors who assumed their dress) would serve in any capacity rather than the honest and irreproachable.

4. If *Caterer* proceeded from the Spanish, it arrived thus—*Recatero—Recaterer—Caterer;* the *c* for *g* being either the natural result from the accent which the majority of speakers withdrew from the latter syllable of the word, or is accounted for by "*Recatear lo mismo que regatear:*" the derivation from *re* and *cautus*, as given by Covarrubias, likewise protects the *c*.

5. It is possible that the primitive root *Kat* or *Gat*, in the sense of hollow, hole, cavity, cave, &c., whence *Gate*, *Cot*, *Cottage*, *Cattegat* (Sinus Codanus), probably also *Regatta*, was the first element of both the Spanish and the English term; the spot or situation where the eatables were originally exposed for sale thus causing them first to be called *cates* (a plural noun like wages), then the singular *cate*, &c., the noun of agent having most probably preceded the verb *cater*, which has come last. A similar derivation is certain with regard to *huckster*, which, besides *huckeback*, joins the Swedish *hökare*, German *Höker*, &c., from the bending, crooked, or squatting position in some brook or crook or corner.

6. The verb *Rehete* is aptly derived by Jamieson from *Rehaiter;* both are extinct, yet their kindred *heiter* (formerly *haiter*), with its two verbs *erheitern* and *aufheitern*, are still in full vigour among the Germans, to whom they afford serenity of mind, mood, and weather. The French compound word for wishing, *souhaiter*, refers its verb *haiter* to the Swedish *heta*, German *heissen*, Anglo-Saxon *hetan*, as in *Ulf het aræran cyrice*, "Ulf bid rear the church" (see Latham, *Engl. Lang.* 1850, p. 99.): now if also from the *haiter* of that compound we may suppose a derivative *Rehaiter*, or at least one of the kind to have served Chaucer in his participle *Reheting*, which has been the puzzle of his commentators in the following passage from *Troilus* (III. line 350.):

> "And all the reheting of his sikes (sighs) sore,
> At ones fled, he felt 'hem no more;"

we may easily understand thereby that, as it were, a rebidding, an importunate insisting upon, the

repetition of his sighs, ceased and were at an end; so that in the time of Edward III. a person complaining of a troublesome cough, headache, &c., might call it a reheting cough, &c.

II. Moke.

(See the said *Three Treatises*, pages cxxxvii, and Notes, pages ccxx. ccxxiii—iv.)

Wyckliffe using the possessive "*their moke*," not the mere "a," as we would say, I would not give "a pin," "a button," &c., together with the evidence of the Irish *muc*, and the obsolete German *Mocke*, which has been defined "Sus fœminea, quæ ob fœtus alitur," hardly leaves a doubt that he means that animal, which may be traced also in the words *muck*, *mucky*, &c. The reader may judge for himself by the following passage:—

"Crist gave his life for hise brether, and so rewled hise shepe; thei wolen not gyue her moke to help here nedy brethern, but leten here shep perishen, and taken of hem."

In allusion to their not feeding their flock, but suffering their sheep to perish, he prefers to mention an eatable object. N. L. Benmohel, A.M.

2. Trinity College, Dublin.

[Mr. Benmohel is wrong in supposing the word *Beghard* to signify *bekehrt*, conversus, and to be a name given to the Fratres Conversi of monasteries, who, by the way, were not "secular begging monks," nor necessarily monks at all. Any person, by a donation to a convent, could be enrolled amongst its *fratres* or *sorores*, entitled to the prayers of the monks, and to a share of their superabundant merits; and, being clothed at his death in the habit of the order, was a *frater conversus*. Another class of *conversi* were lay monks (not necessarily *begging* monks), who attended on the other monks, and performed certain lay duties in monasteries. Mr. Benmohel will see some account of them in Dr. Todd's *Introduction to the Book of Obits and Martyrol. of Christ's Church Cathedral, Dublin*, p. xxvii.

The *Beghards*, on the other hand, were not, properly speaking, monks at all, inasmuch as they were not under any monastic vow. They professed poverty, and lived on alms generally; but in other respects their mode of life was various, and their orthodoxy and morality very doubtful. They are generally denounced by the ecclesiastical authorities; and, except in some few places and under certain regulations, were never recognised by the Church. The best account of them will be found in Mosheim's posthumous and unfinished treatise, *De Beghardis et Beguinis*. The name is evidently, as Mosheim shows, a compound of *beg* (from the old Saxon *beggen*, mendicare) and *hard*, or *hart*, a servant, famulus, servus: the same word which we still use in the composition of such words as shepherd, cow-herd, swine-herd. So that *Beghard* is not otherwise different from our word *beggar*, than in so far as it was formerly applied to a religious sect.

Mr. Benmohel's explanation of *Rehetour* is very ingenious, and may very possibly be true. His interpretation of *Muck* is not so satisfactory.]

PLAGUE STONES.

(Vol. v., p. 226.)

At the bottom of a street leading from Bury St. Edmunds to the Newmarket road, stands an octagonal stone of Petworth marble with a hole in it, which is said to have been filled with water or vinegar in the time of the small-pox in 1677, for people to dip their money in on leaving the market. What truth may attach to the traditionary use of the stone I know not; but the stone is the base of a cross called St. Peter's Cross, and the hole is the socket for the shaft. Buriensis.

Are the stones mentioned by your correspondent J. J. S. as plague stones anything more than the "holy stones" common at the meeting of old cross roads in Lancashire, and perhaps other counties? The square hole in them is surely nothing more than the socket in which the way-side cross was formerly placed. Perhaps, however, he is speaking of a different and less common kind of stone, in which case, if a list is made, it must be by some competent person, able to distinguish the one from the other. P. P.

In compliance with the suggestion of J. J. S., I may note that what I suppose (since reading his communication in "N. & Q.") to be a "plague stone" is to be seen close to Gresford in Denbighshire. I met with it last summer, and could not then imagine what it could be. It is a large hexagonal (I think) stone, with a round cavity on the top, which certainly was full of water when I passed it. This cavity is pretty deep, and the stone must be nearly three feet high, by from two to three across. I regret I made no measurements of it. It is situated about a quarter of a mile from the town on the road to Wrexham, under a wide-spreading tree, on an open space where three roads meet. Should this be seen by any Gresfordite, perhaps he would send you a more accurate description of this stone, with any legend that may be attached to it. G. J. R. G.

RHYMES ON PLACES.

(Vol. v., p. 293.)

Notwithstanding his name, which appears to indicate northern origin, your correspondent W. Fraser may possibly be unacquainted with Robert Chambers's amusing work, entitled *Popular Rhymes of Scotland*, which contains numerous verses on both places and families, besides other curious matter. E. N.

The following doggrel I have heard in Surrey:

"Sutton for good mutton,
Cheam for juicy beef,
Croydon for a pretty girl,
And Mitcham for a thief."

A. A. D.

I beg to contribute the inclosed, which I have heard from a former incumbent of the parish of Sutton Long in Somersetshire.

"Sutton Long, Sutton Long, at every door a tump of dung.
Some two; some three; it 's the dirtiest place that ever you see."

It was an ancient saying in the parish, and I believe the word *tump* is Somersetshire for heap.

A village in Essex, called Ugley, possesses the unfortunate saying:

"Ugly church, ugly steeple;
Ugly parson, ugly people."

The first line is literally true; to give an opinion on the second would descend too much into personalities. Metaoug.

A particularly appropriate rhyme is that of

"Stow on the Wold (Would?)
Where the wind blows cold."

S. L. P.

Oxford and Cambridge Club.

ARCHAIC AND PROVINCIAL WORDS.

(Vol. v., pp. 173. 196. 250.)

Provincial Words. — Though the Rev. Wm. Barnes has almost perfectionated the catalogue of Dorset provincialisms in the Glossary to his beautiful poems in the Dorset dialect, I still sometimes meet with a stray omission, viz.:

Blasty. To feed a fire with the dust of furze, &c.
Clean-sheaf. Altogether, *e. g.* "I've clean-sheaf vargot."
Crudelee. To crow, as a baby does.
Eickered. Blotchy.
Giblets. The smaller pieces of a shirt.
Scousse. To barter.
Snyche. Eager; ready to snap at.
Squeapity. To squeak, as an ungreased wheel.
Stump. Disturbance.
Treaden. The sole of the foot.

C. W. B.

In addition to the names already given, the following occur to my mind:—

Spelling.		Pronunciation.
Alwalton, Caldicott, Overton	Hunts	Allerton, Cawcott, Orton
Brewood, Staffordshire		Brood
Chaddesley, Worcestershire		Chaggeley.

In connexion with this inquiry, would it not be interesting to make out a list of proper names of individuals, the pronunciation of which is different from the spelling; and, if possible, to trace (for example) how Trevelyan and St. John became *Trevethlan* and *Sinjin*, and the high-sounding Cholmondeley sank, in the bathos of pronunciation, to plain Chumley? Cuthbert Bede, B.A.

The Word "Pick."—Presuming that the proposal at Vol. v., p. 173., involves the discussion and illustration of the words inserted, allow me, as a Lancashire man, to express my belief that the word *pick* has invariably the sense of "to throw," and not "to push." It is in fact another form of the verb "to pitch;" the two terminations being almost convertible, especially in words formed from the Saxon, as "fetch" from "feccean," "stitch" from "stician," "thatch" from "theccan," the earlier form of the latter word being retained in the well-known lines of "Bessy Bell and Mary Gray." *Pick*, in the sense of "throw," will be found in Shakspeare's *Henry VIII.*, Act V. Sc. 3.:

"I'll *pick* you o'er the pales."

And in *Coriolanus*, Act I. Sc. 1.:

"As high as I could *pick* my lance."

And see the notes of the various commentators on these passages. If the subject be worth further illustration, I may mention that in the district of the cotton manufacture, the instrument by which the shuttle is *thrown* across the loom is called a *picker;* and each thread of the woven fabric, being the result of one throw of the shuttle, is, by using the word in a secondary sense, called a *pick*. I have heard a story of a worthy patron of the Arts, more noted for his wealth than his taste, who, attributing a certain freedom of touch in a picture, for which he had given a commission, to a want of due pains in elaboration, expressed his dissatisfaction by saying, "there were not the right number of *picks* to the inch;" the threads of calico, when received from the weaver, being usually counted under the microscope as a test of the goodness of the work. J. F. M.

North Lincolnshire Provincialisms (Vol. v., pp. 173. 250.). — I have noted the following North Lincolnshire provincialisms since the appearance of Mr. Rawlinson's suggestion: —

Beat. A bundle of flax.
Blower. A winnowing machine.
Bumble. A rush used to make the seats of chairs.
Bun. The stalk of hemp.
Casson. Cow-dung.
Charking. The wall lining a well.
Choo., *Huigh.* Words used in driving pigs.
Connifolde. To cheat; to deceive.
Coul Rake. An instrument used to scrape mud from roads.
Dozel. A toppen; a ball placed on the highest point of a corn-rick.
Feat. Clever.
Fingers-and-toes. Turnips are said to go to fingers and toes when instead of forming bulbs they branch off into small knotty substances.
Gizen. To stare vacantly.
Grave. To dig turf.
Gyme. A breach in a bank.

Hales. The handles of a plough.
Hethud. A viper.
Kedge. Trash; rubbish.
Kelp. The handles of a pail.
Ketlack. Wild mustard.
Kittlin. A kitten.
Lew. A word used in driving geese.
Livery. Sad; heavy; said of freshly-ploughed soil.
Mizzen. To stupify; to make dizzy.
Meant. Meaning of.
Nobut. Only.
Nout. Nothing.
Nozzel. The spout of a pump.
Rate. To revile.
Snail-shelley. Cankered; said of wood.
Tod. Dung.

K. P. D. E.

LONDON STREET CHARACTERS.

(Vol. v., p. 270.)

I believe more than one of the courts to be haunted by persons who may have suggested Mr. Dickens's "Little Old Lady." More than twenty years ago a female of about fifty was a constant attendant on the Court of Queen's Bench in Banco: I never saw her at a Nisi Prius sitting. She was meanly but tidily dressed, quiet and unobtrusive in manners, but much gratified by notice from any barrister. It was said she had been ruined by a suit, but I could not learn anything authentic about her; though I several times spoke and listened to her, partly from curiosity and partly from the pleasure which she showed at being spoken to. Her thoughts seemed fixed upon the business of the day, and I never extracted more than, "Will they take motions? —Will *it* come on next?—I hope he will bring it on to-day!" but who was "he," or what was "it," I could not learn; and when I asked, she would pause as if to think, and pointing to the bench, say, "That's Lord Tenterden." I have seen her rise, as about to address the court, when the judges were going out, and look mortified as if she felt neglected. I cannot say when she disappeared, but I do not remember having seen her for the last eight years.

I have heard that an old woman frequented Doctors' Commons about seven years ago. She appeared to listen to the arguments, but was reserved and mopish, if spoken to. She often threw herself in the way of one of the leading advocates, and always addressed him in the same words: "Dr. ——, I am *virgo intacta*."

The sailor-looking man described by Charles Lamb lasted a long time. I remember him in Fleet Street and the Strand when I was a boy, and also an account which appeared in the newspapers of his vigorous resistance when apprehended as a vagrant; but I cannot fix the dates. I think, however, it was about 1822. His portrait is in Kirby's *Wonderful and Eccentric Museum*, vol. i. p. 331. Below it is, "Samuel Horsey, aged fifty-five, a singular beggar in the streets of London." The date of the engraving is August 30, 1803. As the accompanying letter-press is not long, I copy it:

"This person, who has so long past, that is to say, during nineteen years, attracted the notice of the public, by the severity of his misfortunes, in the loss of both his legs, and the singular means by which he removes himself from place to place, by the help of a wooden seat constructed in the manner of a rocking-horse, and assisted by a pair of crutches, first met with his calamity by the falling of a piece of timber from a house at the lower end of Bow Lane, Cheapside. He is now fifty-five years of age, and commonly called the King of the Beggars: and as he is very corpulent, the facility he moves with is very singular. From his general appearance and complexion, he seems to enjoy a state of health remarkably good. The frequent obtrusion of a man naturally stout and well made, but now so miserably mutilated as he is, having excited the curiosity of great numbers of people daily passing through the most crowded thoroughfares of the metropolis, has been the leading motive of this account, and the striking representation of his person here given."

The likeness is very good. Among the stories told of him, one was that his ample earnings enabled him to keep two wives, and, what is more, to keep them from quarrelling. He presided in the evenings at a "cadgers' club," planted at the head of the table, with a wife on each side. Not having been present at these meetings I do not ask anybody to believe this report. H. B. C.

U. U. Club.

I believe Mr. Dickens's sketch, in the *Bleak House*, of the woman who haunts the various Inns of Court, to be a clever combination of different real characters. It is principally taken from a stout painted old woman, long since dead, and who I believe was really ruined by some suit in Chancery, and went mad in consequence, and used to linger about the Courts, expecting some judgment to be given in her favour. Mr. Dickens seems to have combined this woman's painful history with the person and appearance of the diminutive creature mentioned by Mr. Alfred Gatty. This latter personage is the daughter of a man for many years bedmaker in one of the Inns of Court (I think Gray's Inn), and much of her eccentricity is assumed, as, when begging from the few lawyers who are old enough to remember her father as their bedmaker, no one is more rational and collected. Though this little woman is well known from her singular appearance and demeanour, there is no romance about her real history, and her craziness (if it really exists) is not to be attributed to the Court of Chancery,—at which, as it is in the position of the dying lion in

the fable, every donkey (I mean no disrespect to Mr. Dickens) must have its fling.

If any correspondent really feels an interest in this little creature's history, I can undertake, with very little trouble, to supply the fullest particulars.

B. N. C.

Oxford.

Although I have for many years ceased to be an inhabitant of the metropolis, I am much gratified at the suggested record of these worthies, and think it would be a most interesting book, were truthful particulars got together concerning them, with good portraits — I mean striking likenesses — of these beings, who, as Alfred Gatty observes, "come like shadows, so depart." I will inform him something about the "half-giant," of whom Charles Lamb says, that he "was brought low during the riots of London." I almost doubt this, for just about then he lived in the parish of St. Mary-le-Strand; indeed, before then, my grandfather was there overseer, or otherwise a parochial authority, and he had him apprehended and imprisoned as a rogue and a vagabond. I have often heard my father talk about him; indeed he knew this man well, and I regret that I have forgotten his name. He always spoke of him as having been *a sailor*, and that he had his legs carried away by a cannon-ball. This burly beggar had two daughters, to each of whom he is said to have given 500*l.* on her wedding; and it was also said he left a handsome sum of money at his death. But, doubtless, some curious correspondent will be able to forward the desideratum with farther information. I only tell the little I know.

The old porter, John, at the King's printing-office, whom I remember as quite a character, "N. & Q." have peculiar facilities to immortalise. We sexagenarians all remember the blackee at the crossing by Waithman's in Bridge Street. He was said to have died very rich, and reported to have sold his "walk," when he retired from business, for 1000*l.*

But other "characters" might amusingly be introduced, such as those two or three last roses in summer who continue to wear pig-tails or pantaloons. I would even not omit Baron Maseres, and such peculiarities — the German with his Bible and beard, without a hat — *et hoc genus omne*. There is a large work of the kind, exhibiting portraits and biographies of these illustrious personages in Edinburgh; it is now scarce and valuable. I remember spending a most interesting evening over it with a Scotchman, who knew and described many of the characters developed.

B. B.

Pembroke.

STONE PILLAR WORSHIP.

(Vol. v., p. 121.)

Sir J. Emerson Tennent has accumulated many interesting particulars, but by no means exhausted the subject. O'Brien, in his *Essay on the Round Towers*, advocates the opinion of their being idolatrous objects — remnants of Buddhism. The *Lia fail* is celebrated in Irish history. The episcopal city of Elphin has its name from a celebrated pillar stone, which remained erect until Charles II.'s time, when it fell in accordance with an ancient prophecy. This is attested by the cotemporary evidence of O'Flaherty. Clogher has its name from another celebrated stone, designated "The Golden Stone," which I believe was oracular. There was in the city of Dublin, until recently, a curious remnant of this veneration for stones, and in which we could probably trace the transition from the Pagan to the Christian usage. At the base of the tower of St. Audoen's Church was a rude-looking stone, something like a spud-post, let into the wall, but so as to abut upon the street. On the upper part of this stone was carved a cross in very low relief. The stone was designated "The Lucky Stone," and the lower classes of the people, especially hawkers and itinerant vendors of small wares, believed that their success in business depended on their making a daily visit to this stone, which they kissed; and thus a portion of the stone became perfectly smooth and polished. There was a tradition, too, that, whenever the stone was removed, it was miraculously conveyed back to its place. Thus it was said to have been stolen away to Galway, but to have been restored to its original site on the following day. However this may be, it remained attached to the church tower until about the year 1828, when some alterations being made in the church, it disappeared from its place. The belief was, that one of the churchwardens, a man in trade, had removed the stone into his own place of business, with a view of engrossing all the luck to himself. Whether he succeeded or not, I do not know; but after an interval of twenty years the identical stone reappeared in front of a large Roman Catholic chapel lately erected near St. Audoen's Church. It remained there, a conspicuous and well-remembered object, near the donation-box, which it perhaps assisted; but about six months ago it again disappeared, having been removed, I know not where.

R. T.

ON A PASSAGE IN HAMLET, ACT I. SC. 4.

(Vol. v., p. 169.)

Theobald long since observed —

"I do not remember a passage throughout our poet's works more intricate and depraved in the text, of less meaning to outward appearance, or more likely to baffle the attempt of criticism in its aid."

He then proposes his reading:

"The dram of *base*
Doth all the noble substance of *worth out*
To his own scandal;"

observing that "the dram of base" means the *alloy* of baseness or vice, and that it is frequent with our poet to use the *adjective of quality* instead of the substantive signifying the thing.

It would be tedious to enumerate all the hapless attempts at emendation which have been subsequently made, but I must be allowed to refer to that adopted by Mr. Singer as long since as the year 1826, when he vindicated the original reading, *doubt*, from the unnecessary meddling of Steevens and Malone. Mr. Singer thus printed the passage:

"The dram of *bale*
Doth all the noble substance *often* doubt,
To his own scandal."

Bale was most probably preferred to *base* as more euphonous, and nearer to the word *eale* in the *first* quarto; but Mr. S. would now perhaps adopt *base*, as suggested by the word *ease*, in the *second* quarto, for the reasons given by Theobald and your correspondent A. E. B.

It is evident that *dout* cannot have been the poet's word, for, as your correspondent remarks, the meaning is obviously, that "the dram of base" renders all the noble substance doubtful or suspicious, not that it extinguishes it altogether. This will appear from what precedes:

"Or by some habit that too much *o'erleavens*
The form of plausive manners," &c.

Under present impressions, therefore, I should prefer, as the least deviation from the old copies, to read:

"The dram of *base*
Doth, all the noble substance *o'er*, a doubt,
To his own scandal:"

i. e. *doth cast a doubt over* all the noble substance, *bring into suspect* all the noble qualities by the leaven of one dram of baseness. This, according to your correspondent's own showing, is the very sense required by the context, "the base *doth* doubt to the noble, i. e. *imparts* doubt to it, or renders it doubtful." And when we recollect the frequent use of the elision *o'er* for *over* by the poet, and the ease with which *of* might be substituted for it by the compositor, I cannot but think it conclusive. To me the proposed reading, "*offer* doubt," does not convey a meaning quite so clear and unequivocal.

Conjectural emendation of the text of our great poet is always to be made with extreme caution, and that reading which will afford a clear sense, with the slightest deviation from the first editions, is always to be preferred. The errors are chiefly typographical, and often clearly perceptible, but they are also not unfrequently perplexing.

That Mr. Collier and Mr. Knight, who do not often sin in this way, should on the present occasion have countenanced such a wide departure from the old copies as to read *ill* and *doubt*, may well have surprised A. E. B.,

as it certainly did

Periergus Bibliophilus.

"THE MAN IN THE ALMANACK."

(Vol. v., p. 320.)

Nat Lee's *Man i' th' Almanack stuck with Pins* has no reference to "pricking for fortunes;" but to the figure of a man surrounded by the signs of the zodiac found in old almanacks, and intended to indicate the favourable, adverse, or indifferent periods for bloodletting. From the various signs are *lines* drawn to various parts of the naked figure; and these lines give it very much the appearance of being *stuck with pins*.

I have not ready access to any old English almanacks; but a German one of the early part of the sixteenth century contained the figure as above described, with this inscription:

"In dieser Figur sihet man in welchem
Zeichen güt, mittel, oder böss lassen sey."

Surrounding the frame, the words "güt," "mittel," or "böss" are placed against each sign of the zodiac from which the lines are drawn; and underneath the figure are the following verses:

"Im Glentz und in des Sommers zeit,
So lass du auff der rechten seyt,
In Winters zeit, und in dem Herbst,
Auff der lincken;—dass du nit sterbst."

Some former possessor has written on the margin:

"Signa cœli sunt 12. sq^{r}:

"Quatuor *boni:* Aries, Libra, Sagittarius, et Aquarius.

"Et etiam quatuor *medii*, sq^{r}.: Cancro, Virgo, Scorpio, et Pisces.

"Et quatuor *mali:* Geminij, Leo, Capricornus, et Taurus."

Similar figures no doubt occur in our old English almanacks. I will merely add that the figure above described is pasted on the back of the title-page of an edition of *Regimen Sanitatis*, with an interlineary version in German verse, bearing the following imprint: "Impressum Auguste per Johannem Froschauer, Anno D$^{\tilde{m}}$ MDIJ." 4to.

The book also bears a German title, which, as it mentions the subject of bloodletting [lassen], I may as well transcribe: ℭ *Diss ist das Regiment der Gesuntheyt durch all monat des ganzen iars, wie man sich halten sol mit essen und trincken, und auch von lassen.* I presume that the rules for bloodletting which accompany the old almanacks are chiefly derived from this *Regimen Sanitatis*, which is founded upon that of the school of Salerno, as they form a principal feature in its precepts.

This edition of the book does not appear to have been known to Sir Alexander Croke: I will therefore give the general precepts for the twelve months which are prefixed to it.

"Januarius	Ante cibum vina tu sumas pro medicina.
Februarius	Non minuas, non balnearis, Mala ne patiaris.
Marcius	Hic assature tibi sunt balnea quoque eure.
Aprilis	Ut vivas sane minuas venam Medicinam.
Mayus	Carnes arescentes non sume sed recentes.
Junius	Sanus eris totus si fons erit tibi potus.
Julius	Ut tua te vita non vitas balnea vita.
Augustus	Potio te lædit te quippe minutio sedat.
September	Tempore Septembris prodest agrimonia membris.
October	Sumere que potes et musti pocula potes.
November	Hoc tibi scire datur quod reuma Novembri curatur, Potio sit sana atque minutio bona.
December	Sit tepidus potus frigori contrarie totus."

Such were the popular dietetics, and the almanacks were made the vehicle of communicating them. As late as the year 1659, Edmund Gayton, author of the *Festivous Notes on Don Quixote*, put forth a book in verse entitled *The Art of Longevity, or a Dietetical Institution.* He had graduated in physic at Oxford, but in his book he plays the part of a Merry Andrew more than that of a physician. The book, however, is curious as well as rare. S. W. Singer.

Epigram on Dr. Fell.

(Vol. v., pp. 296. 333.)

Your correspondent E. F. may very probably have been informed, by ladies intimate with the Sheridan family, that Tom Sheridan composed the lines on Dr. Fell, respecting whose author and subject inquiries were made by a querist in page 296.; but it is nevertheless quite untrue. My memory of those lines goes back to a date earlier than Tom Sheridan's capacity for writing an epigram; and this on Dr. Fell may be found, if memory does not deceive me, in the *Elegant Extracts in Verse*, of a date at least as early as Tom Sheridan's work. The subject of the epigram was Dr. Fell, who held the deanery of Christ Church with the bishopric of Oxford, in the times of Charles II. and James II. Its author probably put it into circulation anonymously, as is usual with such brief specimens of personal satire.

As lodged in my memory, the third line was,—

"But this I'm sure I know full well."

That Dr. Fell, with some learning and a character for loyalty, had somewhat in him which a discerning observer could not like, is become notorious since the publication of his correspondence with the obsequious and unprincipled Earl of Sunderland respecting Locke, whom James II. wished the Dean to deprive of the income he received as a student of Christ Church. (See Appendix to Fox's *History of Early Part of Reign of James II.*) Dr. Fell there tells the Earl that he had long watched Mr. Locke, and made "strict inquiries," but that no person had ever heard him speak a word against the government. He adds, that language disparaging Locke's political friends had frequently been used for the treacherous purpose of provoking such replies as might have been used to his ruin, but hitherto all in vain; and that, as he had withdrawn to the Continent, some other plan must now be adopted. He accordingly proposes a mode of ensnaring him, subjoining, that if the King would simply order his expulsion, the mandate should be obeyed, without asking for any proof of his deserving such a sentence. This was accordingly done; but in two short years the circumstances of all the parties were changed. The Bishop and Dean was gone to appear before Him who has said, "Ye shall do no unrighteousness in judgment;" the King had withdrawn to the Continent, expelled by his own terrors, and deprived of his inheritance; Locke was returning to his native land, to be counted one of its chief ornaments; the Earl of Sunderland had betrayed his master, and was desiring to be allowed to do any dirty work for another. H. W.

Replies to Minor Queries.

Verses in Prose.—I consider the following *not* to be an instance of casual versification by prose authors:

"Fides antiquitatis religione firmatur. Stato tempore in sylvam,

'Auguriis patrum et priscâ formidine sacram,'

omnes ejusdem sanguinis populi legationibus coëunt."—*Tacit. Germ.* cap. 39.

But I consider it to be a quotation from some lost Roman poet. It is too lofty and sonorous to be casual, though such quotations are unusual to the historian. A. N.

Stops, when first introduced (Vol. v., pp. 1. 133., &c.).—In order to assist Sir Henry Ellis in his inquiry into the use of stops in the early days of typography, I examined some of the earlier specimens of printing which my library afforded, and made the following notes. P. T. had

not found the semicolon earlier than 1636, with the exception of Gerard's *Herbal*, 1597. It is, however, probable that the communication of A. J. H. (p. 164.), by which it appears that the semicolon was used in 1585, may render my notes of no use. However, I send my contribution, such as it is.

In an edition of Latimer's *Sermons*, small 4to., black letter, judged to be the edition of 1584, the stop in question is not found. The note of interrogation is very curiously formed,—a colon surmounted by a comma, thus ⁏ I might also observe that, to one of such limited knowledge as myself, the paging is singular,—only one numeral on each leaf.

In *Caroli Sigonii de Republica Hebræorum*, libri vij, Hanoviæ, 1608, no semicolon occurs. But in Purchas' *Pilgrimage*, 1613, all the four stops are used. So also in *The Spanish Mandevile of Myracles*, 1618. S. S. S.

Rev. Nathaniel Spinckes (Vol. v., p. 273.).—Anne Spinckes married Anthony Cope, Esq., second son of Sir John Cope, fifth baronet, but had *no issue*. —See Debrett's *Baronetage*. S. L. P.

Oxford and Cambridge Club.

"*'Twas they*," *&c.* (Vol. v., p. 10.).—

"'Twas they unsheath'd the ruthless blade,
And Heaven shall ask the havock it has made."

Amicus asks where this couplet is to be found. It appears to me that it has been derived from an imperfect translation of the last two lines of Martial's epigram, L. iv. Ep. 44., in which he describes the effects of a recent eruption of Vesuvius:

"Cuncta jacent flammis, et tristi mersa favillâ:
Nec Superi vellent hoc licuisse sibi."

It is a *petit morçeau* of heathen blasphemy, in supposing that the gods ought to repent of what they have done. W. N. D.

Madrigal, Meaning of (Vol. v., p. 104.).—Nemo will find all that I could collect upon this subject in the introduction to my *Bibliotheca Madrigaliana*, published by J. Russell Smith, 8vo., 1847.

Edward F. Rimbault.

Absalom's Hair (Vol. iv., pp. 131. 243.).—In answer to P. P., who says that "Absalom's long hair had nothing to do with his death, his head itself, and not the hair upon it, having been caught in the boughs of the tree," Rt. refers to the "respectable antiquity" of the popular tradition. In the Vulgate edition of the Bible (Venetiis, 1760, ex Typographia Balleoniana) there is a rude woodcut, evidently of much older date than 1760, in which Absalom is represented as hanging by his hair. Perhaps some of your correspondents can mention similar woodcuts of a far earlier date.

In a family Bible (black letter, 1634), I find the following MS. note on 2 Sam. xiv. 26.: "And when he polled his head . . . he weighed the hair of his head at two hundred shekels after the king's weight;" which suggests a solution of the difficulty which has puzzled many commentators, who, to make Absalom's hair of the full weight, have to suppose that it was plastered with pomatum and sprinkled with gold dust:

"Ye lesser shekel weighed a quarter of an ounce, ye greater half an ounce. We cannot therefore suppose yt ye loppings of Absalom's hair weighed either 50 or 100 oz. But yt wn it was cut off his servts might have sold it for 12lb 10s or 25lb to ye Ladys of Jerusalem, who were ambitious of adorning yr heads wth ye Hair of ye beautifull Absalom: wth ye locks of ye Ks son . . . ."

It is recorded that when Absalom was buried "they laid a very great heap of stones on him." Was this in detestation and abhorrence (cf. Joshua vii. 26., viii. 29.), or in honourable memory of a prince and chief? If the former, did it give rise to the custom of flinging stones in the graves of malefactors? Cuthbert Bede, B.A.

Bowbell (Vol. v., pp. 28. 140. 212.).—Several of your correspondents have pointed out instances of the use of the word *Bowbell* as nearly synonymous with *Cockney*. The following lines are, I believe, of earlier date than any which have been quoted on this subject; but it is not quite clear in what sense the word *Bowbell* is there used.

They are from a satirical poem by John Skelton, who died in 1529; and the subject of them is Sir Thomas More.

"But now we have a knight
That is a man of might,
All armed for to fight,
To put the truth to flight
By *Bowbell* policy."

Juvenis.

Quid est Episcopus? (Vol. v., p. 255.).—I know not to whom Bingham may refer these words in the edition of 1843; but in that of 1840 he expressly refers them to "the author of the *Questions upon the Old and New Testament*, under the name of *St. Austin*." But, the spurious book being part of the collection printed as *S. Augustini Opera*, the reference "Aug.," &c. very properly occurs there "at the foot of the page." A. N.

Nightingale and Thorn (Vol. iv., pp. 175. 242.).—As an addition to the examples already adduced concerning this fable, I give the following:

"Come, let us set our careful breasts,
Like Philomel, against the thorn,
To aggravate the inward grief
That makes her accents so forlorn."
Hood, *Ode to Melancholy*.

Cuthbert Bede, B.A.

The Article "An" (Vol. v., p. 297.).—"*Hospital*" is to be found with the prefix "an" in Addison,

and probably in the works of all other writers who need the word and the prefix; but, as to there being only *six* words beginning with *h* to which the case of the said prefix will apply, I cannot assent to the assertion. Witness the following words, which will form decided exceptions to a supposed rule of that kind:—*Harangue*, *hereafter*, *historical*, *hour*, *hostler*, *hyperbole*, *hypothesis*, *hysteric*. Can any one speak these words in succession with the prefix "a" to each without impediment? I trow not.

C. I. R.

The six words mentioned by Nil Nemini, that begin with the letter *h*, and have the article "an" prefixed, are not quite the same as those I was taught at school. This is my list: "*Heir*, *honest*, *honour* (including *honourable*), *hour*, *herb*, and *hospital*."

Cuthbert Bede.

The Countess of Desmond (Vol. v., p. 323.).—Having succeeded in eliciting notices of various pictures of Oliver Cromwell attributed to Cooper, without discovering the original miniature bequeathed to Richard Burke by Sir Joshua Reynolds, I am tempted to mention that I once saw a portrait of the Countess of Desmond, hitherto not described by any of her biographers, but very much resembling the Windsor picture and Pennant's engraved print, though evidently the work of an inferior artist. The portrait in question was a short time in my father's possession, soon after the year 1800, having been delivered to him by the executor of Mrs. Elizabeth Berkeley, an eccentric old lady, well known as a correspondent of the *Gentleman's Magazine*, who left the picture, with many others, to Lord Braybrooke. But it was soon claimed by a Mr. Grimston of Sculcoates, in Yorkshire, who seemed to be entitled to a great portion of the collection, and my father was glad to be allowed to retain two fine views of Venice, painted by Canaletti for Berkeley, Bishop of Cloyne, who was the father of Mrs. Berkeley's husband, and which are still at Audley End. Perhaps this statement made from memory at the end of fifty years may be of no value, but it shows the existence of another likeness of the person always described as the Countess of Desmond, and as it came originally from the collection of an Irish prelate, it probably, like the lady herself, belonged to the Emerald Isle.

Braybrooke.

Friday at Sea (Vol. v., pp. 200. 330.).—Stranger still to your correspondent W. Fraser and the readers of "N. & Q." must the assurance be that the "Birkenhead" troop-ship (whose disastrous loss was accompanied by such a terrific sacrifice of life), sailed from Portsmouth harbour on the *2nd January last — the identical day* (*being a Friday*) on which the lamented Capt. Symons in the "Amazon" left this port, no more to return. Can we wonder that uneducated minds, usually prone to superstitious observances, should at least *marvel* at these strange coincidences?

H. W. S. Taylor.

Southampton.

Marriage of Mrs. Claypole (Vol. v., p. 298.).—In an old annual obituary for 1712, there is mention made of the Protector's family, and of the marriage of Mrs. Claypole. I think it gives the date required by B. N., but the phraseology is rather old-fashioned, and may be open to a second interpretation. I send you the extract entire:—

"Elizabeth (and not Mary, as stated in your note) became the wife of John Claypole, Esquire, of Northamptonshire, made Master of the Horse to the Protector, one of his House of Lords, a Knight and Baronet, on July 16th, 1657, he being then Clerk of the Hanaper; the said Elizabeth dyed August 7th, 1658, and was buried in Henry VII.'s chappel in a vault made on purpose."

There is no mention of the writer's name in the volume, but I have found such of the details respecting the Cromwell family as I examined to coincide with the received authorities.

T. O'G.

Dublin.

Rev. John Paget (Vol. iv., p. 133.; Vol. v., pp. 66. 280. 327.).—Will the following facts, taken from Oldfield and Dyson's *History and Antiquities of Tottenham*, 1790, pp. 48—50., be of any use to Cranmore? He is quite right as to the substitution of the baptismal name *James* to the Baron of the Exchequer, instead of John, as Dugdale has it: for he is called "James Pagitt, Esq.," in the inscription to his memory in Tottenham Church. He was a baron from 1631 till his death in 1638.

The authors describe him as "son of Thomas of the Inner Temple, London, son of Richard Crawford, in the county of Northampton, son of Thomas of Barton Seagrave, &c., in the said county." He married three wives: 1. Katherine, daughter of Dr. Lewin, Dean of the Arches; 2. Bridget, daughter of Anthony Bowyer; and 3. Margaret, daughter of Robert Harris of Lincoln's Inn. The latter we find, in Ashmole's *Antiquities of Berks*, vol. iii. p. 88., had been married twice before, and that her father was of Reading.

Baron Paget had no children by his last two wives; but by his first, besides two daughters, he had two sons: Justinian of Hadley, Middlesex, *custos brevium* of the Court of King's Bench; and Thomas.

If Cranmore can communicate to me any details of his history, I shall feel obliged by his doing so.

Edward Foss.

Mary Queen of Scots and Bothwell's Confession (Vol. iv., p. 313.).—Ægrotus refers, I presume, to a document which he will find in a little volume entitled, *Les Affaires du Comte de Bodnée*, published at Edinburgh by the Bannatyne Club in

1829. The narrative was written in the old French, at Copenhagen. The original is still preserved in the Royal Library of the Castle of Drottningholm in Sweden. Bothwell wrote it on "la vielle des Roys," 1568, and appears to have given it to the Chevalier de Dauzay, the French ambassador, to be communicated to the King of Denmark. Dauzay received it on the 13th of January, 1568, and placed it before the ministers of the King on the 16th of January. M. Mignet, in his history, throws discredit on this confession, styling it "a very adroit narrative" (*L'Histoire de Marie Stuart*, vol. i. appendix II.); though such a self-crimination, at such a time, would seem to any impartial mind to weigh strongly in favour of the ill-fated young queen, whose character it tends to exculpate. F. S. A.

Introduction of Glass into England (Vol. v., p. 322.).—It is impossible to determine at what period the use of glass utensils for domestic purposes was first introduced into this country; but being manufactured by the Egyptians and Phœnicians, we may very probably owe the introduction of it to them. Window glass appears to have been used in the churches of France as early as the sixth century; and, according to Bede, artificers skilled in the art of glass-making were invited into England by Abbot Benedict in the seventh century; and the churches or monasteries of Wearmouth and Garrow were glazed and adorned by his care. Wilfrid, Bishop of Worcester, about the same time took similar steps for substituting glass in lieu of the heavy shutters which were then in use; and great astonishment was excited, and supernatural agency suspected, when the moon and stars were seen through a material which excluded the inclemency of the weather. York Cathedral was glazed about the same time; and in the eleventh and twelfth centuries, when a great stimulus was given to the erection of religious edifices, glass was generally employed in the windows. It appears to have been used in domestic architecture but very sparingly, till a much later period, when it came to be gradually adopted in the residences of the wealthy. As late as the middle of the sixteenth century it was recommended, in a survey of the Duke of Northumberland's estates, that the glass in the windows should be taken down, and laid by in safety during the absence of the Duke and his family, and be replaced on his return; as this would be attended with smaller cost than the repair rendered necessary by damage or decay. In Ray's *Itinerary* it is mentioned that in Scotland, even in 1661, the windows of ordinary houses were not glazed, and those only of the principal chambers of the King's palaces had glass; the lower ones being supplied with shutters, to admit light and air at pleasure.

Plate glass for mirrors and coach windows was introduced into England by the second Duke of Buckingham, who brought over workmen from Venice, and established a manufactory at Lambeth, where the works were carried on successfully according to the process in use at Venice.

The first manufactory for cast plate glass, according to the process invented by Abraham Thévart, was established in 1773, at Prescot in Lancashire, by a society of gentlemen, to whom a royal charter was granted, under the name of the "British Plate Glass Company." D. M.

Maps of Africa (Vol. v., p. 236.).—As your correspondent has no faith in Spruner, but appears to have confidence in Kiepert, it may serve him to be informed that there is a General Map of Africa by Kiepert published in 1850, and that Drs. Barth and Overweg, the travellers in Africa, have this map with them: also, that Kiepert published a map of Algiers, Fez, and Morocco, Tunis, Tripoli, &c. There is also another map by Kiepert, of the Roman Empire in the first centuries of the Christian era, which includes the northern coast of Africa. S. W.

Cromwell's Skull (Vol. v., p. 275.).—In answer to J. P., I beg to inform him that the skull of Cromwell is in the possession of W. A. Wilkinson, Esq., of Beckenham, Kent, at whose house a relation of mine saw it. I have no doubt that Mr. Wilkinson would feel pleasure in stating the arguments on which the genuineness of the interesting relic is based. L. W.

Miscellaneous.

NOTES ON BOOKS, ETC.

The publication of *The Works of Sir Thomas Browne*, vol. iii., containing "Urn Burial," "Christian Morals," "Miscellanies," "Correspondence," &c., edited by Simon Wilkins, completes this important contribution to Bohn's *Antiquarian Library*. We could have wished that it had not been included in this series, for we fear that circumstance may deter many from purchasing it; and the writings of Browne may still be read by all with interest and advantage, for, "of the esteem of posterity," said Johnson, "he will not easily be deprived, while learning shall have any reverence among men; for there is no science in which he does not discover some skill; and scarce any kind of knowledge, profane or sacred, abstruse or elegant, which he does not appear to have cultivated with success;" and these writings, with Mr. Wilkins's notes, may now be placed upon our shelves for fifteen shillings!

If, when speaking of the discovery of electro-magnetism by Professor Oersted, Sir John Herschel did not hesitate to declare "that the Electric Telegraph, and other wonders of modern science, were but mere effervescences from the surface of this deep recondite discovery which Oersted had liberated, and which was yet to burst with all its mighty force upon the world," he paid only a just compliment to the merits of the great physicist—and he really did no more—it is ob-

vious that Mr. Bohn, in giving as a new volume of his *Scientific Library*, a translation of *The Soul in Nature, with Supplementary Contributions*, by Hans Christian Oersted, has rendered a great service to scientific men. And it would seem, moreover, from the dedication of the translators, that in executing their labour they have been fulfilling Oersted's own wish, that a true representation of his views of nature should be presented to the English public.

Books Received. — *The Honey Bee. Music, and the Art of Dress.* We have thus, in two handsomely and legibly printed shilling numbers of Murray's *Reading for the Rail*, three Essays from the Quarterly, which all who have read them will be glad to read again, and which all will gladly read who never read before.

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The Mathematician. Vol. I. No. I. 1844.
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Johnson's (Dr. S.) Works, by Murphy. Trade Edition of 1816, in 8vo. Vol. XII. only.
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Lingard's History of England. 4to. edit. Vol. VII.
Lebeuf, Traite historique sur le Chant ecclesiastique.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Replies Received. — *Tory — Sir B. Gerbier — Amyclæ — Nightingale and Thorn — Cat Island — Oliver Cromwell, the Whale, and the Storm — Lady Arabella Stuart — Death from Fasting — Hoare's Charity — Dr. Fell — Vellum-bound Junius — Rhymes connected with Places — Burial Law — Plague Stones — Land Holland — James Wilson, M.D. — Arkwright — Man in the Almanack — De la Beche Monuments — Key Experiment — Collar of SS. — Duchess of Lancaster — Merchant Adventurers — Was Queen Elizabeth dark or fair? — Thomas Crawfurd — Arms of Robertson — Anagrams — Cousinship — Grin and Gin — Birthplace of St. Patrick — Ralph Winterton — Dutch Porcelain — Lode — Grisly — Cynthia's Dragon Yoke — The Word "shunt" — Introduction of Glass into England — License to make Malt — The Article "an" — Coleridge's Friend — Longevity — Mary Queen of Scots and Bothwell's Confession — Meaning of Hyrne — Knights Templars and Freemasons — Newton, Cicero, and Gravitation — Mallet's Death — Mother Carey's Chickens — Meaning of Groom — Bull the Barrel — Provincial Names — Surnames — Old Countess of Desmond — Arms of Manchester — General Pardons — Edward Bagshaw — Sleck Stone — Earl of Errol — Beholden — Bee-park — Doctrine of the Resurrection — Chimney-piece — Motto — Jeremy Taylor's Story of the Greek — Suicides — — Tenor Bell at Margate — Maps of Africa — Monumental Portraits — Constable of Scotland — Town Halls — Nobleman alluded to by Bishop Berkeley.*

E. A. H. L.'s *letters have been forwarded to* C. S.

Agatha's *former Query did not reach us.*

Sigma *is assured that* "N. & Q." *is always ready* at Noon on Friday. *If he has any further difficulty on the subject, will he communicate with our publisher,* Mr. Bell?

M. S. *The List of Monastic Establishments in Scotland so kindly furnished by* M. S. *has been duly forwarded to* Cyrep.

H. T. G. Folk Lore of Shakspeare. *The articles so entitled appeared in* The Athenæum *in September and October* 1847, *Nos.* 1036, 1037, 1038, 1039, 1040, *and* 1041.

A. B. Wilkes. *The line —*

"Music has charms to soothe a savage breast,"

is from Congreve's Mourning Bride, *Act I. Sc.* 1.; *and*

"For fools rush in where angels fear to tread,"

from Pope's Essay on Criticism.

Q. R., *who inquires respecting Sayer's Caricatures, is referred to Wright's* England under the House of Hanover, illustrated from the Caricatures and Satires of the Day, *in* 2 *vols., published three or four years since by Bentley.*

C. M. T. *To what length does our correspondent propose to extend his remarks?*

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Errata. — In the first line of Otway's Song, p. 337., for "*Health*" read "*Wealth*;" and p. 344. col. 2. l. 52., for "Guzzle," read "Grizzle." The allusion is of course to that "mirror of womanhood," Patient Grizzle.

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FOR

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THE TREDESCANTS AND ELIAS ASHMOLE.

(*Continued from* p. 368.)

Whether it was Ashmole's influence, or that the equity of the case was on his side, is uncertain; but the Court of Chancery decided in his favour, and he was declared the proprietor of the Tredescantian Museum. He obtained, without being able to produce any written document which declared his right to the possession, all that the two Tredescants, father and son, had with inexpressible trouble, and by means of many voyages, brought together in their Museum and Botanic Garden.

The judgment of the Lord Chancellor * (Clarendon) was:

"He, Ashmole, shall have and enjoy all and singular the bookes, coynes, medalls, stones, pictures, mechanicks, and antiquities, and all and every other the raryties and curiosities, of what sort or kind soever, whether naturall or artificiall, which were in John Tredescant's Closett, or in or about his house at South Lambeth the 16th December, 1659, and which were commonly deemed, taken, and reputed as belonging or appertaining to the said Closett, or Collection of Rarities, an abstract whereof was heretofore printed under the tytle of 'Museum Tredescantianum.'"

Mrs. Tredescant was adjudged to have merely during her life a kind of custody of, or guardianship over the collection, "subject to the Trust for the Defendant during her life."

The Lord Chancellor further decreed that a commission should be named to inquire whether everything was forthcoming which was named in the *Catalogue;* in order that if anything was missing she should be constrained to replace it, and give security that nothing should be lost in future. The commissioners appointed to carry into effect the Chancellor's decree were however two persons with whom Ashmole must have been on terms of intimate friendship, namely, Sir Edward Bysh and

* "The means of exhibiting Lord Clarendon as an equity judge," says Mr. Lister, "and of estimating his efficiency, are very scanty. The political functions of the Lord Chancellor then preponderated over the judicial functions much more than at present." He had for twenty years ceased to practise at the bar, and the very different avocations of that long period may have tended to unfit him. It is said that he never made a decree without the assistance of two of the judges: this implies a consciousness of want of knowledge, but, as his biographer says, "does not prove that the precaution was required."

Sir William Dugdale, both Heralds like himself; and with the latter he at length became most intimately connected by marrying his daughter. To them was also added, in his official capacity, Sir William Glascock, a Master in Chancery. Tredescant's widow, as may be imagined, did not very quietly submit to this, as it seemed to her, unjust decree; but all her endeavours at opposition were fruitless; she was constrained to yield; and it seems probable that the depressing influence of this struggle affected her so much as to cause her death. She was found drowned in the pond in the garden cultivated by her husband and his father at South Lambeth, on the 3rd of April, 1678.

Whatever may have been the legal or equitable right of Ashmole, upon which the decree in Chancery was founded, it is impossible for a generous mind to come to any other conclusion than that the course he pursued was unworthy of him as a man of education, and of his wealth and station; for it must be obvious from the will of Tredescant, that even supposing he had willingly and wittingly made a deed of gift of his treasures to Ashmole, and given him formal possession by handing over the Queen Elizabeth's shilling, it is next to impossible to believe that Ashmole did not know that he repented that act, and wished to connect his own name with the bequest to the University. Dr. Hamel * is induced to think that many of Tredescant's curiosities were never sent to Oxford; that there had been a careful suppression of every written document which might serve to connect the name of the Tredescants with the collection; and that the relation of the voyage to Russia only escaped because it bore no mark by which it could be recognised as Tradescant's.

"The more we examine the *Catalogue of the Museum Tredescantianum*," says Dr. Hamel, "the more we are astonished that it was possible for these *Gardeners* (for such, we see, is the modest denomination the younger Tredescant assumes in his will) to get together so many and such various objects of curiosity, and to become the founders of the first collection of curiosities of Nature and Art in England."

Such men, and their endeavours to promote a love for, and to advance natural science, deserved at least to have had their names perpetuated with their collection; and whatever may be the merits of Ashmole as an antiquary, notwithstanding I am one of the fraternity, I must confess that although he has some claim to consideration for having augmented the collection, the Tredescants rank far above him as benefactors of mankind.

The mention, in the will of Robert and Thomas Tredescant, of Walberswick, in the county of Suffolk, is, I think, decisive that the elder Tredescant was an Englishman. In the relation of his voyage to Russia he shows that he was familiar with the aspect of the two adjoining counties of Essex and Norfolk. Dr. Hamel has directed his inquiries toward the registry of the church at Walberswick, in which he was aided by Mr. Ellis of Southwold; but unfortunately the existing register commences a century too late, the first entry being of the year 1756. In Gardner's *Historical Account of Dunwich, Blithburg, and Southwold*, 1754, there are notices of Walberswick, but the name of Tredescant does not occur.

I have just learned that the late Mr. Tradescant Lay claimed descent from the Tredescants; and it seems probable that it was through the Mrs. Lea, to whom Ashmole paid the 100*l.* on account of Tredescant's bequest. Ashmole may have written *Lea* for *Lay*, or the name, as often happens, may have assumed the latter form in the lapse of time.

It is remarkable that Mr. Tradescant Lay was the *Naturalist* attached to Beechey's expedition, and published *The Voyage of the Himmaleh*. He went subsequently to China, on account of the missions, but afterwards received an appointment under the government (probably that of interpreter). In the year 1841 he put forth an interesting little work, entitled *The Chinese as they are*; and he was at least worthy of the descent he claimed.

I have only to add, that I have not seen the original will, or the documentary evidence in the suit in Chancery. Desirous of losing no time in this

* Dr. Hamel sought in vain at the Ashmolean Museum for some of the articles which the elder Tredescant brought home from Russia; among others, for an article occurring at p. 46. of the *Tredescant Catalogue*, described as "The Duke of Muscovy's vest, wrought with gold upon the breast and arms," which he thinks may have belonged to the Wojewode of Archangel, Wassiljewitch Chilkow He however found nothing but the head of a Sea-diver, the remains of a whole bird described by Tredescant as a "Gorara or Colymbus from Muscovy:" the body seems to have shared the same fate as that of the Dodo. Another remarkable article occurring in the Catalogue is pointed out by Dr. Hamel, viz. "Blood that rained in the Isle of Wight, attested by Sir Jo. Oglander." This article, had it been preserved, he thinks might have proved of great scientific importance, as it is possible that it may have been some of that meteoric red dust which is recorded in the *Chronicle of Bromton* as having fallen in the Isle of Wight in the year 1177. The words of the Chronicle are: "Anno 1177 die Dominica post Pentecostes sanguineus imber cecidit in insula de *Whit*, fere per duas horas integras, ita quod panni linei per sepes ad siccandum suspensi, rore illo sanguineo sic aspersi fuerant acsi in vaso aliquo pleno sanguine mersi essent." Sir John Oglander, whose attestation is mentioned, was the immediate descendant of Richard de Okelander, who came over with William the Conqueror. Tredescant most probably became known to him when gardener to the Duke of Buckingham, with whom Sir John was joint commissioner for levies in Hampshire.

communication, which is not without interest at the present moment, as it may influence the tribute about to be paid to the memory of the Tredescants by the reparation of their monuments, I have relied on Dr. Hamel's transcripts.

One is gratified to find that the merits of these humble and unpretending lovers of science is at length appreciated, and that, while some of the inhabitants of Lambeth, where they dwelt, are taking effective measures to restore the monument erected to their memory by the unfortunate Hester, a just tribute to their merits has been paid by Dr. Hamel at St. Petersburg! On Ashmole's tombstone in Lambeth Church is inscribed: "Mortem obiit 18 Maii, 1692, sed durante Musæo Ashmoleano Oxonii nunquam moriturus." May not some similar record relate to posterity that it was to the Tredescants we owe the foundation of the first Museum of Curiosities of Nature and Art, as well as the first Botanic Garden? S. W. Singer.

Manor Place, South Lambeth.

INEDITED POETRY.

I have now before me an interesting little volume containing "Elegiac Verses" and other poetical effusions, composed by, and in the autograph of, Anne Ellys, wife and widow of a Bishop of St. David's. Most of the pieces are dated, the earliest in January, 1761, the latest February 15, 1763. The MS. is in small 4to. and contains fifteen pieces, eleven of which relate to the death of her husband (which occurred, so far as I can gather from the dates, on January 17th, 1761), and breathe a spirit of deep affection and of fervent piety. So far as I am aware, the poems have never been published; permit me to send you one of the pieces, as it may be deemed worthy of a place in the museum of inedited poetry already collected in your pages, and which I hope to see greatly increased.

"THOUGHTS ON A GARDEN.

"The mind of man, like a luxuriant field,
Will various products, in abundance, yield.
If cultur'd well by skilful gardener's hand,
What beauteous prospects overspread the land.
What various flowers to the sight appear,
To deck each season of the rolling year.
Their od'rous scents the opening buds disclose,
From the blew [sic] violet to the blushing rose,
And each in its successive order blows.
Each different fragrance yields a fresh delight,
And various colours charm the ravish'd sight.
Unnumber'd fruits as well as flowers arise,
To please the taste, and to delight the eyes.
The blooming peach tempts the beholder's hand,
And curling vines in beauteous order stand;
Their purple clusters to the sight disclose,
While ruddy apples with vermillion glows [sic].
Fancy and order makes the whole complete,
Not costly elegance, yet exactly neat.
Delightful scene, produce of care and pains,
Late wild and dreary were these beauteous plains.
And should they now again neglected be,
How soon, alas, would the beholder see,
Instead of order, wild deformity.
Let this, my soul, incline thee to reflect,
The fatal consequence of sad neglect.
Thy mind like this sweet spot thou may'st improve,
And make it worthy of its Maker's love.
Observe thyself with nicest care, thy pain
And present labour will be future gain.
Let no ill weeds arise lest they destroy,
The seeds of virtue which alone yield joy.
Manure thy soul with every lovely grace,
No more let sin thy heaven-born soul deface.
Nor idle or inactive, let it be;
By this example warn'd, observe and see
How from the least neglect great dangers rise.
Watch lest the nipping frost of sin surprise,
Or gusts of passion with impetuous sway,
Bear down thy good resolves, or then delay.
As scorching suns destroy the new set tree,
And burn the tender plant in infancy;
So jealous of thy own improvements be,
Lest they should fill thy mind with vanity,
Check its too speedy growth, observe and see
How the too early buds all blasted be.
And as all human care and labour's vain,
Without the vernal breeze and gentle rain;
So when thy utmost care and skill is shown,
Reflect it is not thou, but God alone
Whose heavenly grace, distilling on thy soul,
Must all the wild disorders there controul.
Pray for the beams of his celestial light,
To clear the errours of thy misty sight.
So thy endeavours and God's grace conjoin'd,
Will towards perfection lead the willing mind.
A. E."

This piece is the second in the collection, several of the other poems are signed with the author's name at full length: the last piece appears to be written under a presentiment of impending death; its heading is somewhat curious:

"February 15th [1763], past 2 in the morning. Going to bed very ill."

This leads me to inquire the date of her death. Should any further extracts from the MS. be deemed desirable, allow me to assure you that they are very much at your service.

W. Sparrow Simpson.

[From the epitaph on the tablet erected to the memory of Bishop Ellys in Gloucester Cathedral, we learn that "he married Anne, the eldest daughter of Sir Stephen Anderson of Eyworth, in the county of Bedford, Bart., whom he left, with only one daughter, to lament the common loss of one of the best of mankind." Kippis, in his *Biog. Britan.*, adds, "The unfortunate marriage of Bishop Ellys's daughter, after his decease, and the subsequent derangement of her mind, would form a melancholy tale of domestic history."]

NOTE ON VIRGIL.

"Ecce *levis* summo de vertice visus Iüli
Fundere lumen *apex* . . . . ."
Æn. II. 682–3.

The common translations of *apex* with its epithet *levis* seem to me to be strangely deficient in sense. I am anxious to submit an idea which has occurred to me to the judgment of the riper scholars whose well-known names are subscribed to so many valuable articles in "N. & Q." The Delphin note defines *apex* to be "summa pars pilei," the conical termination of the bonnet worn by Iülus; and in this all other comments on this passage (at least with which I am acquainted) seem to agree. But in what sense can any part of a cap or bonnet be *levis*—*light*, *flimsy*, *worthless*, or *capricious?* which I take to be the only meanings of which *levis* is capable. Surely Virgil would not be guilty of so meaningless an epithet—of so palpable an instance of school-boy *cram?* Now, from a passage in Euripides, *Phœn.* 1270–4.,

" . . . . . ἐμπύρους τ' ἀκμὰς
ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν,
ἄκραν τε λαμπάδ', ἣ δυοῖν ὄρους ἔχει,
νίκης τε σῆμα καὶ τὰ τῶν ἡσσωμένων."

it seems clear to me that Virgil meant, by *levis apex*, a *light*, *flickering*, *lambent*, *pyramidal flame*, the omen of success in the Πυρομαντεία.

The nature of the flame which consumed the sacrifice was one point which the haruspices, both Greek and Roman, particularly observed in endeavouring to ascertain the will of the gods; hence the expressions ἔμπυρα σήματα, φλογαπὰ σήματα. See Valckenaer on this very passage of the Phœnissæ. E. S. Taylor, B.A.

Martham, Norfolk.

MSS. OF DR. WHITBY, AND PETITION OF INHABITANTS OF ALLINGTON, KENT.

Perhaps some of your numerous readers may be interested with the following Note:—A few weeks since I met with at a stall a most beautifully-written MS. commentary on the Second Epistle of St. Paul to the Corinthians. The MS. was evidently of the close of the seventeenth, or the first three or four years of the eighteenth century. I was much struck with its learning. At the end were two sermons written in a different hand. The commentary was scored and corrected by the same hand the sermons were written in. These latter were full of most copious extracts from the Greek and Latin Fathers. The handwriting was very remarkable. I discovered that the commentary was that of Dr. Whitby, though differing in several places from that published by him. By a comparison with some of Dr. Whitby's letters in the British Museum (especially Add. MSS. 4276., fol. 194.), two learned friends at once identified the Doctor's handwriting, which is very peculiar in the formation of some of the letters, and especially from having a remarkable curve ◡. The two sermons, I believe, have never been published. Between the leaves of the MS. I found an old letter, of which I send you a copy. The person to whom it was addressed was Dr. Elias Sydall, subsequently, I believe, Bishop of Gloucester, then chaplain to Archbishop Tenison. I know not whether it has ever appeared in print before.

"To the Pious and Rev^{d} D^{r} Sydall, Chaplain to his Grace the Archbp. of Canterbury.

"The humble petition of the Inhabitants of the Parish of Allington in Kent.

"S^{r}.

"The sublime character his Grace did latelie bestow on a *brace* of his own Chaplains, that he feared not, not he, *to turn them loose against any two preachers in England*, has rais'd so high an opinion of your person in all men of sense and understanding, that you cannot wonder to see yourself courted by us as the reigning favourite at Lambeth; be pleas'd, therefore, when business of State or the care of the Church aford his Grace some minutes of leisure, to represent our deplorable case to Him: we are now as a flock without a Shepheard, and are inform'd by a threat'ning Emissary, who came latelie down only to scatter terror through our fields, that my L^{d} designs to thrust a young *looker* amongst us, who, tho' fit to be an Amanuensis, should the dreadfull times of Pulton* return, yet knows not yet what doctrine He should give, nor what tithes He should receive. Good S^{r}, put his Lordship in mind that our Fathers had once here the great Erasmus, & that our living should not be the portion of Sucklings: His Grace's singular affection to the Church will encline him, we hope, to consider our case, and we entreat you to favor it with your gracious countenance; and your Petitioners will, as in duty bound, pray to God that he will be pleas'd to translate one of the Prebendaries to Heaven, to make room for you before it is too late.

"Sam. Andrews, } Churchwardens.
John Stain, }

"Will. Sokes. Tim. Pledget.
Hum. Terryl. Ch. Douhty.
Matt. Parker, W. Rest.
× Will. Soper."
his mark.

I transcribe the letter *verbatim et literatim*. There is no date; but the writing is very old, evidently of the early part of the eighteenth century. Perhaps some of your readers can throw light upon the subject referred to. Does anybody know of more portions of Dr. Whitby's commentary in MS.? Richard Hooper.

St. Stephen's, Westminster.

"* The A.B. disputed in K. James' time against Pulton the Jesuite, who prov'd too hard for Him."

BILLS FOR PRINTING AND BINDING "THE KING'S BOOKE."

The following copy of an early printer's and binder's bill is from a manuscript of the time of James I., to whose Basilicon Doron it most probably refers. It is presented to "N. & Q." in the hope that some of its correspondents (many of whom are so well versed in bibliographical matters and the literary history of the period) will find some curious particulars worthy their attention and illustration. Joseph Burtt.

"Imprimis, For printinge of eight sheetes of y^e King's Majesties Booke in lat. of Mr. Downes translation w^ch weare all destroyed 1000 copies of ech sheete at two sheetes a peny beinge the comon rate cometh to - - - lb 16 13 4

Item for reprinting five sheetes of y^e King's Booke which weare altred, as namelie, B. twise, F. once, H. once, and G. in y^e Apologie once, 750 copies of each sheete, at the rate of two sheetes a penye cometh to - lb 7 10 7

Item for 6 of the first partes of the King's Booke w^ch weare delivered to y^e Bishop of Bath and Wells, Sir Henry Savill and others - - lb 0 12 0

Item for the impression of the King's Booke in 4to., and my continuall attendance all the time it was in hand, and for so manie bookes as weare delivered to y^e King's use, and my boatehyre sometimes six times in a day - - - - lb 49 16 11

The Note of the Lesser Vollumes.

Item, To the King's Majesty, 2 bookes gilt - - - - - - - lb 0 6 0

Item, To Mr. Atie Scotsman, by order three dossen, gilt with fillets - - lb 3 12 0

Item, To the King's Majestie three dossen in fillets, gilt with silke strings lb 3 12 0

Item, To Mr. Barclay, 2 dossen and one, in Engl. - - - - - lb 1 12 0

Item, To Sir James Murray, 3 dossen, gilt fillets - - - - - - lb 3 12 0

Item, To Sir Andrew Kith, 3 dossen, gilt fillets - - - - - - lb 3 12 0

Item, 6 of the Bishop of Lincoln's bookes, per Mr. John Amongly, gilt fillets strings - - - - - lb 1 0 0

Item, To the King's Majestie on dussen and a half of Mr. Barclay's bookes, gilt fillets - - - lb 2 14 0

Item for 2 dossen of Mr. Barclay's bookes per order from Mr. Kircham lb 3 12 0

lb 98 4 10

Item more delivered to y^e King's use per Mr. Kircham:

8 of the King's bookes in 12° fillets - lb 0 16 0

1 ——————— in English, sticht - - - - - - lb 0 2 0

6 Bishop of Chychesters bookes 4to. fillets - - - - - - lb 1 5 0

lb 2 3 0

lb 98 4 10

lb100 7 10

The Binder's Note.

Imprimis, For binding 6 of y^e King's bookes plaine - - - - - lb 0 6 0

Item for bindinge one in Turkie leather w^th small tooles - - - - - lb 1 0 0

Item for bindinge 6 bookes in vellem fillets gilt - - - - - - lb 0 12 0

Item for bindinge of 12 bookes for Mr. Thomas Murray, whereof one in velvet - - - - - - lb 1 10 0

Item for bindinge of 3 dossen vellem fillets - - - - - - - lb 3 12 0

Item for bindinge 31 in velvet, edged with gold lace, and lined w^th tafity silk stringes - - - - - - lb 20 13 4

Item for bindinge 20 of the King's bookes in velvet, silke strings - lb 10 0 0

Item for bindinge one in greene velvet in English and Latten for the Prince lb 0 10 0

Item for bindinge 4 of the lesser sort in Turky leather, with strings gilt - lb 1 0 0

Item for 12 in vellem and leather with a fillet - - - - - - lb 1 16 0

lb 40 19 4

For the Velvet.

Imprimis, For 15 yeards of crymson velvet at 32*s.* per yard cometh to - lb 24 0 0

Item for 2 yards of purple velvet - lb 2 0 0

Item for 3 eld and a half of Taffity at 15*s.* per ell cometh to - - lb 2 12 6

Item for gold lace - - - - lb 3 6 8

Item for greene velvet for the Prince's booke - - - - - - lb 0 10 0

lb 32 9 2

lb173 16 4"

SIR RALPH VERNON.

Much has been written in "N. & Q." respecting the "Old Countess of Desmond," who is said to have died at the age of 140; but there is a still more remarkable instance of longevity recorded in the pedigree of the Vernon family, and which seems to be too well authenticated to admit of doubt. Sir Ralph Vernon, of Shipbrooke (Lysons

styles him *Baron* of Shipbrooke, a barony founded by Hugh Lupus, Earl of Chester), who was born some time in the thirteenth century, died at the great age of 150! and is said to have been succeeded by his descendant in the sixth generation. He was called the "*Old* Sir Ralph," or Sir R. "*the long liver*." His first wife was a daughter of the Lord Dacre; and in 1325 he made a settlement on the marriage of his grandson (or, as some pedigrees represent, great-grandson,) Sir Ralph with the daughter of Richard Damory, Chief Justice of Chester. This deed was the cause of future litigation; and it is said that the papers respecting this law-suit still exist, to prove the fact of the old knight's patriarchal age. I would refer those who may be curious for further information on the subject to Ormerod's *History of Cheshire*, where, in the pedigree of "Vernon of Shipbrooke," they will find some account of "Old Sir Ralph."

While on the subject of *longevity*, I may mention that in 1833, while passing through Savoy on my way from Italy, I saw and conversed with an old woman, who was then in her 119th year. It was at Lanslebourg, on the Mont Cenis. Her name was Elizabeth Duricux, and the date of her birth was the 17th of December, 1714, only four months after the death of Queen Anne, and when Louis XIV. still occupied the throne of France. Her age was well authenticated. In early life she had been in the service of the then reigning family, and a small pension had been settled upon her, which she had been receiving nearly a century; and, until within ten years of the time when I saw her, she had been in the habit of journeying on foot over the mountain annually to receive it. She had all her faculties, with the exception of a slight degree of deafness; and assured me that she could remember everything distinctly for one hundred and twelve years! She was bony, large limbed, and appeared to have been a tall strong woman formerly; excessively wrinkled, and very dirty. How long she may have continued to live after I saw her in 1833, I know not.

W. Sneyd.

Denton.

THE FALLACY OF TRADITIONS.

Several communications to the "N. & Q." have already proved how little reliance is to be placed upon the traditions repeated by vergers and guides to wondering lionizers. A collection of other instances, where the test of science and archæological investigation have exposed their falsity, would be interesting and instructive. In spite of Sir Samuel Meyrick's judicious arrangement of the armour in the tower, the beef-eaters still persist in relating the old stories handed down. At Warwick Castle the rib of the dun cow is ascertained to be a bone of a fossil elephant, and Guy's porridge-pot a military cooking utensil of the time of Charles I. St. Crispin's chair, carefully preserved in Linlithgow Cathedral by inscription in the wall, is of mahogany, — an American wood! The chair of Charles I. at Leicester bears a crown, which, having been the fashionable ornament after the Restoration, together with the form, betrays the date. Queen Eleanor's crosses, it now appears, were not built by her affectionate husband, but by her own direction and with her own money. The fire-place and other objects in belted Will's bedroom at Naworth Castle, are manifestly of later date. The curious bed treasured up near Leicester as that occupied by Richard III., immediately before the battle of Bosworth, is in the style commonly called Elizabethan. Queen Mary's bed at Holyrood is of the last century; and her room at Hardwicke is in a house which was not erected till after her death; the tapestry and furniture, however, may have been removed from the old hall where she was imprisoned. The tower of Caernarvon Castle, in which the first Prince of Wales is supposed to have been born, is not of so early a period. In short, archæologists seem to show that there is not only nothing *new* under the sun, but that there is also nothing *true* under the sun. To assume "a questionable shape," may I request some of your correspondents to add to the list?

C. T.

ON THE DERIVATION OF "THE RACK."

Some time ago I ventured to call the attention of your readers to what I regarded as an oversight of the commentators on Shakspeare, in reference to a certain passage of the *Tempest* in which the word "rack" occurs. It seemed to me that, with the exception of Malone, having overlooked the construction of the passage, they had been misled by the authority of Horne Tooke; for to every other part being conceded its due weight and meaning, and assuming, with Horne Tooke, that Shakspeare understood English at least as well as his commentators, I could not conceive it possible that there could be a serious doubt as to the value of the word in question. I have no wish, now, to say a word in addition upon this point, firmly convinced as I am that the time will come when "(w)rack" will be generally received by critics, as it always has been by everybody else, as the true reading; but I have a few observations to make on the derivation of the word used by Shakspeare and others, with which it has been so often identified, which I trust will be found worthy of a few moments' consideration.

Horne Tooke is justly regarded as a very high authority, and certainly I should be the last to deny how deeply philology is indebted to the originality of his views; yet with the respect that

I entertain for his labours, I see no reason why my judgment should abdicate its place, even though its conclusion should be that he was not always infallible. In considering the meaning of "rack" in the *Tempest*, I treated the question entirely as one of construction, and therefore allowed the supposed derivation of the same word in other places from Recan, *to reek*, to stand unexamined and unquestioned; but let us look now a little more closely into the matter, and I think I shall be able to make it appear that this conclusion is not altogether so unquestionable as many may have supposed. That the application of the word may be more clearly seen, I beg leave to quote a few passages:

"That which is now a horse, even with a thought,
The *rack* dislimns, and makes it indistinct
As water is in water."
Ant. & Cleo. Act IV. Sc. 12.

"Far swifter than the sailing *rack* that gallops
Upon the wings of angry winds."
Women Pleased, Act IV. Sc. 1.

"Shall I stray
In the middle air, and stay
The sailing *rack?*"
Faithful Shepherdess, Act V. Sc. 1.

"But as we often see, against some storm,
A silence in the heavens, the *rack* stand still."
Hamlet, Act II. Sc. 2.

"The winds in the upper regions which move the clouds above (which we call the *rack*)." — Bacon, *Naturall Historie.*

Steevens, in reference to the last quotation, says, "I should explain the word *rack* somewhat differently, by calling it 'the last fleeting vestige of the highest clouds, scarce perceptible on account of their distance and tenuity.' What was anciently called 'the rack' is now termed by sailors *the scud*." It is sufficiently obvious from the above what is meant by the word; but I now come to put the question, What authority had Horne Tooke for deriving it from Recan? It is, in fact, nothing more than a guess, the less probable as the word represents only an indirect result — not the clouds themselves, but a peculiar effect produced upon the clouds by the action of the winds. In another passage (in which I recognise the hand of Shakspeare) the formation of the *rack* is employed as an illustration; and in this instance "reek" would hardly stand as a substitute for the verb used.

"I might perceive his eye in her eye lost,
His ear to drink her sweet tongue's utterance;
And changing passion, like inconstant clouds, —
That, *rackt upon the carriage of the winds,*
Increase, and die, — in his disturbed cheeks."
Edward III., Act II. Sc. 1.

From this it would appear that the *rack* is literally that which has been *wrecked*, and that it should be derived from pnac, past part. of pnikan, *to wreak;* in short, that *it is* identical with the word in the *Tempest* in the general sense of *remains;* in the present case, in its special application, meaning, as Steevens explains, "*the last fleeting vestige* * of the highest clouds" previous to their final disappearance. Had it ever been used with the general sense of *vapour* or *exhalation*, or even generally for *a cloud* or *the clouds*, the case would be different; but in fact, no examples can be produced by which it can be shown that such was ever its meaning; and in the absence of proof it will be noted as not a little remarkable that, *not* being used to represent *the clouds*, which *already exist* in the form of vapour or exhalations, it is only employed when a word is required descriptive of an effect of their *dispersion.*

Samuel Hickson.

Minor Notes.

Book-keepers. — There is a class of persons who fall under this denomination, and to whom the following lines may give a useful hint. Doubtless some of your correspondents, who are furnished with valuable libraries and works of reference, have suffered materially from a neglect of the rules herein laid down. †.

Lines for the beginning of a Book.

1.

"If thou art borrow'd by a friend,
Right welcome shall he be,
To read, to study, not to lend,
But to return to me.

2.

"Not that imparted knowledge doth
Diminish learning's store;
But books I find, if often lent,
Return to me no more.

3.

"Read slowly, pause frequently,
Think seriously, return duly,
With the corners of the leaves not turned down."

The Substitution of the Letter "I" for "J" in the Names of "John, James, Jane," &c. — Will you permit me to ask the reason of the absurd, and sometimes inconvenient, custom of substituting *I* for *J* in MS. spelling of the names John, James, Jane, &c.? If it be correct in MS., why is it not equally correct in print? Let us, then, just see how the names would read in print with such

* Indeed, the action of the winds is one and the same, whether upon clouds on the face of heaven, or upon bodies at sea; and the *wrack* of one and the other, broken into fragments, for a fleeting space *remains behind* to tell the tale.

spelling: *John, Iames, Iane*, &c.! Besides, if it be correct to put *I* for *J* in John, it must, of course, be equally correct to put *J* for *I* in *Isaac*, and to turn it into *Jsaac*. Indeed, if you happen in a subscription list, or a letter, or anything else intended for the press, to write in the MS. the letter *I* (which *rightly* stands as the initial in *that* case), as the initial of some person named *Isaac*, it is ten to one but the compositor substitutes *J* in its place in print. I have found Sir *I.* Newton in my MS. thus metamorphosed into Sir *J.* Newton in print. I see in "The Clergy List" more than one name which ought to be *I*, turned into a *J*. Now, Sir, it is folly to pretend that *I* and *J* are synonymous letters, or that they express the same meaning, unless we are prepared to allow *Isaac* to be spelt with a *J* or *I*, according to the writer's pleasure or caprice. May I, then, be permitted to ask whether it is not high time for every one to *write I* when he *means I*, and to *write J* when he *means J*? If compositors would always *print* MSS. *as they are written in this particular*, the palpable absurdity of putting *I* for *J* would, I am sure, soon be evident to all, and soon shame people out of the fashion. What if *U* and *V* were treated with as little ceremony as *I* and *J*? So it once was. Thus T. Rogers, in his work on the Thirty-nine Articles, A.D. 1586, will furnish an example. In it we read: "Such is the estate principally of infants elected vnto life, and saluation, and increasing in yeers." But this old-fashioned mode of spelling has long become obsolete: may the substitution of *I* for *J* soon become the same. C. D.

Daniel de Foe. — A son of Daniel shines in Pope's *Dunciad*. Does the following notice refer to a son of that son? It is extracted from an old Wiltshire paper:

"On the 2 Jan. 1771, two young men, John Clark and John Joseph De Foe, said to be a grandson to the celebrated author of the *True Born Englishman, &c.*, were executed at Tyburn for robbing Mr. F——, the banker, of a watch and a trifling sum of money on the highway."

And the writer then proceeds to moralise on the inequality of that code of laws, which could visit with death the author of a burglary committed on another man, who, by the failure of his bank, had recently produced an unexampled scene of distress, in the ruin of many families, and was yet suffered to go scatheless.

My next notice, which is also extracted from a Wiltshire paper, is dated 1836.

"In a street adjoining Hungerford Market, there is now living, 'to fortune and to fame unknown,' the great-grandson of the author of *Robinson Crusoe*. His trade is that of a carpenter, and he is much respected in the neighbourhood. His father, a namesake of this great progenitor, was for many years a creditable tradesman in the old Hungerford Market."

Has it ever been noticed by bibliographers that the *History of Robert Drury*, which came out the year before *Robinson Crusoe*, may have had an equal share with Alexander Selkirk's story in forming the basis of De Foe's narrative?

WILTONIENSIS.

English Surnames: Bolingbroke (Vol.v., p.326.). — During a visit to Bolingbroke, a village in Lincolnshire, the birth-place of Henry IV., the rapidity of the little stream, so unusual in a county remarkable for the sluggishness of its waters, suggested to me the probable origin of the name, *bowling brook*; "bowling along," and "running at a bowling pace," being not uncommon expressions. Here then, if we cannot meet with "sermons in stones" amongst the few vestiges of the castle, and in the church with its beautiful decorated windows, the heads of which are so disgracefully blocked up with plaster, we may "find books in the running brooks," and learn that "proud Bolingbroke" owed his appellation to this insignificant babbling rivulet. C. T.

Waistcoats worn by Women. — Now that we hear no more of Bloomerism, a feeble attempt has been made to introduce a spurious scion of the defunct nuisance, almost as masculine, and to the full as ugly. I have but little fear of its gaining ground, having full confidence in the good taste of our countrywomen: but it will be curious to see what our ancestors of the seventeenth century thought of the wearers of the aforesaid garment. Vide the Glossary to Beaumont and Fletcher's *Works*:

"WAISTCOATEERS. Strumpets; a kind of waistcoat was peculiar to that class of females."

Verbum non amplius addam.

W. J. BERNHARD SMITH.

Temple.

"*Thirty Days hath September*," *&c.* (*Antiquity of*). — Professor De Morgan, in his useful List of Works on Arithmetic, published in 1847, enters one, under the date 1596, with the following title: "*The Pathway to Knowledge*, written in Dutch, and translated into English by W. P., 4to." To this he notes:

"The translator gives the following verses, which are now well known. I suspect he is the author of them, having never seen them at an earlier date. Mr. Halliwell, who is more likely than myself to have found them if they existed very early, names no version of them earlier than 1635: —

"'Thirtie daies hath September, Aprill, June and November,
Febuarie eight and twentie alone, all the rest thirtie and one.'"

Now it seems to me noteworthy to be recorded in your pages, that these lines, so familiar to us all from childhood, appear in a more complete shape in Harrison's *Description of Britaine* prefixed to

the first edition of Holinshed's *Chronicles of England, &c.*, 1577, where at p. 119. the writer says:

"Agayne touching the number of dayes in every moneth:

"'*Junius, Aprilis, Septemq; Novemq; tricenos*
Unū plus reliqui, Februy tenet octo vicenos,
At si bissextus fuerit superadditur unus.'

"'Thirty dayes hath November,
Aprill, June and September,
Twentie and eyght hath February alone,
And all the rest thirty and one,
But in the leape you must adde one.'"

A. Grayan.

FOLK LORE.

The Frog. — In the north of Lincolnshire the sore mouth with which babies are often troubled is called *the frog*. And it is a common practice with mothers to hold a real live frog by one of its hind legs, and allow it to sprawl about within the mouth of a child so afflicted. Is the same remarkable custom known elsewhere?

The disease is properly called *the thrush*, and bears some resemblance to the disorder of the same name which affects *the frog* of the horse's foot. I wish some one would unravel this entanglement. W. S.

North Lincolnshire.

An Oath in Court (Vol. iv., pp. 151. 214). — Some time since, a woman refused to be sworn because she was in the family way. In *The Times* of the 5th March, a woman at Chelmsford is represented as having said: "I swear this positively on the condition I am in, being about to become a mother?"

Can anybody explain these facts? A. C.

St. Clement's and St. Thomas's Day. — I wish to inquire what is supposed to be the origin of begging apples, &c., on St. Clement's Day, and money (formerly wheat) on St. Thomas's? There is hardly any trace left of the former saint's day in this neighbourhood (Worcestershire, on the border of Staffordshire), but I have had convincing proof *to-day* that St. Thomas is not forgotten, for we have had plenty of visitors, *to-morrow* being Sunday. T. Goldsbeer.

Dec. 20. 1851.

Queries.

SPEAKER LENTHALL.

In a biographical notice (MS.) of Speaker Lenthall by the Rev. Mark Noble, I find the following passage:

"His (Lenthall's) ancestor is mentioned in the will of Sir Richard Williams *alias* Cromwell. Sir Richard was the great-grandfather of Oliver Lord Protector. There was always a friendship between the family of Cromwell and that of Lenthall."

Can any one versed in Cromwellian lore kindly inform me if any such will is in existence; and if so, what is its date? I should be glad to know too if there is any further authority for the statement in the text, that there was *always* a friendship between the Cromwells and Lenthalls, assuming such friendship to have subsisted anterior to the days of the Commonwealth.

It is stated by Wood (*Athen. Oxon.*, article Lenthall), and repeated in substance by Noble in his *Protectoral House of Cromwell*, that "two or more" of the Speaker's son, Sir John Lenthall's speeches, "spoken in the time of usurpation," are in print. Having hitherto failed in discovering any trace of these speeches, I should greatly value any clue that may direct me to them if still extant. On Noble's authority, when unsupported, of course little reliance can be placed; but in any matter of detail, or pure and simple fact, related by Wood, I have considerable, though not altogether implicit, faith.

In a brief and singularly inaccurate memoir of Lenthall, in the *Lives of the Speakers*, lately published by Churton, the following passage occurs:

"We omitted to state in reference to Mr. Lenthall's strenuous exertions in favour of the gallant Earl of Derby, that Mrs. Cromwell, in one of her letters to the Protector, urges him to endeavour to effect a reconciliation with the Speaker," &c. &c.

As no authority is cited, I should be glad to learn where the letters of Mrs. Cromwell thus referred to are to be found. Are they in print or MS.? If any of your readers should be able to enlighten me in respect of all or any of the above Queries, and would kindly do so either through the medium of the Notes, or to my address as below, I should be greatly obliged.

F. Kyffin Lenthall.

36. Mount Street, Grosvenor Square.

NOTTE OF IMBERCOURT, SURREY.

I find that Robert Roper, Esq., of Heanor Hall, co. Derby, married . . . . daughter of William Nott, Esq., of Imbercourt, co. Surrey, and had issue, with other children, Rebecca; married first Sir William Villiers, Bart., of Brooksby, co. Leicester, elder brother of George Villiers, Duke of Buckingham; and secondly Capt. Francis Cave of Ingarsby Hall, co. Leicester.

Can any one of your readers supply me with the Christian name of Robert Roper's wife; and with the names of his other issue: also whether the representation of this branch of the Roper family has devolved upon the descendants of Rebecca Cave? I find in my mem. book a reference to Dodsw. MSS. in *Bibl. Bodl.* 41. fol. 70., which I have no means of consulting at present.

I find that William Notte, with Elizabeth his wife, his father-in-law and mother-in-law, are buried at Thames Ditton, co. Surrey. Manning and Bray's *Surrey*, vol. i. p. 463., contains the following passage:

"On a stone, or brass plates, are the portraits of a man kneeling at a table, and of a woman: behind the man are three sons; behind the woman, three daughters all kneeling, and underneath:

"'Here under lyeth the bodies of Robert Smythe, Gent., and Katheryn his wife, daughter to Sir Thomas Blount of Kinlett, Knyght, which Robert dyed the 3rd daye of Sept. 1539, and the sayd Katheryn dyed the x day of July, 1549.'

"Below these, on the same stone, are also the portraits of a man with fourteen sons behind him; and a woman with five daughters, all kneeling; and underneath:

"'Here under lyeth the bodies of William Notte, Esquyre, and Elizabeth his wife, daughter to the abovenamed Robert Smyth, and Katheryn his wyfe; whiche William dyed the 25th day of Nov. 1576, and the sayd Elizabeth dyed the xv day of May, 1587.'

"Above are the arms, Notte, on a bend between 3 leopards heads one and two, 3 martlets; crest, an otter with a fish in his mouth in a tussock of reeds.'"

Can any one of your readers refer me to any notice or pedigree of this family of Notte, who were lords of the manor of Imbercourt in the parish of Thames Ditton?

Can any one tell me to what family this Robert Smythe belonged? Was he one of the Smythes of Ostenhanger in Kent? Was his wife Katheryne too the daughter of Sir Thomas Blount by the daughter of Sir Richard Crofts of Eldersfield? The History of the Croke family does not notice her existence. And, lastly, would some one on the spot kindly inform me, whether the abovementioned brasses are still extant, and in sufficiently perfect condition to admit of a rubbing being taken of them? TEWARS.

Minor Queries.

Suffragan Bishops. — Can any of your readers favour me with information in regard to any seals of suffragan bishops in England, besides that which is engraved in the *Archæologia*, vol. vii.? Any references or notices on the subject of suffragans would be thankfully received, which may not be included in the observations collected by Dr. Pegge. ALBERT WAY.

Poison. — I should feel much indebted to any of your correspondents who will inform me what is the true etymon of this word — the strict meaning of the term originally — and when first used in our language?

However trifling this Query may at first sight appear, yet I am very anxious to ascertain whether, originally, the term was applied exclusively or principally to deadly agents operating on the body *through the skin*, or an external wound, and not through the stomach?

The Greek word Toxicon is rendered "*venenum*," quod barbarorum *sagittæ* eo illinebantur. (Vide Diosc. Lib. vi. cap. xx.) Again, Ιὸς, jaculum, sagitta. Item, *venenum*, quod serpentes et cætera animalia venenata ejaculatur. Horace uses the words "*pus* atque venenum," not to express two different things, but merely to add force and point to his satire; just as in like manner we read "crafts and subtleties" in the Liturgy, or "a thief and a robber" in the Scripture.

Now, is it not probable that our word "poison" takes its origin from this "pus?" CARBO.

Dr. Elizabeth Blackwell. — In the *Critic* of February 2, 1852, p. 78., there is an excellent letter, written by a lady, in defence of female doctors. In this letter Elizabeth Blackwell, M.D., is mentioned with great respect. It appears, from the *Critic* of January 15, p. 45., that Dr. Elizabeth Blackwell is an American lady, and graduated in some American university, and that she was received with distinguished marks of attention both in London and Paris, and especially at St. Bartholomew's Hospital. Can any of your correspondents favour us with a biography of this lady, and state in what university, and when she graduated? SOB.

Martha, Countess of Middleton. — In Worcester Cathedral is a marble monument to the memory of "Martha*, Countess of Middleton, who died the 9th of February, 1705, aged 71."

Can any of your readers inform me who this lady was? I have been unable to find her name in any of the pedigrees within my reach.

J. B. WHITBORNE.

Lord Lieutenant and Sheriff. — The latter officer, the sheriff, claims precedency over the Queen's representative, the lord lieutenant, in the county, whilst in office. It seems contrary to all reason, but will any of your legal friends state upon what authority such precedence is maintained; and in what instances they know that, when present, the lord lieutenant has ranked below the sheriff?

L. I.

Vikingr Skotar. — Mr. W. F. Skene, in his *Highlanders*, quotes *Ari Froda* or Arius Multiscius for the assertion, that the Hebrides were occupied, on the departure of Harold Harfagr, "by Vikingr Skotar, a term which is an exact translation of the appellation Gallgael" (vol. ii. p. 27.). That is true, on the assumption that *Vikingr* is

[* The name is *Dorothy* in Valentine Green's *History of Worcester*, vol. i. p. 149. — ED.]

not Icelandic for pirate, but only for Scandinavian pirate; which assumption I should doubt.

But I wish to be informed in what edition of *Ari Froda*, and at what page thereof, the words Vikingr Skotar may be found. A. N.

The Abbot of Croyland's Motto. — Will you allow me to call Mr. Lower's attention to a passage in his *English Surnames*, vol. ii. p. 122., 3rd edition, which he has passed over without comment, but which struck me as requiring some editorial notice:

> "The motto of John Wells, last abbot of Croyland, engraved upon his chair, which is still extant, is:
>
> "'Benedicite Fontes, Domine.'
>
> "'Bless the Wells, O Lord!'"

Reading "Domino" for "Domine" would make the first line of this inscription plain enough, as a quotation from the canticle "Benedicite, omnia opera;" but what are we to think of the second line? Could not the worthy abbot have given the pun upon his name in English, without using those particular words, or placing them in such a position that they actually *look* as if they were intended as a translation, word for word, of their Latin companions, in defiance of all the laws of grammar? C. Forbes.

Temple.

Apple Sauce with Pork. — Why and when was the custom of eating apple sauce with pork first introduced? Boniface.

Gipsies. — In Shinar, or the province of Babylon, are the mountains of Singares, and the city and river of Singara. Have they anything to do with the origin of Zingari, the Italian name for gipsies? L. M. M. R.

Breezes from Gas Works.—Why do secretaries to provincial gas companies call small pieces of coke *breezes;* and why do they by letters offer to sell "*breezes* at tenpence *per sack?*" My residence is not far distant from the works of one of these *Æolian* gas companies; and when the wind is in the east, I inhale *breezes* which my senses tell me do not blow from "Araby the blest." X.Y.Z.

The Phrase "and tye."—The clerk in a parish in the north-west part of Sussex frequently makes use of an expression which I cannot understand,—nay more, he is unable to explain it himself! The expression is used by several of the old men in the parish, though by none of them so often as by the clerk. "Well, master, how are ye to-day?" He answers, "Middling, thanky'e *and tye.*" He brings these two words in at the end of most sentences. If you ask him whether there are many people in the church, he will say, "Fairish number *and tye;*" or, "No, not many *and tye.*"

Can any of your correspondents say if they have heard it elsewhere, or tell the meaning of it?

Nedlam.

Stonehenge, a Pastoral, by John Speed. — Is any MS. of this dramatic pastoral known to exist? It was acted, according to Wood, before the President and Fellows of St. John's College, Oxford, in 1635. Edward F. Rimbault.

"*Buro—Berto—Beriora.*" — A gold ring was found in France, in the province of Artois, between thirty and forty years ago, bearing the following inscription:

"buro + berto + beriora."

The ring is of a proper size for a man's finger, is plain, and rounded on the outside. The words are on the inner side, which is flat. They are well engraved, and very distinct. The character is the black letter of the fifteenth century. Perhaps, through the medium of "N. & Q.," a satisfactory interpretation of the three words may be obtained, which has been long sought in vain.

A. F. A. W.

'*Prentice Pillars.* — "Deaths by Fasting," and "Genevra's Chest," have reminded me of another tradition, no doubt equally groundless. It is said by the vergers that one of the circular windows in the transepts of Lincoln Minster was designed by an apprentice; and that the master, mortified at being surpassed, put an end to his own existence. There is another "'prentice window" at Melrose: a similar anecdote is connected with two pillars in Roslyn Chapel. And there may have been many more of these clever apprentices and foolish architects, but can one case be substantiated? C. T.

Archer Rolls: Master of Archery.—In George Agar Hansard's *Book of Archery*, 8vo. London, Longman and Orme, 1840, p. 151., it is stated that "Her Gracious Majesty, Alexandrina Victoria" has her name inscribed upon the *Archer Rolls.* Query, what are the Archer Rolls?

It is further said:

> "That illustrious lady, in imitation of the warrior race of monarchs from whom she springs, has given a proof of real British feeling, by the appointment of a Master of Archery among her household officers."

I confess I can find no authority upon which this assertion is founded. I have looked into the Calendar of the time, and have consulted officers of the present household upon the existence of the office, without success.

I should be glad to ascertain the point, being engaged on a manuscript concerning the practice of archery. Toxophilus.

Witchcraft: Mrs. Hicks and her Daughter.—In the *Quarterly* for March 1852, in the article on "Sir Roger de Coverley," mention is made of "Mrs. Hicks and her daughter," who were executed at Huntingdon in 1716 for "selling their souls to the devil, making their neighbour vomit pins, and raising a storm by which a certain ship

was *almost* lost." I would wish to know whether there is extant any account of this trial; I do not mean of the *result*, but whether I can anywhere meet with any account of the trial itself; of the judge before whom it was tried; the evidence, especially as to the ship which was *almost* lost; and whether (what was observed upon in the answer of your correspondent H. B. C. to some Queries about "Old Booty's Ghost") the time of the crime being committed in Huntingdonshire, agrees with the position of the ship at the moment.

J. H. L.

University Club.

Antony Hungerford. — In 4 Henry V. (1417) Sir Hugh Burnell, a descendant of Robert Burnell, Bishop of Bath and Wells, and Lord Chancellor in the reign of Edward I., entered into articles of agreement with Sir Walter Hungerford (through the King's mediation by letters) for the marriage of Margery, one of Sir Hugh's grandchildren, to Edmund Hungerford, son of Sir Walter. There was issue of this marriage, as I find by a fine levied by Antony Hungerford in the 32nd of Henry VIII.; but any further information respecting this family I am not able to meet with. If any of your correspondents can assist me in my inquiries I shall feel much obliged. W. H. Hart.

New Cross, Hatcham.

Rev. William Dawson. — Can any of the readers of "N. & Q." favour me with some particulars regarding the ancestry of the Rev. William Dawson, minister of the Gospel at Newcastle-upon-Tyne, who was appointed Professor of Hebrew and other Oriental languages in the University of Edinburgh in 1732? He is supposed to have been descended from the Irish family of Cremorne. E. N.

"*Up, Guards, and at them!*" — Is there authority for the "Up, Guards, and at them!" traditionally put in the mouth of "the Duke" at Waterloo? I have heard not. A. A. D.

P. S. Is not the battle itself a myth?

St. Botolph. — I much wish some of the readers of "N. & Q." would refer me to any authorities they may know of respecting St. Botolph?

Private hints directed "A. B., Mr. Morton's, Publisher, Boston," will be most thankfully received. A. B.

Rental of Arable Land in 1333. — In the year 1333, it appears from *The Custom Book*, fol. 60., that the then Sheriff of Norfolk sent a copy of the king's proclamation to the Bailiffs of Norwich, commanding them to cause proclamation to be made in the city that "no man presume to take more than 24*s.* for the best living ox fatted with grain, and if not fatted with grain only 16*s.*; the best fat cow 12*s.*; the best fat swine of two years old, only 4*s.*; the best fat mutton unclipped, 20*d.*; and if clipped, then 14*d.*; a fat goose, 2*d.*; two pullets, 1*d.*; four pigeons, 1*d.*; a good fat capon, 2*d.*; a fat hen, 1*d.*; and twenty-four eggs, 1*d.*" Can any of the readers of "N. & Q." inform me what was the *then* yearly (average) rental of an acre of arable land, and the value per annum of an acre (average) of pasture? Also the relative value of one shilling sterling, as compared with one shilling at the present time?

John Fairfax Francklin.

West Newton.

Dress shows the Man. — Can any of your correspondents inform me in what Greek author ἱμάτιον ἀνήρ, "the dress shows the man," is to be found? W. S.

Richmond, Surrey.

Burnet (Gilbert). — Can any of your readers help me to identify the Gilbert Burnet, whose correspondence with Professor Francis Hutcheson on the Foundation of Virtue was published, first in *The London Journal*, and afterwards in a separate pamphlet, in 1735? Was he Gilbert son of Bishop Burnet, or was he the vicar of Coggeshall, who abridged the *Boyle Lectures;* or was he a third Gilbert Burnet, in addition to the other two? Tyro.

Dublin.

Where was Cromwell buried? — It has been the belief of many that the burial at Westminster Abbey was a mock ceremony, that in case a change in the ruling powers should take place, his remains were deposited in a place of greater security, and that the spot selected for his grave was the field of Naseby. The author of *The Compleat History of England* speaks of a "Mr. Barkstead, the regicide's son," as being ready to depose —

"That the said Barkstead his father, being Lieutenant of the Tower, and a great confident of Cromwell's, did, among other such confidents, in the time of his illness, desire to know where he would be buried; to which the Protector answered, 'where he had obtained the greatest victory and glory, and as nigh the spot as could be guessed where the heat of the action was, viz. in the field at Naseby in com. Northampton.' That at midnight, soon after his death, the body (being first embalmed and wrapt in a leaden coffin) was in a hearse conveyed to the said field, Mr. Barkstead himself attending, by order of his father, close to the hearse. That being come to the field, they found about the midst of it a grave dug about nine feet deep, with the green-sod carefully laid on one side and the mould on the other, in which the coffin being put, the grave was instantly filled up, and the green-sod laid exactly flat upon it, care being taken that the surplus mould should be clean removed. That soon after the like care was taken that the ground should be ploughed up, and that it was sowed successively with corn."

The author further states that the deponent was about fifteen years old at the time of Cromwell's death.

Some seven or eight years ago I visited the field of Naseby, and whilst there I met by accident with the aged clergyman of Naseby. Our conversation naturally referred to the historical incident that had given so much interest to the spot; and finally we spoke of this very subject. I remember his telling me that he had collected some very important memoranda relative to this matter, I think he said, "which proved the arrival of his remains at *Huntingdon*, on their road *elsewhere*."

Has this subject been properly investigated? and has any research been made which has led to a satisfactory decision of the question? A. B.

Islington.

Minor Queries Answered.

Knollys Family. — Quærens would be glad to know whether any of the Knollys family, claimants of the earldom of Banbury, married either an *Etheridge* or a *Blackwell?*

Also, especially, who were the wives of Major-General William Knollys, calling himself eighth Earl of Banbury, and of his father, Thomas Woods Knollys, calling himself seventh earl.

[Thos. Woods Knollys, called Earl of Banbury (father of the last claimant to the Earldom of Banbury), married Mary, daughter of William Porter of Winchester, attorney-at-law; he died the 18th March, 1793; and she, 23rd March, 1798.

Their eldest son, William Knollys, called in his father's lifetime Viscount Wallingford, and afterwards Earl of Banbury, married ——, daughter of Ebenezer Blackwell.]

Emblematical Halfpenny. — I enclose a rude drawing of a halfpenny, and should be glad to be favoured with a more detailed account of its emblematical import than I at present possess. It is thus described in Conder's *Provincial Coins*, Ipswich, 1798, p. 213.:

"A square of daggers, the word 'fire' at each corner, a foot in the middle, under it the word 'honor;' over it 'France,' and the word 'throne' bottom upwards; on one side 'glory' defaced, on the other 'religion' divided. 'A Map of France,' 1794."

On reverse, in a radiation, "May Great Britain ever remain the reverse," encircled with an open wreath of oak. Engrailed.

Petropromontoriensis.

[The types here described appear to explain themselves. That of the obverse is clearly emblematical of the then state of France, with France surrounded by fire and sword, honour trodden under foot, the throne overturned, religion shattered, and glory defaced; while the reverse expresses a very natural wish.]

National Proverbs. — Will any of your correspondents refer me to any collections of proverbs of different nations, or to writers who may have given lists of those of any particular people, either ancient or modern? Sigma.

[To answer our correspondent fully would fill an entire Number of "N. & Q." We had thought of giving him a list of the best collections of the proverbs of different nations, as Le Roux de Lincy's *Livre des Proverbes Français*; Korte's *Die Sprichwörter und Sprichwörtlichen Redensarten der Deutschen*; but we shall be doing him better service by referring him to two books, in which we think he will find all the information of which he is in search; viz., 1. Nopitsch, *Literatur der Sprichwörter*; and 2. Duplessis, *Bibliographie Parémiologique. Etudes Bibliographiques et Littéraires sur les Ouvrages, Fragmens d'Ouvrages et Opuscules spécialement consacrés aux Proverbes dans toutes les langues.*]

Heraldic Query. — An armiger had two wives, and issue by both: by the first, sons; by the second, who was an *heiress*, daughters only. Have the descendants of the second marriage right to quarter the ancestor's arms, male issue of the first marriage still surviving? It would seem that they have, as otherwise the arms of the heiress' family cannot be transmitted to her posterity, nor the heraldic representation carried on. G. A. C.

[The daughter of armiger by his second wife would of course quarter her mother's arms with those of her father. In case of the daughter marrying and having issue, such issue, to show that the grandmother was an heiress, would, with their paternal crest, quarter those of the grandmother, placing the arms of armiger on a canton.]

Chantrey's Marble Children. — I have just had placed before me a memorandum to the effect that "there is at Leyden the perfect and undoubted original of Chantrey's celebrated figures of the children at Lichfield." The reference is to Poynder's *Literary Extracts*, Second Series, p. 63. As I have not seen the book, and have no access to it, will some correspondent of "N. & Q." inform me whether the foregoing passage contains the whole of Poynder's statement; or otherwise afford any information relative to its origin? I need scarcely add, that the reputation of the great English sculptor is nowise involved in the issue of the question. D.

[We subjoin the whole of Mr. Poynder's article, which is signed "Miscellaneous:" — "There is at Leyden the perfect and undoubted original of Chantrey's celebrated figures of the children at Lichfield; and on a friend of the writer mentioning the circumstance to that artist, he did not deny the fact. The figures form the foreground of a celebrated painting in the Town-hall, commemorating the heroic conduct of a former defender of that city, when it was reduced by famine to the greatest extremities. On this occasion the citizens are represented as earnestly importuning the governor to surrender, and representing their deplorable condition from the effects of the siege. Many dying figures are introduced into the painting, and

among them the children in question are seen locked in each other's arms, precisely as in the sculpture at Lichfield. The story proceeds to relate, that the commander declared he would never surrender the city; and added, that whether his fellow-citizens chose to hang him, or throw him into the dyke, he was determined never to open the gates to such a monster as the Duke of Alva. It is further stated, that the providential relief of the city by some troops of his own side rewarded his courage."]

Autobiography of Timour.—In 1785, *Institutes, Political and Military, of the Emperor Timour* (incorrectly called Tamerlane), were published at Calcutta, printed by Daniel Stuart. This work, which may more properly be named autobiographical memoranda, written by Timour, was composed by him originally in the Turkish language, and translated by Abu Taulib Alhusseini into Persian, and by Major Davy into English, to which Dr. Joseph White, of Oxford, added notes; and other matter was affixed by a person whose name is not given. The rules for carrying to a successful result great enterprises are profound and dignified, and the enterprises extraordinary and interesting, though only given in outline. This part ends with the capture of Bagdat (*d*?). I wish to know if there exists an accredited translation from the original by Timour in the Turkish, and of what more this extraordinary work consists; and if any part, or all, has ever been printed in England, or in any European language? ÆGROTUS.

[In the year 1787, the late Professor Langlés of Paris published a French translation of the *Institutes*, under the title of *Instituts Politiques et Militaires de Tamerlane, proprement appellé Timour, écrits par lui-même en Mogol, et traduits en François sur la version Persane d'Abou Taleb al Hosseini, avec la Vie de ce Conquerant*, &c. And in 1830 another English translation was published by Major Charles Stewart, late Professor of Oriental Languages in Hon. E. I. Company's College, entitled, *The Mulfuzāt Timūr, or Autobiographical Memoirs of the Moghul Emperor Timūr.* In the Preface to this edition our correspondent will find an interesting bibliographical account of the work and its various translations.]

Replies.

THE EARL OF ERROLL.

(Vol. v., p. 297.)

I am somewhat of opinion that your correspondent PETROPROMONTORIENSIS is correct, about this nobleman being by *birth* the first subject in Scotland, only he has apparently omitted the word "hereditary" before those of Great Constable of Scotland, or Lord High Constable of Scotland. Indeed, some writers make him *by birth*, not only the first subject in Scotland, but also in England. Dr. Anderson, the learned and laborious editor of *The Bee*, at p. 306. of vol. v. of that publication, in the article on James, Earl of Erroll, who died 3rd June, 1778, says:

"As to rank, in his lordship's person were united the honours of Livingston, Kilmarnock, and Erroll. As hereditary High Constable of Scotland, Lord Erroll is *by birth* the first subject in Great Britain, after the blood royal, and, as such, had a right to take place of every hereditary honour. The Lord Chancellor, and the Lord High Constable of England, do indeed take precedence of him, but these are only temporary honours which no man can lay claim to *by birth*; so that, *by birth*, Lord Erroll ranks, without a doubt, as the first subject of Great Britain, next after the Princes of the blood royal."

It would appear that the personal appearance of Earl James was in good keeping with his high rank. He was accounted the handsomest man in Britain, and at the coronation of George III. he attended in his robes, and by accident neglected to take off his cap when the king entered. He apologised for his negligence in the most respectful manner; but his majesty, with great complacency, entreated him to be covered, as he looked upon his presence at the solemnity as a very particular honour.

The Earl of Erroll's charter of appointment to this high office, is dated at Cambuskenneth, 12th November, anno 1316; and is still preserved in the charter room of the family seat, Slains Castle, Cruden, Aberdeenshire. The youthful inheritor of this high office is the Right Honourable William Harry, Earl of Erroll, Baron Hay of Slains, Baron Kilmarnock of Kilmarnock, in the county of Ayr, Captain in the Rifle Brigade, born in 1823, succeeded his father, seventeenth Earl, in 1846. INVERURIENSIS.

GENERAL WOLFE.

(Vol. iv., p. 438.; Vol. v., p. 185., &c.)

Although not affording answers to the Queries in Vol. iv., p. 438. *et infra*, the following may not be uninteresting to your correspondent. There is much concerning Wolfe in the *Historical Journal of Campaigns in North America*, by Captain Knox, dedicated by permission to Sir Jeffery Amherst, who commanded that part of the expedition against Canada which, striking on the lower end of Lake Ontario, descended the St. Lawrence to Montreal, whilst Wolfe, ascending the river, operated against Quebec. Thus it appears that General and Sir Jeffery Amherst were one and the same person. The frontispiece to the 1st vol. is a portrait of General Amherst, that of vol. 2nd is a portrait of General Wolfe; both so characteristic, that I should presume they are likenesses, although no authority is given.

In 1828, I saw at Quebec the man who attended Wolfe as orderly-serjeant on the day of his death;

and what may be considered a curious coincidence was, that he bore the same name as Wolfe's mother, viz. Thompson. Mr. Thompson was a very respectable and much-respected old man; and, I believe, was occasionally a guest at the Governor's table. He had a son in the Commissariat department, who is no doubt in possession of all his father knew concerning Wolfe.

According to Mr. Thompson, Wolfe always addressed his men "brother soldiers;" and their pet-name for him was, "The little red-haired corporal." Thompson was not the only remnant of Wolfe's army in 1828, as appears by the following: —

"General Orders, Head Quarters,
Quebec, 7th Aug. 1828.

"1. The Commander of the Forces is pleased to authorise the payment of a pension, at the rate of 1*s.* per diem from 25th May last, to Robert Simpson, a veteran, now ninety-six years of age, who fought on the plains of Abraham under Gen. Wolfe," &c. &c.

On the 12th Jan. 1829, died at Kingston, U. C., John Gray of Argyleshire, N. B., aged ninety-six. He had served at Louisburg, Quebec, &c. &c. under Sir Jeffery Amherst and General Wolfe. A. C. M.

Exeter.

I send the following extracts from the newspapers respecting Wolfe, scarcely knowing whether it may be worth while. Such as they are, they are at your service: —

"Hoc ultimum opus virtutis edens in victoria cœsus."

"To the highest military merit undoubtedly belongs the highest applause, but setting aside the froth of panegyrick —

"Who formed the 20th regt. of foot, exemplary in the field of Minden, only by practising what was familiar to them?

"Who at Rochefort offered to make a good landing, not asking how many were the French, but where are they?

"Who, second then in command, was second to none in those laborious dangers which reduced Louisburgh?

"Who wrote like Cæsar from before Quebec?

"Who, like Epaminondas, died in victory?

"Who never gave his country cause of complaint except by his death?

"Who bequeathed Canada as a triumphant legacy?

"Proclaim, 'twas Wolfe!" — *Newcastle Courant*, Oct. 27, 1759.

"The late brave General Wolfe was to have been married on his return to England to a sister of Sir James Lowther, a young lady whose immense fortune is her least recommendation. She had shown so much uneasiness at the thoughts of his making his campaign in America, that nothing but the call of honour could have prevailed with him to accept of that command in the discharge of which he fell so gloriously." — *N. C. Journal*, 1759.

"His mother is, we hear, so much afflicted for the loss of her son that 'tis feared she will never get the better of her disorders. The inhabitants in her neighbourhood sympathised with her so much that they did not make any public rejoicings, lest it should add to her grief. Even the mob of London discovered by their behaviour the night of the illuminations for the victory, what they felt for so brave a man.

"*They* mourn Quebec; for Wolfe *our* sorrows flow;
Victors and vanquish'd felt the twofold blow.
To both perpetual let each loss remain;
If Quebec be restored, Wolfe fell in vain."

Newcastle paper, 1759.

E. H. A.

You have lately published some inquiries relative to Wolfe's early career. Is the following fact worth stating? Tradition points to an old house, once an inn, at the back of the Town-hall at Devizes, where the young officer resided while enlisting soldiers into his regiment.

Wiltoniensis.

JAMES WILSON, M.D.

(Vol. v., pp. 276. 329.)

This writer will be one instance of the use of such an organ of inquiry as "N. & Q." Mr. Corney's reply to my Query reminds me of Wilson's *History of Navigation*, with which I have long been acquainted: but I had quite forgotten, or perhaps never remarked, that this Wilson was *James*, and *M.D.* Baron Maseres reprinted the *History of Navigation* in the fourth volume of the *Scriptores Logarithmici*: it is an elaborate summary, of wide research, and puts the author's learning and judgment beyond a doubt. Maseres, in his Preface, gives a mention of Wilson, and, in addition to the facts now brought out, states, in his own curiously explicit style, that Dr. Pemberton's *Epistola ad Amicum J. W. de Cotesii inventis*, "was addressed to this Dr. James Wilson, who was the person meant by the word *Amicum*, with the two letters *J. W.*, which were the initial letters of his name." I happen to possess Brook Taylor's copy of this *Epistola* (4to. 1722), and its Supplement (4to. 1723), in which Taylor has written, "E libris Br. Taylor, ex dono eximii paris amicorum, autoris D. H. Pemberton atque editoris D. J. Wilson." Thus it is established that the author of the dissertation on the fluxional controversy appended to Robins's tracts, lived in friendship with some of the most distinguished parties to that quarrel. It is also established that he was fully conversant with the mathematics of the day; for Pemberton's letter, called out by Wilson's own queries, could have been read by none but a previous reader of Cotes and the highest fluxionists. As to Wilson's age, he says (Robins's *Math. Tr.*, vol. ii. p. 299.) he was a fellow-student of Pemberton at Paris; the latter was born in

1694, and the former was probably of nearly the same age. They were close friends to the end of their lives, and Wilson published Pemberton's *Course of Chemistry*, delivered at Gresham College, 8vo. 1771, according to Hutton and Watt. These last-named authorities both attribute to Pemberton himself the dissertation on the fluxional controversy in Robins's *Tracts:* but it certainly has Wilson's name to it; or rather, it is said to be by the *publisher* (which we now call *editor*) of the volumes. It is very likely that Pemberton gave help: assuredly he must have been consulted by his intimate friend on facts the truth of which was within his own knowledge. Accordingly, the following assertions, made by Wilson, are not to be lightly passed over: first (which also Robins assumes again and again), that *Newton* wrote the anonymous account of the *Commercium Epistolicum* (*Phil. Trans.*, No. 342.) usually attributed to Keill, which, in Latin, forms the Preface to the second edition of that work. Secondly, that Newton wrote the criticism on John Bernoulli's letter at the end of that second edition. Thirdly, that Newton himself, and not Pemberton, omitted the celebrated Scholium from the third edition of the *Principia*. Montucla, in the second edition (1802, vol. iii. p. 108.) of his *History of Mathematics*, gives statements on these points from a private source, to the effect that the notes of the original edition of the *Comm. Epist.* were Newton's, and that the informant had seen the matter which was substituted for the Scholium, in Newton's handwriting, among the proof-sheets preserved by Pemberton. If Wilson were the informant, which may have been, for Montucla's first edition was published in 1758, Montucla must have confounded the two editions of the *Comm. Epist.* If not, it must have been some one who did not draw his account from the dissertation, in which there is nothing about the proof-sheets. Montucla, however, has lowered the credit of his informant by making him assert that the second edition of the *Principia* was managed by Cotes and Bentley, without communication with Newton. This, which all the world knows to be untrue of the book, is true of the prefatory parts; and Wilson gives an account of Newton's dissatisfaction with those parts. If Wilson were the informant, Montucla has again misunderstood him.

A. De Morgan.

OLIVER CROMWELL. — THE "WHALE" AND THE "STORM" IN 1658.

(Vol. iii., p. 207.)

B. B. may see, in the British Museum library, a tract of four leaves only, the title of which I will transcribe:

"London's Wonder. Being a most true and positive relation of the taking and killing of a great Whale neer to Greenwich; the said Whale being fifty-eight foot in length, twelve foot high, fourteen foot broad, and two foot between the eyes. At whose death was used Harping-irons, Spits, Swords, Guns, Bills, Axes, and Hatchets, and all kind of sharp Instruments to kill her: and at last two Anchors being struck fast into her body, she could not remoove them, but the blood gush'd out of her body, as the water does out of a pump. The report of which Whale hath caused many hundred of people both by land and water to go and see her: the said Whale being slaine hard by *Greenwich* upon the third day of June this present yere 1658, which is largely exprest in this following discourse. *London, printed for Francis Grove, neere the Sarazen's head on Snowhill,* 1658."

Surely, after reading the above, your sceptical correspondent can no longer hesitate to accept as a matter of veritable fact this story so *very* like a whale.

Evelyn, who lived near Greenwich, and was most probably one of the wonder-struck spectators of the huge monster of the deep which had been so rash as to visit our shores, notes in his *Diary* under the above-mentioned date —

"A large whale was taken betwixt my land butting on the Thames and Greenwich, which drew an infinite concourse to see it by water, horse, coach, and on foote, from London and all parts. It appear'd first below Greenwich at low water, for at high water it would have destroyed all y^e^ boates; but lying now in shallow water encompass'd with boates, after a long conflict it was kill'd with a harping yron, struck in y^e^ head, out of which spouted blood and water by two tunnells, and after an horrid grone it ran quite on shore and died. Its length was 58 foote, height 16; black skin'd like coach leather, very small eyes, greate tail, onely 2 small finns, a picked snout, and a mouth so wide that divers men might have stood upright in it: no teeth, but suck'd the slime onely as thro' a grate of that bone which we call whale-bone; the throate yet so narrow as would not have admitted the least of fishes. The extreames of the cetaceous bones hang downewards from the upper jaw, and was hairy towards the ends and bottom within side: all of it prodigious, but in nothing more wonderfull then that an animal of so greate a bulk should be nourished onely by slime thro' those grates."

Having disposed of this matter, I shall now turn my attention to the great storm that immediately preceded the death of that "arch rebell Oliver Cromwell, cal'd Protector," which, be it remembered, took place on Friday the 3rd of September, 1658.

"Toss'd in a furious hurricane,
Did Oliver give up his reign."

So saith the witty author of *Hudibras;* and to these lines his editor, Grey, adds the note —

"At Oliver's death was a most furious tempest, such as had not been known in the memory of man, or hardly ever recorded to have been in this nation. (See Echard's *History of England*, vol. ii.) Though most

of our historians mention the hurricane at his death, yet few take notice of the storm in the northern counties on that day the House of Peers ordered the digging up his carcase with other regicides. (See *Mercurius Publicus*, No. 51. p. 816.)"

Cotemporaneous proof of the occurrence is afforded by S. Carrington in prose, and by Edmund Waller in verse.

"Nature itself," says Carrington, "did witness her grief some two or three days before by an extraordinary tempest and violent gust of weather, insomuch that it might have been supposed that herself had been ready to dissolve . . . . all which is so lively set forth by the quaintest wit of these times (E. Waller), who expresseth it more elegantly and copiously than my rough prose can possibly reach to."

"*Upon the late Storm, and his Highness' Death ensuing the same.**

"We must resign; Heaven his great soul doth claim
In storms as loud as his immortal fame.
His dying groans, his last breath shakes our isle,
And trees uncut fall for his funeral pile;
About his palace their broad roots were tost
Into the air — so Romulus was lost.
New Rome in such a tempest mist their King,
And from obeying fell to worshipping.
. . . . . .
Nature herself took notice of his death,
And sighing swell'd the sea with such a breath,
That to remotest shores her billows rould,
The approaching fate of their great Ruler told."

The ensuing night, Carrington adds, was serene and peaceful. (See his *Life of Cromwell*, 1659, p. 223.) Ludlow, in his Memoirs, also notices the storm. On the afternoon of Monday, August 30, he set out for London. He says:

"On the Monday afternoon I set forward on my journey (from Essex); the morning proving so tempestuous that the horses were not able to draw against it; so that I could reach no further than Epping that night. By this means I arrived not at Westminster till Tuesday about noon."

A. Grayan.

AUTHENTICATED INSTANCES OF LONGEVITY.

(Vol. v., pp. 178. 296.)

O. C. D. has avowed himself incredulous as to the reality of the reported remarkable ages of the old Countess of Desmond, Jenkins, Parr, &c., and he suggests that there should be unquestionable evidence of such extraordinary deviations from the usual course of human life before we credit them. I confess myself of the same way of thinking; and perhaps my doubts have been strengthened from the circumstance, that, although the longevity of members of the Society of Friends is well known at the insurance offices, I do not recollect an instance of any one attaining one hundred years in the United Kingdom. Upwards of ninety is not uncommon, from eighty to ninety common; and more than one-third of the whole deaths are from seventy upwards. There was a well-authenticated instance of a "Friend" in Virginia, named William Porter, who attained one hundred and seven years, who could hoe Indian corn a year previous to his death; but it was considered a rare occurrence in America.

As some of the readers of "N. & Q." may be curious in such matters, the following is an accurate statement of the ages at the time of death of members of the Society of Friends in the past two years. The extra number of females arises from the greater number of males who leave the society, or are excommunicated or emigrate. The average duration of life in these two years appears about 52 years 6 months 4 days. The number of members in the society in the United Kingdom is computed at 19,000 or 20,000. In America they are far more numerous.

Deaths in the Society of Friends in 1849—1850, 1850—1851.

	Males.	Females.
Under 5 years - - -	33	27
From 5 to 10 - - -	5	13
„ 10 — 15 - - -	1	3
„ 15 — 20 - - -	11	11
„ 20 — 30 - - -	21	16
„ 30 — 40 - - -	16	24
„ 40 — 50 - - -	18	24
„ 50 — 60 - - -	31	38
„ 60 — 70 - - -	44	54
„ 70 — 80 - - -	64	84
„ 80 — 90 - - -	38	37
„ 90 upwards - -	4	7
	286	338

A Member of the Society of Friends.

I noticed, within the last week, the following inscription on a tombstone in Conway churchyard:

"Also, Here Lieth the Body of
Lowry Owens, the wife of
William Vaughan, who
died May the 1st, 1766,
aged 192."

The round of the "9" was above the line; the figures were in their natural places, and had evidently not been altered; but as the inscription was remarkably clear for its age, the only explanation that occurred to me was that it had been recut by some ignorant person, when nearly defaced. Immediately above it was the following, referring, I presume, to her husband:

* Vide *Three Poems upon the Death of his late Highnesse Oliver, Lord Protector*, written by Waller, Dryden, and Sprat. 4to. London, 1659.

"Here Lyeth y^e^ Body of
William Vaughan, who
Dyed y^e^ 16 day of APril,
1735, aged 72."

If so, and the age of Mrs. Vaughan be correct as stated, she must have been nearly a hundred or so when married. Can any of your correspondents living in the neighbourhood explain how the mistake arose? AGMOND.

59. Catherine Street, Liverpool.

Replies to Minor Queries.

Haberdascher. — *Hurrer* (Vol. v., p. 137.). — Precision is of great importance in investigating the meaning of our ancient technical terms.

Haberdascher was, I apprehend, the *generic* name of dealers in small wares. Hats and caps were formerley called *hures*, and *howves* or *houfes*; and when haberdashers dealt in such articles they were *pro tanto hurrers*. But as early as the time of Edward I. there were traders called hatters, who were not haberdashers; and at a later period, when the term hurrer was obsolete, there were "haberdashers of hats." In the reign of Edw. IV. a curious petition was presented to Parliament, which is not unworthy of being put upon your Notes. It sets forth —

"That whereas huers, bonnets, and cappes, as well single as double, were wont to be truly made, wrought, fulled, and thickked by the might and strength of men, that is to say, with hand and foot; and they that have so made, wrought, fulled, and thickked such huers, bonnets, and cappes, have well and honestly afore this gotten their living thereby, and thereupon kept apprentices, servants, and good household. It is so that there is a subtile mean found now of late, by reason of a Fullyng Mille, whereby more cappes may be fulled and thickked in one day than by the might and strength of four score men by hand and foot may be fulled and thickked in the same day: the which huers, bonnets, and cappes, so fulled and thickked by such mill, are bruised, broken, and deceivably wrought, and cannot by the mean of any mill be truly made."

The petitioners conclude by praying Parliament to impose heavy penalties upon all who use the fulling mill, or who sell huers, hats, or bonnets that have been "fulled or thickked" by means of any such mill. So early did the antagonism between hand-labour and machinery prevail.

I doubt whether the more ancient name of *haberdasher* were *milainer*. There were *haberdashers* at York in the time of Edward III., but no *milliners*. In 1372 the *haberdashers* of London were separated from the *hurrers*, with whom they had been previously associated. I should be glad to have a reference to the use of the term *milainer*, as applied to traders of any sort prior to the reign of Edward III.

I should also be obliged to any of your correspondents who will tell me what was the description of trade or business carried on by *uphalders* in former times. Δ.

Cou-bache (Vol. v., p. 131.). — In Halliwell's *Archaic Dictionary* the word *balk* is interpreted, "a ridge of greensward left by the plough in ploughing, or by design, between the different occupancies in a common field." This is exactly the meaning of the word as it is commonly used in Yorkshire at this day; but in a Yorkshire village with which I am acquainted, we have the very phrase of the *Golden Legend*, "*cou-bache*," (pronounced *skoo-bauk*, the prefix *s* being a not infrequent corruption), as the name of a wide grassy road between thorn-hedges, upon the verbage of which the milch cows of the villages are pastured. This seems to be just the sort of place described in the legend as the scene of Kenelm's murder. I need not add, that it is not unusual to find pure Anglo-Saxon words retained in the rural dialects of Yorkshire. Δ.

Meaning of Groom. — *M. F. Barrière* (Vol. v., p. 347.). — Having some reason to doubt the high editorial authority attributed to M. Barrière by J. R. (Cork), I would request your ingenious correspondent to favour us with references to one or two (or more, if not too troublesome) of the "*frequent cases*" in which the *Quarterly Review* adopts M. Barrière's statements.

The filthy *espièglerie* related by that very suspicious authority St. Simon, of the Duchess of Burgundy, already sufficiently *incredible*, is rendered *impossible* in J. R.'s version of "*administered to herself.*" St. Simon supposes no such legerdemain.

The *Groom of the Stole* is the first lord of the King's bed-chamber; under a Queen the equivalent office and title is *Mistress of the Robes.* C.

Grinning like a Cheshire Cat (Vol. ii., pp. 377. 412.). — In one of your early Numbers I have seen some Queries respecting the phrase "Grinning like a Cheshire Cat." I remember to have heard many years ago, that it owes its origin to the unhappy attempts of a sign painter of that county to represent a lion rampant, which was the crest of an influential family, on the sign-boards of many of the inns. The resemblance of these *lions* to *cats* caused them to be generally called by the more ignoble name. A similar case is to be found in the village of Charlton, between Pewsey and Devizes, Wiltshire. A public-house by the road-side is commonly known by the name of *The Cat at Charlton.* The sign of the house was originally a lion or tiger, or some such animal, the crest of the family of, I believe, Sir Edward Poore. H.

Mallet's Death and Burial (Vol. v., p. 319.). — I am *now* able to answer a Query which I lately sent to you. David Mallet died in George Street,

Hanover Square, and was buried in the burial-ground of Grosvenor Chapel, South Audley Street.

Can any of your readers tell me when and where Mrs. Mallet, his widow, died? Who was T. C., the writer of a letter in the *Gentleman's Magazine*, vol. lxii. pt. 1. p. 100. F.

Town-halls (Vol. v., p. 295.). — Mr. J. H. Parker, in his Query respecting old town-halls, mentions the Town-hall of Weobly, in Herefordshire, as an early example of timber-work. Similar examples exist at Hereford, Ross, Ledbury, and Leominster, in the same county. These buildings are all constructed upon the same plan, viz. a large oblong room supported on wooden pillars; so that there is an open covered space beneath, which is used for the purposes of a market. With respect to the age of these buildings I can give no information; but something might doubtless be determined, partly by records, and partly by the internal evidence of the style of construction. L.

In reply to Mr. J. H. Parker's Query about Town-halls, I beg to say that in Leicester there are still standing a Guildhall (part of which is undoubtedly of a date as early as the middle of the fourteenth century) and a County Hall, called "The Castle," similar to the old building at Oakham. The foundation-walls of the latter are parts of the original fabric, and one of the windows is clearly of the Transition period. Jaytee.

Whiting's Watch (Vol. iii., p. 352.). — On reading this you may exclaim, "Quæ regio in terris nostri non plena laboris." Before this note reaches you, I may have been anticipated; but I will venture it, if only to show that your delightful publication extends its charms even to the "benighted."

I wish to inform C. O. S. M., in furtherance of his Query, that Whiting's watch is included in Thorpe's (178. Piccadilly) *Catalogue* for 1843, No. 689, and is there given as from the collection of the late Duke of Sussex, who obtained it from the Rev. John Bowen. B. C.

Madras, March 13.

The Birthplace of St. Patrick (Vol. v., p. 344.) is fully discussed by Dr. Rock at the end of a small work entitled *Did the Early Church in Ireland acknowledge the Pope's Supremacy?* Perhaps Ceyrep may think his question met by the authorities set forth in the above-named book. Brito.

Family of Grey (Vol. v., p. 298.).—I am much obliged by the answer to part of my Query; but I should be very glad to know the *name* of the lady Thomas, second brother of the Marquis of Dorset, married, and who was mother by him of Margaret, wife of John Astley*, Master of the Jewels to Queen Elizabeth. C. de D.

* Query, not Ashley.

Edward Bagshaw (Vol. v., p. 298.). — W. B. inquires whether Sir Edward Bagshaw, of Finglas, left other children besides two daughters; which two he describes as married to Ryves and Burroughs respectively? and whether Castle-Bagshaw, in the co. Cavan, took its name from this branch of the family, with any other information concerning this Sir Edward?

I have looked into my Cavan MS. Collections, and I find from them that Sir Edward Bagshaw had been, so far as I can at present see, an adventurer of Cromwell's introduction, debentured on lands of Cavan, viz. Callaghan, Tirgromley, Derrychill, Timhowragh, and seventeen other denominations, which were thereupon erected into the manor of Castlebagshaw, and whereon he built a castle: such I *suppose* the origin of the manor and castle. It is more certain, and indeed on proof before me, that he had one daughter named Anne, and married before 1654 to *Thomas Richardson*, of Dublin, Esq., who, having paid 600*l.* to Sir Edward, he, for that consideration, and for the marriage, granted all the premises to Richardson in fee, who assigned them in 1661 to four different persons. One of these assignees was Ambrose Bedell, a son of the celebrated William Bedell, Bishop of Kilmore and Ardagh. Sir Edward Bagshaw died about 1661, possibly just previous to this partition. His latter days were I think passed at Finglas, in the description of which locality, in my *History of the Co. Dublin*, I find this apposite notice (p. 371.): "Under the communion table are flat tombstones of very ancient date, *to the families of Bagshaw and Ryves*;" but their position precluded my decyphering their evidence. Of the family of Bagshaw I have in my Genealogical Collections various notices, as well in this country as in Derbyshire and Staffordshire. John D'Alton.

48. Sumner Hill, Dublin.

White Livers (Vol. v., pp. 127. 212.). — Dissen interprets the λευκαὶ φρένες of Pindar (Part iv. 194.), pale with envy, envious; alii aliter. Whatever be the exact meaning of this debated phrase, the idea at the ground of it appears the same as that in the modern "white liver." According to Homer, it will be remembered, φρένες ἦπαρ ἔχουσιν. (*Od.* ix. 301.) A. A. D.

[Sigma refers our correspondent to Ryan's *Medical Jurisprudence*, and Elliotson's *Physiology*, for a medical explanation of the phrase — not quite suited to our pages. — Ed.]

Miniature of Cromwell (Vol. v., p. 189.). — Miniatures of Oliver Cromwell do not appear to be very rare. At least, in addition to those which have been noted in your columns, I may state that I picked up at Stockholm, a few years ago, a very well-executed miniature of the Regicide, which was in all probability brought to Sweden by his ambassador Whitlock. The miniature is very

small, is protected by a thick glass, and is framed in an ornamented, richly gilt, copper frame. It is, I think, painted in ivory, and is backed by a gilt copper plate, on which is engraved, in characters apparently of the period, "Ol, Cromwáll, Anno 1684." The accent over the *á* renders it probable that setting and inscription are foreign. The painting itself gives the features of Cromwell very exactly, and represents him in plain armour, with a plain falling collar round the neck, and long flowing hair. G. J. R. G.

Sleek Stone, Meaning of (Vol. v., p. 140.).—I have just found a passage in Burton's *Anatomy of Melancholy* which proves that R. C. H. was correct in the remarks he made on these words, viz. that they ought to have been printed *sleek-stone*, and that they were the name of an instrument used for *smoothing* or *polishing*, and not for *sharpening:*

"The ebon stone which goldsmiths use to sleeken their gold with, born about or given to drink, hath the same properties, or not much unlike."—*Anat. of Mel.*, Part ii. sec. iv. mem. 1. subs. 4. [Blake, one vol. 8vo. MDCCCXXXVI. P. 437.]

Lady Macbeth says:

"Come on;
Gentle my lord, sleek o'er your rugged looks;
Be bright and jovial 'mong your guests to-night."
Macbeth, Act III. Sc. 2.

C. Forbes.

Temple.

Slick or *sleek stones* are used by curriers to remove wrinkles and other irregularities in, and to smoothen the surface of hides and skins, after they have been converted into leather by the tanner. The stone which is considered to be the best for this purpose is quarried in the neighbourhood of Kendal.

The currier's *sleek stone* is an oblong square plate, measuring six inches in length by four inches in breadth, and half an inch in thickness. One of the longer edges of the stone is fixed into a groove in a wooden handle or stock, and hence it is also commonly called a *stock stone*.

The leather being spread out upon a table, the stock is held in both hands, and the opposite edge of the stone is pressed upon and rubbed over the surface of the leather. In a subsequent part of the process of currying the workman uses, in like manner, a *slicker* or *sleeker* made of steel, and finishes his work with a glass *sleeker*. J. L. C.

Tenor Bell of Margate (Vol. i., p. 92.; Vol. v., p. 319.).—The weight of this "ponderous tenor bell" is not mentioned; but there does not seem to be any particular "obscurity," whatever there may be of strangeness in the alleged mode of its transit by water. By the terms "mill-cog" of the poetaster is doubtless to be understood the *cog-wheel* of the miller, viz. that which more or less directly connects the motive agent with the shaft carrying the stones. Persons who happen to have noticed the large size and ponderous construction of the main cog-wheel in many an ancient flour-mill, will easily imagine that if set afloat it would carry a great weight; especially if prepared, as a missionary to the Hudson's Bay territories told me a small cart-wheel was rigged to transport him over the rivers, viz. by stretching a large skin over its area. It was, in all likelihood, to some contrivance of this kind that John de Dandelion and his dog have become so picturesquely and permanently connected with the history of Margate in "traditionary rhyme." D.

Rhymes connected with Places (Vol. v., pp. 293. 374.).—The following has been printed in the late John Dunkin's *History of Dartford;* but as topographical works have but a limited circulation, and the above-named author was fond of printing but few impressions of his works, I have taken the liberty of forwarding the lines to you:

"Sutton * for mutton,
Kirby † for beef,
South Darne ‡ for gingerbread,
Dartford § for a thief."

All four of the parishes are situate upon the river Darent, and adjoin. Αλφρεδ.

Burial, Law respecting (Vol. v., p. 320.).—Though not a lawyer, I venture to express the opinion that, if preferred, burial may take place in unconsecrated ground. The law exacts the registering of the death, and inhibits a clergyman from officiating except within the consecrated boundary. Indeed the burying-ground of dissenters is not consecrated according to law, although it may have to be licensed. But, supposing a person to have the fancy to lie "in some loved spot, far away from other graves," there seems to be no legal difficulty. In the shrubbery of Brush House, the residence of my friend and neighbour John Booth, Esq., M.D., there is a mausoleum over the remains of his uncle, from whom he inherited the property.

"Here," says Hunter, in his *History of Hallamshire*, "Mr. Booth spent the latter part of an active life in mathematical and philosophical studies; and, indulging a natural (?) and patriarchal desire, prepared his own sepulchre amidst the shades his own hand had formed, in which his remains are now reposing."

Was not Mrs. Van Butchell preserved many years after death in a glass case by her husband?

Alfred Gatty.

* Sutton at Hone — fine pastures.

† Horton Kirby, the same.

‡ South Darenth, celebrated for its old church, and (probably when the lines were composed) for its baker.

§ Dartford: the bridewell of the district was formerly in this parish, in Lowfield Street.

Lines on English History (Vol. iii., p. 168.).—The lines on English History, beginning

"William the Norman conquers England's State," &c.

were not from the pen of any Catholic gentleman of the name of Chaloner, but were composed by a Protestant. Some of the lines were subsequently altered by a Catholic lady, the late Mrs. Cholmely, of Brandsby Hall, near York, and I believe the whole verses were printed at her private expense. The line on Mary of England was, in the original, anything but complimentary to the memory of that queen. Mrs. Cholmely's daughter, the late Mrs. Charlton, of Hesleyside in Northumberland, had the verses printed again at Newcastle, about twenty-five years ago. I have no doubt that I could procure a copy for An English Mother.

Edward Charlton.

Newcastle-on-Tyne.

Suicides buried in Cross Roads (Vol. iv., pp. 116. 212. 329.).—In the fifth chapter of the most remarkable Saga of Thorfinn Karlsefne, we find some curious customs to have been prevalent in Greenland relative to the burial of the dead in unconsecrated ground. Thorstein Erikson, the second husband of Gudrida, died of a sore sickness. Many of the household had previously been carried off by the same malady, and the ghost of each corpse joined its fellows in tormenting and terrifying the survivors. The night after Thorstein's death, his corpse rose up in the bed and called for Gudrid his wife. With reluctance and terror the widow approached the body of her husband.—

"Now when Gudrid arose and went to Thorstein, it seemed to her as though he wept. And he whispered some words to her which none could hear, but these other words he spoke in a loud voice, so that all were aware thereof. 'They that keep the truth shall be saved, but many here in Greenland hold badly to this command. For it is no Christian way as here is practised, since the universal faith was brought to Greenland, to lay a corpse in unblessed earth, and to sing but little over it. It had been the custom in Greenland, after Christianity was brought in, that the dead should be buried on the lands where they died, in unhallowed earth, *and that a stake should be set up over the breast of the dead* (skyldi setja staur upp af brjosti hinum dauda); and when the priest afterwards came, the stake was pulled up, and holy water was poured into the hole, and they sang over the body even though it was long after.' And Thornstein's body was carried to the church in Eriksfiord, and there it was sung over by the priests (yfir söngvar af Kennimönnum.")

May not this custom, which prevailed in Greenland in the eleventh and twelfth centuries, have been derived from the Scandinavian north, and there have been applied to the suicide buried in the cross road? Was the idea of burying these outcasts in such a place, the hopeful one of placing them at least under the shadow as it were of the cross, though they were denied a resting-place in consecrated ground. That the old Northerns regarded suicide with horror, we know from the "Eyrbiggia Saga," p. 530. of Mr. Blackwell's edition of Mallet's *Northern Antiquities*.

Edward Charlton.

Newcastle-on-Tyne.

Th' Man i' th' Almanack (Vol. v., p. 320.).—In old almanacks the sun is represented by a man's face inclosed in a ring, from which externally points or rays, indicating flames, appear to proceed. An Oldham recruit, billeted at the sign of the Sun, in writing home to his friends, described the sign as "*th' mon's face set a' round we skivers.**"

Robert Rawlinson.

Olaus Magnus (Vol. iii., p. 370.).—I have before me an English version of this most singular writer, by J. S., printed by J. Streater, London, 1658, 1 vol. folio, pp. 342. The marvellous description of the sea serpent by Olaus Magnus is well known, but during the controversy recently raised as to the reappearance of this monster to the officers of the Dædalus, the following testimony to its existence in later times was perhaps overlooked. It is extracted from the notes of Frederick Faber, the celebrated Iceland ornithologist, describing a zoological expedition to the islands in the Cattegat, and published in Oken's *Isis* for 1829, p. 885.:

"As I was returning in a boat from Endelave to Horsens, the old helmsman, observing that I took great interest in natural history, asked me if I had ever seen the sea serpent. On my replying in the negative, he told me that about two years ago, while he and his companion were fishing near Thunoe, they observed the head of a large creature lying quite on the surface of the water, and in close proximity to their boat. The head was like that of a seal, though they immediately perceived that it belonged to no animal of that kind. A gull flew towards the monster, and made a pounce upon him, when the huge creature raised its body at least three fathoms high into the air, and made a snap at the bird, which flew away in terror. They had time, before it disappeared, to notice that the monster had a red throat, and that its body was about twice the thickness of a boat's mast."

Edward Charlton.

The Word "Couch" (Vol. v., p. 298.).—The word is French: coucher par écrit. Ménage says, *coucher*, in its common sense, is derived from *collocare* in Latin, of which he gives instances as early as Catullus; he might have gone back to Terence. Hence, says he, "coucher bien par écrit, pour dire écrire avec ordre:" and quotes Salmasius, to show that coucher par écrit answered to *digerere*, in the sense of writing a digest.

The sense is the same as our expression "lay down," "lay down the law," &c., but we do not confine that to writing. C. B.

* *Shivers*, skewers or pins.

Miscellaneous.

NOTES ON BOOKS, ETC.

It is always a boon to historical literature when a man of learning and industry devotes himself to a monograph of any particular person or period. When we saw, therefore, in the *Gentleman's Magazine*, the able and interesting papers by Mr. Cunningham, on the history of one who, whatever might have been her life, so died, that Tennison did not hesitate to preach her funeral sermon, we felt sure that those papers could never be allowed to remain the "sole property" of the readers and admirers of our good friend Sylvanus Urban; and we have proved right in our anticipation. *The Story of Nell Gwyn, and the Sayings of Charles II., related and collected* by Peter Cunningham, which has just been issued, consists of a reprint of those papers, greatly enlarged and increased in value by the information which has reached the author since they appeared in their original form. We know of no volume of the same extent calculated to give a more graphic or faithful picture of the heartlessness and depravity of the age of profligacy in which his heroine lived, an age which furnishes a striking proof how true it is that individuals, communities, and even whole nations, will after a time seek compensation for a state of gloomy and unchristian fanaticism in one of unbridled licentiousness.

Mr. Cunningham has, in this handsomely illustrated volume, treated a subject which required very nice handling with great tact; and his book deserves to be placed on the shelves with Pepys and Evelyn, as a necessary supplement to them. Can we give it higher praise? Its quaint and characteristic binding is a clever fac-simile of the morocco binding which Charles II. so loved.

We are indebted to the publishers of the *National Illustrated Library* for a new memoir of the great founder of American independence. *The Life of General Washington, First President of the United States, written by himself; comprising his Memoirs and Correspondence, as prepared by him for publication, including several Original Letters now first printed*, edited by the Rev. C. W. Upham, forms two volumes, which have been written or compiled on the principle, now we believe first applied to Washington, of making the subject of the memoir, as far as possible, his own biographer. This task Mr. Upham has executed with much ability and excellent judgment; and we know of no work calculated to give the general reader a better or more correct idea of the personal character of one of whom the Americans boast, that he was "first in war, first in peace, and first in the hearts of his countrymen."

Some of our readers may be interested to know that the collection of black-letter ballads, formerly in the Heber collection, and described in the *Bibliotheca Heberiana*, vol. iv. pp. 28—33., was sold on Monday last at the auction of Mr. Utterson's library at Messrs. Sotheby's. After a rather brisk bidding, Mr. Halliwell became the purchaser at the sum of 104*l.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Brougham's Men of Letters. 2nd Series, royal 8vo., boards. Original edition.
Knight's Pictorial Shakspeare. Royal 8vo. Parts XLII. XLIII. XLIV. L. and LI.
Conder's Analytical View of all Religions. 8vo.
Newman's (J. H.) Present Position of the Catholics in England.
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Replies Received. — *Arkwright — Burning Fern — Dr. Fell — Mother Damnable — Nuremberg Token — Arborei Fœtus — — Rhymes on Places — Death from Fasting — He that runs may read — Elvan — Plague Stones — Hooping Cough — Mrs. Greenhill — Gospel Trees — King of the Beggars — Absalom's Hair — Moke — Ground Ice — Ve dal am daro — Whiting's Watch — Paget Family — The Word "Pignon" — Movable Pulpits — Dutch Pottery — Cynthia's Dragon Yoke—St. Christopher — Surnames or Sirenames — Moravian Hymns — We three — London Street Folks — Cromwell's Skull — Wyned — Family of Bullen — Article "An" — Coleridge's Christabel — Meaning of Lode — The Ring Finger — Can a Clergyman marry himself — Death of Pitt — Pedigree of the De Clares — Exeter Controversy — and many others, which we are prevented from acknowledging until next week.*

W. W. E. T. *The Queries are in type, and shall have early insertion.*

C. W. V. S.

"Music has charms," &c.

is from Congreve's Mourning Bride, *Act I. Sc. 1., as we stated in our* Notices to Correspondents *this day fortnight.*

TEE BEE. *We have a note waiting for this Correspondent. Where shall it be sent?*

C. M. J. *Will our Correspondent forward his Query respecting Coleridge?*

WYCH. *If we do not adopt our Correspondent's friendly suggestion, he may be assured there are good reasons for our not doing so; although we cannot enter into a full explanation of them in this place.*

S. E. *We have not yet had an opportunity of making the examination suggested by our Correspondent.*

JARLTZBERG. *We hope our Correspondent received the packet addressed to him.*

Q. *is thanked. His replies to Queries in* Vols. I. *and* II. *shall have immediate attention.*

H. C. D. *The Letter of Lord Nelson, if inedited, would be very acceptable.*

S. A. T., *who sends a Query respecting* The Broad Arrow, *is referred to the early Nos. of the present volume, where he will find the question is under discussion.*

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Errata.—P. 331. col. 2. l. 40., for "Knightly" read "Knightley." P. 332. col. 1. l. 55., for *hindlets* " read '*bendlets*." P. 368. col. 1. l. 25., for "close" read "closet." P. 378. col. 2. l. 3., for "*doubt*" read "*dout*."

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STERNE AT SUTTON ON THE FOREST.

The following extracts from the Register Book of the parish of Sutton on the Forest, Yorkshire, which are in the handwriting of Lawrence Sterne, have come into my possession through the kindness of my friend Archdeacon Creyke (of York), and I beg to offer them for insertion in "N. & Q."

"Lawrence Sterne, A. B., was inducted into ye Vicarage of Sutton August ye 25th, 1738.

"Lawrence Sterne created Master of Arts at Cambridge, July, 1740.

"L. Sterne, A. M., made Prebendary of York (Givendale) by Lancelot Arch-bishop in January, 1740; and in Jan. 1741 prefer'd by his Lordsp to the Prebend of N. Newbald.

"Memd. That the Cherry Trees and Espalier Apple Hedge were planted in ye Gardens October ye 9, 1742. Nectarines and Peaches planted the same day. The Pails set up two months before.

"I laid out in the Garden, in ye year 1742, the sum of 8*l.* 15*s.* 6*d.* L. STERNE."

"Laid out in enclosing the Orchard, and in Apple Trees, &c., in ye year 1743, 5*l.*

"The Apple Trees, Pear and Plumb Trees, planted in ye Orchard ye 28th day of October, 1743, by "L. STERNE."

"Laid out in Sushing* the House, 12*l.*, A. Dom. 1741.

	£	s.	d.	
"In Stukbing* and Bricking the Hall - - - -	4	16	0	L. STERNE, Vicar.
In Building the Chair House	5	0	0	
In Building the Parr Chimney - - - -	3	0	0	
Little House - - -	2	3	0	

"Spent in shapeing the Rooms, plastering, Underdrawing, and Jobbing — God knows what."

"In May, 1745 —

"A dismal Storm of Hail fell upon this Town, and some other adjacent ones, wch did considerable damage

* There are two words in Sterne's own memoranda which may puzzle other readers besides me; *Sushing* and *Stukbing*. I have thought they might mean *sashing*, *i.e.* for windows, and *stuccoing* the walls. Perhaps some contributor to "N. & Q." will kindly interpret them.

both to the Windows and Corn. Many of the stones measured six inches in circumference. It broke almost all the South and West Windows both of this House and my Vicarage House at Stillington. L. STERNE."

"In the year 1741 —

"Hail fell in the midst of Summer as big as a Pidgeon's egg, wch unusual occurrence I thought fit to attest under my hand. L. STERNE."

These two accounts of hailstorms are supposed to be only quizzes upon prodigious entries of the same sort made by Vicar Walker in 1698. And that this latter is so is evident, from the concluding words being the same as in Walker's memorandum.

Sterne is characteristically exhibited in the subjoined account by the successor of the "reverend joker":

"In the year 1764, during the Incumbency of Mr. Lawrence Sterne, the Vicarage House was burnt down. Tho' frequently admonished and required to rebuild the Vicarage House, he found means to evade the performance of it. He continued Vicar till he died, in March, 1768. Andrew Cheap was appointed his successor, and was advised to accept a composition for Dilapidations from the Widow. A Suit was instituted for Dilapidations, but after a time (the Widow being in indigent circumstances) sixty pounds were accepted.

"In April, 1770, the New House was begun, and finished in May, 1771.

"Total amount of Suit and Building the House, 576*l.* 13*s.* 5*d.* ANDREW CHEAP, Vicar."

ALFRED GATTY.

READINGS IN SHAKSPEARE, NO. IV.

"Of government the properties to unfold,
Would seem in me to affect speech and discourse;
Since I am put to know, that your own science
Exceeds, in that, the lists of all advice
My strength can give you: Then, no more remains:
But that, to your sufficiency as your worth, is able;
And let them work. The nature of our people,
Our city's institutions, and the terms
For common justice, you are as pregnant in,
As art and practice hath enriched any
That we remember: There is our commission,
From which we would not have you warp."

Opening of *Measure for Measure*.

In Mr. Knight's edition, from which the foregoing passage is printed and pointed, the following note is appended to it:

"We encounter at the onset one of the obscure passages for which this play is remarkable. The text is usually pointed thus: —

"'Then no more remains
But that to your sufficiency, as your worth is able,
And let them work.'

It is certainly difficult to extract a clear meaning from this; and so Theobald and Hanmer assume that a line has dropped out, which they kindly restore to us, each in his own way."

After relating Steevens' attempt at elucidation, Mr. Knight proceeds to explain the passage by a running interpretation parenthetically applied to each expression; but I doubt very much whether any person would feel much enlightened by it; or whether, amongst so many explanations, any one of them could be pointed out less obscure than the rest.

Let us try, then, what a total change of interpretation will do.

In the sixth line of the Duke's speech, as quoted at the commencement, we find the demonstrative pronoun *that*, which must have *some* object. Mr. Knight supposes that object to be "your science." I, on the contrary, am of opinion that it refers to *the commission* which the Duke holds in his hand, and which he is in the act of presenting to Escalus:

"Then no more remains,
But — that, to your sufficiency, as your worth is able,
And let them work."

By transposition, this sentence becomes "Then, as your worth is able, no more remains, to your sufficiency, but *that*."

But *what?*

Your COMMISSION!

Have we not here the *mot* to the enigma, the clue to the mystery? When the Duke takes up the commission, he addresses Escalus to the following effect:

"It would be affectation in me to lecture you upon the art of government, since I must needs know that your own science exceeds, in that, the limits of all I could teach you. Therefore, since your worth is able, no more remains to your sufficiency, but — *that*, and let them work."

The *sufficiency* here spoken of is twofold, ability to direct, and *authority to enforce*. The first was personal to Escalus, consisting of his own skill and knowledge; the second was conferred upon him *by commission:* when both were united, he was to "let them work!"

Reading the passage in this way, there is no necessity for the alteration of a single letter; and yet I will put it to any person of sense and candour, whether the passage be not thereby relieved from all real obscurity?

It must be borne in mind, that the presentation of the commission is the *main object* of the Duke's address: the presentation therefore is not a *single act*, but rather a protracted action during the whole speech, finally consummated with the concluding words — "there is our commission."

This is so plain, that it scarcely needs confirmation; but, if it did so, it would receive it, by analogy, in the similarly protracted presentation to Angelo when it becomes his turn to receive *his* commission. In that case the act of presentation commences with the word "hold:"

"Hold — therefore, Angelo!"

And finishes six lines lower down with:

"Take thy commission."

And it is not a little singular, that this word "hold," having been at first similarly misinterpreted, proved as great a stumbling-block to Tyrwhitt and others, who seemed to grope about in sheer perverseness, catching at any meaning for it rather than the right, and certainly the obvious one. A. E. B.

Leeds.

PRESENTIMENT.

Seeing, in some of the former Numbers of the "N. & Q.," a collection of instances of sudden *high spirits* immediately preceding some great calamity, it occurred to me that it would be not uninteresting to throw together a few instances of sudden *low spirits*, or *illness*, attended with a similar result. Here our only embarrassment is that of riches.

The first example I have selected is taken from the *Relation de la Mort de MM. le Duc et le Cardinal de Guise*, by the Sieur Miron, physician to King Henry III. He first narrates the preparations for the Duke's assassination, and then proceeds as follows: —

"Et peu après que le Duc de Guise fut assis au conseil, 'J'ai froid, dit-il, le cœur me fait mal: que l'on fasse de feu,' et s'adressant au Sieur de Morfontaine, tresorier de l'épargne, 'Monsieur de Morfontaine, je vous prie de dire à M. de S^t^ Prix, premier valet de chambre de roy, que je le prie de me donner des raisins de Darnas ou de la conserve de roses.' . . . . Le Duc de Guise met des prunes dans son drageoir, jette le demeurant sur le tapis. 'Messieurs, dit-il, qui en veut?' — et se lève. Mais ainsi qu'il est à deux pas près de la porte de vieux cabinet, prend sa barbe avec la main droite, et tourne le corps et le feu à demi pour regarder ceux qui le suivoient, fut tout soudain saisi au bras par le Sieur de Montsery l'ainé, qui étoit près de la cheminée, sur l'opinion qu'il ait, que le duc voulut se reculer pour se mettre en défense."

The Sieurs des Effranats, de Saint Malines, and de Loignac hasten to take part in this goodly piece of work, which the Sieur de Montsery the elder has so gallantly begun. Having the Sieur des Effranats hanging on his knees, the Sieur de Montsery the elder clinging to his arm, the Sieur de Saint Malines' dagger sticking in his chest close to his throat, and the Sieur de Loignac's sword run through his reins, the Duke for some time drags them all four up and down the chamber; at last he falls exhausted on the King's bed. Upon this the King —

"Etant en son cabinet, leur ayant demandé s'ils avoient fait, en sortit et donna un coup de pied par le visage à ce pauvre mort."

Surely it was not without good cause that the Duke, a few minutes before, felt "a chill at his heart." —

In the next instance I shall cite, the sudden illness forbodes, not any calamity to the person affected by it, but to the companion of his journey. It is taken from "Arden of Feversham, his true and lamentable Tragedy," author unknown, 1592. Arden and his friend Franklin are travelling by night to Arden's house at Feversham. Franklin is beguiling the tediousness of the way with a tale. The rest the dramatist shall relate in his own words:

"*Arden.* Come, Master Franklin, onward with your tale.
Frank. I'll assure you, Sir, you task me much:
A heavy blood is gathered at my heart;
And on the sudden is my wind so short,
As hindereth the passage of my speech:
So fierce a qualm ne'er yet assailed me.
Arden. Come, Master Franklin, let us go on softly:
The annoyance of the dust, or else some meat
You ate at dinner, cannot brook with you.
I have been often so, and soon amended.
Frank. Do you remember where my tale did leave?
Arden. Ay, where the gentleman did check his wife.
Frank. She, being reprehended for the fact,
Witness produced, that took her with the deed,
Her glove brought in, which there she left behind,
And many other assured arguments,
Her husband asked her whether it were not so —
Arden. Her answer then? I wonder how she looked,
Having foresworn it with such vehement oaths,
And at the instant so approved upon her.
Frank. First she did cast her eyes down on the earth,
Watching the drops that fell amain from thence:
Then softly draws she out her handkercher,
And modestly she wipes her tear-stain'd face.
Then hemm'd she out, to clear her voice it should seem,
And with a majesty addrest herself
To encounter all their accusations —
Pardon me, Master Arden, I can no more;
This fighting at my heart makes short my wind.
Arden. Come, we are almost now at Raynham Down;
Your pretty tale beguiles the weary way:
I would you were in ease to tell it out."

Here they are set upon by ruffians, hired by Arden's wife and her paramour. Arden is killed. —

In the two preceding instances an affection of the heart is the herald of misfortune. In *Titus Andronicus* (Act II., Sc. 4.), Quintus and Martius are afflicted with a sudden *dulness of sight*, which seems at once to be an omen of impending danger, and to facilitate their succumbing to it.

"SCENE. *A desert part of the forest. Enter* AARON THE MOOR, *with* QUINTUS *and* MARTIUS.

Aaron. Come on, my lords, the better foot before:
Straight will I bring you to the loathsome pit,
Where I espied the panther fast asleep.
Quin. My sight is very dull, whate'er it bodes.

Mart. And mine, I promise you: wer 't not for shame,
Well could I leave our sport to sleep awhile.
[MARTIUS *falls into the pit.*]"

It is unnecessary to give in detail the horrors that ensue. X. Z.

CURIOUS BILL OF FARE, AND STORM, IN 1739.

I send you two morsels, copied from a small MS. volume of a very miscellaneous character, consisting of poetical extracts, epigrams, receipts, and family memoranda of the ancestors of the gentleman who has kindly permitted me to send you the inclosed.

"*A Bill of ffare at the Christning of Mr. Constable's Child, Rector of Cockley Cley in Norfolk, Jan.* 2, 1682.

"1. A whole hog's head, souc'd, with carrotts in the mouth and pendants in the ears, with guilded oranges thick sett.
2. 2 ox.'s cheekes stewed, with 6 marrow bones.
3. A leg of veal larded, with 6 pullets.
4. A leg of mutton, with 6 rabbits.
5. A chine of bief, chine of venison, chine of mutton, chine of veal, chine of pork, supported by 4 men.
6. A venison pasty.
7. A great minced pye, with 12 small ones about it.
8. A gelt fat turkey, with 6 capons.
9. A bustard, with 6 pluver.
10. A pheasant, with 6 woodcocks.
11. A great dish of tarts made all of sweetmeats.
12. A Westphalia hamm, with 6 tongues.
13. A jowle of sturgeon.
14. A great charg^{r} of all sorts of sweetmeats, with wine and all sorts of liquors answerable.

"The child, a girle; godfather, Mr. Green, a clergyman; godmothers, Mis Beddingfield of Sherson, and a sister-in-law of Mr. Constable's.

"The guests, Mr. Green, Mr. Bagg and his daughter, and the godmothers.

"The parish^{rs} entertained at another house with rost and boil'd bief, geese, and turkeys. Soon after the child dy'd, and the funerall expences came to 6*d.*"

"1739. Dec. 28, Friday, began a frost. Satterday and Sunday with the most severe sharp wind that ever was known. Monday and Tuesday fell a great deal of snow, w^{ch} continued upon the ground, with the most severe frost ever known, without intermission till Friday, Feb. 1st, then thaw'd in the day. Sharp frost at night. Thaw'd Satterday and Sunday, with rain and sleet of snow, cold air with frost, and continued till Sunday y^{e} 10, when it thaw'd very fast with smal rain and wind: continued till Monday, when it changed into severe frost and a fall of snow, w^{ch} held till Sunday, then thaw'd, wind west, in the most gentle manner, insensibly wasting, no flood: extream dry, cold weather till y^{e} 21 of April: y^{t} day a little rain, and on the 22 fell a great deal of snow with a severe north and north-east wind: a little wet and cold wind continued till the 5th of May, when there was hail and snow a foot thick in many places. Continued cold till y^{e} 9th. Wheat 6*s.* 6*d.* a strike; barley 3*s.* 6*d.*; mutton, in London, 5½*d.* and 6*d.* p^{d}, beife 5*d.*; 3½*d.* mutton in the country, beife 3*d.*

"No rain from the 21 April till the 7th of June, but continued cold east and north-east wind, with a frost. June 3^{d}, bread cost at London, y^{e} first sort at 11*s.* 8*d.* a strick, a little while. On the 7th of June, wind south-south-west, a charming rain fell every where, w^{ch} lowered y^{e} exesive prises: after y^{t}, a drought succeeding, corn kept a high price, wheat 6*s.*, barley 4, till near harvest, and exportation stoped: grass burnt up all summer: very little hay: butter and cheese very dear: everything continued so. Y^{e} 7 of Nov. fell a great snow and rain w^{ch} made a flood: y^{e} 10 begun a hard frost, w^{ch} continued with great severity, the ground covered with snow till y^{e} 22: the 21 fell a great deal of snow, w^{ch} went away with some rain, and was a very great flood. During this frost the Thames was frose, and great calamitys feared from the want of hay and straw, w^{ch} the happy thaw prevented."

EDW. HAWKINS.

PECULIAR ATTRIBUTES OF THE SEVENTH SON.

Allow me to offer a Note on that part of MR. COOPER'S communication (Vol. iii., pp. 148, 149.) which relates to the alleged power of the "seventh son" to cure the "king's evil." This superstition is still extant in this part of Cornwall. I have recently been told of three *seventh* sons, and of one *ninth* son, who has been in the habit of touching (or, as it is here called, "*striking*," which seems to mean nothing more than *stroking*) persons suffering from the disease above referred to.

The *striker* thrice gently strokes the part affected by the disorder, and thrice blows on it, using some form of words. One of my informants, who had been so "struck" when a child, has a charm, or rather an amulet, which has just, for the first time, been opened at my instigation. It is a small bag of black silk, and is found to contain an old worn shilling of William III., bored and stitched through in a piece of canvas. This was presented to the patient at the time of the operation, and was to be kept carefully as a preservative against the malady.

In Bristol, about forty years ago, there lived a respectable tradesman who was habitually known as *Dr.* Peter P——, with no better title to his degree than that he was the seventh son of a seventh son.

Those who have read Mr. Carleton's tragic tale, *The Black Prophet*, will remember that, in Ireland, the seventh son of the seventh son is supposed to be —

"Endued
With gifts and knowledge, per'lous shrewd!"

And in Keightley's *Fairy Mythology* (p. 411. *note*, ed. 1850) are given some traditions of that gifted

Welsh family, the "Jones' of Muddfi," whose forefather had married the "Spirit of the Van Pool."

"She left her children behind her, who became famous as doctors. Jones was their name, and they lived at a place called Muddfi. In them was said to have originated the tradition of the seventh son, or Septimus, being born for the healing art; as for many generations seven sons were regularly born in each family, the seventh of whom became the doctor, and wonderful in his profession. It is said, even now, that the Jones' of Muddfi are, or were until very recently, clever doctors."

I have heard this tradition of the Jones' of Muddfi corroborated by a Welsh friend. H. G. T.

Launceston.

FOLK LORE.

Game-feathers protracting the Agony of Death.—In a recent Number this singular superstition was stated to be prevalent in Sussex. In the adjoining county of Surrey the notion appears to be deeply rooted in the minds of the lower classes. A friend, residing in my parish (Betchworth), has given me several examples, which have fallen under his notice during the past winter.

"I was calling, a few weeks since, upon an old man whom I had left the previous day apparently in a dying state. At the door I met an old neighbour, and inquired if he was still living. 'Yes, Sir,' she said; 'we think he must change his bed.' 'Change his bed!' I replied. 'What do you mean?' 'Why, Sir, we think he can't pass away while he lies in that bed. The neighbours think there must be game-feathers in the bed.' 'Game-feathers! what do you mean?' 'Why, Sir, it is always thought a poor soul can't pass away if he is lying on game-feathers.' 'Oh,' I said, 'there is nothing in that; that is not the reason of his lingering on.' 'No, Sir,' she replied, 'I think so too, for I know the bed well. I was at the making of it, and the feathers were well picked over.'

"Not long after I looked in upon another aged man, who had been confined to his bed upwards of four months, gently dropping into his grave without any other apparent complaint than old age. He was a fine, hearty old man, with a constitution which kept him lingering on beyond expectation. 'Well,' I said, 'how are you this morning?' 'Oh, Sir, I have had a sad night. I hoped, when you left me, I should drop asleep and never wake more in this world.' 'Yes, poor fellow,' said his sister, who stood by his bedside, 'he does not seem able to die; we think we must move him to another bed.' 'Another bed! Why so?' 'Why, he does not seem able to die, and we think there must be wild feathers in his bed.' The old man evidently thought with his sister, that his bed had something to do with the protraction of his life. He died, however, at length without being moved. It is needless to remark, that the superstition would no doubt have been confirmed, and the flickering lamp of life might have been extinguished a few hours sooner, had they carried into effect their proposal to drag him from one bed to another, or to lay him upon the floor. The woman who helped to lay out the corpse came to see me, and I took the occasion to ask if she knew the belief, that a person could not die whilst lying upon game-feathers. She assured me that she knew it to be the case, and that in two instances, when she had attended persons who could not die, they had taken them out of their beds, and they had expired immediately. I found all expostulation in vain; no argument could shake so strong a conviction, and I have no doubt that this strange notion is extensively entertained by the peasantry in these southern counties."

I have since been informed that a similar belief exists in Cheshire, in regard to pigeons' feathers.

In the part of Surrey where I reside another popular belief still lingers, noticed elsewhere by writers on superstitions of this nature. On the decease of the head of a family, where bees are kept, some person forthwith goes to the hives and informs the bees of the event. Without this precaution, it is affirmed that they would speedily desert the hives. ALBERT WAY.

Charm for Ague.—Looking over some family papers lately, I found the following charm to cure the ague in an old diary; the date on the paper is 1751. In compliance with your motto I send it to you.

"*Charm to cure the Ague.*

"When Jesus saw y^e^ cross, whereon his body should be crucified, his body shook, and y^e^ Jewes asked him had he the Ague? he answered and said, 'Whosoever keepeth this in mind or writing shall not be troubled with Fever or Ague;' so, Lord, help thy servant trusting in thee. Then say the Lord's prayer.

"This is to be read before it is folded, then knotted, and not opened after."

PEREDUR.

Old Shoes thrown for Luck (Vol. ii., p. 196.).—I may be allowed to quote, from Tennyson's *Lyrical Monologue*—

"For this thou shalt from all things seek,
Marrow of mirth and laughter;
And wheresoe'er thou move, good luck
Shall throw her old shoe after."

W. FRASER.

Folk Lore of the Kacouss People.—In *Blackwood*, January, 1852, mention is made, in a review of a French Folk Lore book, of the Kacouss, a sort of Breton parias formerly excluded from the society of Christians, and rejected even by the church, which permitted them to attend Divine service only at the door of the temple *under the bells*. What does this *under the bells* mean; and is

anything more known of them than what is stated in that work? THOMAS LAWRENCE.

Ashby de la Zouch.

BURIALS IN WOOLLEN.

On looking over the parish registers of Mautby, in the county of Norfolk, a few days since, I found thirteen entries of certificates of the enforced observance of this practice, of which the following is a specimen:—

"November the 8th, 1678. Was brought unto me an Affidavit for ye Buryal of William the Soñe of John Turner in Woollen according to ye late act of Parliament for that purpose.—ANDREW CALL, *Rector*."

The reason is clear—to increase the consumption of wool; but I should much wish to know the date of the aforesaid act of parliament, and to how late a period it extended. I find a comparatively recent trace of it in an original affidavit of the kind, in the varied collection of my friend R. Rising, Esq., of Horsey, which I subjoin in full, as it may be interesting to many readers of "N. & Q."

"Borough of Harwich in the County of Essex to Wit. } "Sarah the Wife of Robert Lyon of the parish of Dovercourt in the Borough aforesaid, husbandman, and Deborah the Wife of Stephen Driver, of the same parish, husbandman (being two credible persons), do make oath that Deborah, the daughter of the said Stephen and Deborah, aged 18 weeks, who was on the 7th day of April instant interred in the parish Churchyard of Dovercourt, in the borough aforesaid, was not put in, wrapped, or wound up, or buried in any Shirt, Shift, Sheet, or Shroud, made or mingled with Flax, Hemp, Silk, Hair, Gold, or Silver, or other than what is made of Sheeps' Wool only; or in any Coffin lined or faced with any Cloth Stuff, or any other thing whatsoever, made or mingled with Flax, Hemp, Silk, Hair, Gold or Silver, or any other material but Sheeps' Wool only.

"Taken and sworn the fifteenth day of April 1769, before me, one of His Majesty's Justices of the Peace. G. DAVIES. } " The mark of × SARAH LYON. The mark of D DEBORAH DRIVER.

"Witness. B. DIDIER."

E. S. TAYLOR.

Minor Notes.

Unacknowledged Quotations from the Scriptures.—As a compensation for the passages which are often held to be in the Bible, but are not there, it sometimes happens that others are taken from thence, and given to profane authors. Among these is "Multi pertransibunt, et augebitur scientia," which, Daniel xii. 4. notwithstanding, is the motto of the first edition of Montucla's *History of Mathematics*, followed by "—*Bacon*." I have also seen it given to Bacon elsewhere. M.

Latin Hexameters on the Bible.—The doggerel Latin hexameters subjoined were made by a Christmas party at Billingbear, eighty years ago. Amongst the contributors I can only point out the names of my father and Sir Thomas Frankland, the sixth baronet, who printed the verses for distribution amongst his friends. I have often found them useful, and they may be perhaps of service to others.

MEMORIA TECHNICA *for the Books of the Bible, arranged in the order in which they occur.*

"Genesis, Exo, Levi, Num, Deutero, Joshua, Judges,
Ruth, Sam, Sam, King, King, Chron, Chron, Ezra, Nehemiah,
Esther, Job, Psalmæ, Prov, Eccles, Song Solomonis,
Isaiah, Jeremiah, Lament, Ezekiel, Danielque
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum,
Habbakuk, Zephaniah, Haggai, Zachariah, Malachi.
Matthæus, Marcus, Lucas, John, Acts of Apostles,
Rom, Cor, Cor, Gal, Ephes, Phi, Co, Thess, Thess, Timothy, Tim, Tit,
Phil, Heb, James, Pet, Pet, John, John, John, Jude, Revelations."

Apocrypha.

"Esdras, Esdra, Tobit, Judith, Esth, Wisd., Ecclesiastes,
Bar, Song, Susan, Idol, Manasses, Maccabe, Maccab."

BRAYBROOKE.

Epigram on La Bruyère.—The French Academy has been made the butt of more sarcastic sallies than any other institution of equal distinction and respectability. Some of these have been directed against it as a body, such as Piron's epitaph on himself:

"Ci-gît Piron qui ne fut rien,
Pas même Académicien."

Others were levelled at the members individually. Of this sort are the lines on La Bruyère:

"Quand La Bruyère se présente,
Pourquoi faut-il crier haro?
Pour faire un nombre de quarante
Ne fallait-il pas un zéro?"

Who was the author of the latter epigram? Since the days of La Bruyère it has been used as a standing gibe against all newly elected Academicians, whose names could be substituted for his, with a due regard to rhythmical propriety.

HENRY H. BREEN.

St. Lucia.

Cock and Bull Story.—As the expression of a "*cock* and *bull* story" has sometimes puzzled me, so it may have puzzled others, and I therefore send the following Note, if worthy of notice:

"I have used the expressive proverbial phrase *Cock-on-a-Bell*, familiarly corrupted into Cock-and-a-Bull, in its true and genuine application to the fabulous narratives of Popery. There is some measure of antiquarian curiosity attendant upon it, which may rival the

singular metamorphosis of the *Pix und Ousel* into the familiar sign of the *Pig and Whistle*. During the Middle Ages, as we learn incidentally from Reinerius, *Gallus-super-campanam* was the ecclesiastical hieroglyphic of a *Romish Priest:* and as the gentlemen of that fraternity dealt somewhat copiously in legends rather marvellous than absolutely true, the contempt of our English Protestantism soon learned proverbially to distinguish any idle figment by the burlesque name of a *Cock-on-a-Bell* story, or, as we now say, a *Cock-and-a-Bull story.*" — From *An Inquiry into the History and Theology of the Ancient Vallenses and Albigenses*, by George Stanley Faber, B.D., 1838, p. 76. n.

J. R. R.

Mary Queen of Scots — Her Monument and Head.—I find in Grose's *Antiquarian Repertory*, 2nd edition, vol. iii. p. 388., an account of a monument which was formerly to be seen in the Church of St. Andrew, at Antwerp, to the memory of Mary Queen of Scots; and it is therein related, on the authority of "an ancient MS.," shown to the author by "a Flemish gentleman of consequence and learning," that two of Mary's attendant ladies, named Barbara Mowbray and Elizabeth Curle, buried the head of their unfortunate mistress there, having been permitted, on leaving England after her execution, to carry her head with them.

Can any of your readers inform me whether this monument still exists, and whether anything is known of a portrait of Mary said to have been placed by these ladies near the monument? Also, whether there is any truth whatever in the above strange story. C. E. D.

Queries.

THE BOOK OF JASHER.

The inclosed cutting is from the *New Monthly Magazine* for March 1829. What has become of the translation of the "Book of Jasher" named therein, and was it ever published as promised?

"*Curious Literary Discovery.* — The following is a singular discovery, said to be a translation from the original Hebrew manuscript of the Book of Jasher, referred to as a work of credit and reputation in Holy Scripture, first in Joshua x. 13. and again in 2 Sam. i. 18. This book was kept as a memorial of the great events which had happened from the beginning of time, especially to the family and descendants of Abraham, by the Kings of Judah. After the Babylonish captivity, it fell into the possession of the Persian Kings, and was preserved with great care in the city of Gazna: from whence a translation was procured by the great Alcuin, who flourished in the eighth century, at the cost of several bars of gold, presented to those who had the custody of it. He brought this translation to his own country, having employed, with his companions, seven years in pilgrimage; three of which were spent in Gazna, in order to his obtaining this important and interesting work. After his return to England, he was made Abbot of Canterbury; and having lived in the highest honour, died in the year 804, leaving this, with other manuscripts, to his friend, a clergyman in Yorkshire. It appears to have been preserved with religious care for many centuries, until, about one hundred years since, it fell into the hands of a gentleman, who certifies that on its cover was the following testimony of our great reformer Wickliffe: — 'I have read the Book of Jasher twice over, and I much approve of it as a piece of great antiquity and curiosity; but I cannot assent that it should be made a part of the Canon of Scripture."—(Signed, Wickliffe.) This gentleman, who conceals his name, communicated it to a Noble Lord, who appears to have been high in office, when a rumour prevailed of a new translation of the Bible. His Lordship's opinion of it was that it should be published, as a work of great sincerity, plainness, and truth; and further, his Lordship added, 'it is my opinion the Book of Jasher ought to have been printed in the Holy Bible before the Book of Joshua.' From that period this invaluable work has lain concealed, until, by an accident, it fell into the hands of the present possessor, who purposes to publish it in a way worthy its excellence for truth, antiquity, and evident originality. — *Daily Paper.*"

L. L. L.

[Two editions of this work have been published: the first appeared in 1751, and the other in 1829, both in 4to. The title-page of the latter edition informs us that it was "translated into English from the Hebrew, by Flaccus Albinus Alcuinus of Britain, Abbot of Canterbury, who went a pilgrimage into the Holy Land and Persia, where he discovered this volume, in the city of Gazna." But it appears that this Alcuin of Britain was no other than Jacob Ilive; and, according to Rowe Mores, the whole of it is a palpable forgery. He states, that "the account given of the translation is full of glaring absurdities. Mr. Ilive, in the night-time, had constantly an Hebrew Bible before him, and cases in his closet. He produced the *Book of Jasher;* and it was composed in private, and the same worked off in the night-time in a private press-room." — Rowe Mores' *Diss. on Founders*, p. 64. See also Nichols' *Literary Anecdotes*, vol. i. p. 309.]

Minor Queries.

Old China. — It was gratifying to see some inquiries respecting Dutch china, which it is to be hoped will lead to a further pursuit of such subjects. Some connoisseur would confer a benefit upon the community if he would be kind enough to give a concise description of the various styles and to point out the distinguishing marks of old china generally, by which its beauties might be appreciated and its value estimated: there is great difficulty in acquiring such information. C. T.

Pagoda, Joss House, Fetiche.—No such word as *Pagoda* is known in the native languages: *Dewal*, according to Mr. Forbes (*Orient. Mem.* vol. i.

p. 25.), is the proper name. I have read somewhere or another that *Pagoda* is a name invented by the Portuguese from the Persian "Pentgheda," meaning *a temple of idols*. *Joss*, applied to the Chinese temples, seems to be the Spanish *Diós* (Deus), as *diurnal* becomes *journal*.

"The Fetiche of the African (says Mr. Milman) is the Manitou of the American Indian. The word *Fetiche* was first, I believe, brought into general use in the curious volume of the President de Brosses' *Du Culte des Dieux Fétiches*. The word was formed by the traders to Africa from the Portuguese *Fetisso*, chose fée, enchantée, divinée, ou rendant des Oracles." De B. p. 18. — *History of Christianity* (3 vols. 1840), vol. i. p. 11.

Query, Is this word the same as a common word in Ireland (upon which Banim founded a tale), yeleped *fetch*, which answers to the Scotch *wraith?* EIRIONNACH.

"*And Eva stood and wept alone.*"—A good many years ago I deciphered on the marbled paper cover of one of my school-books the lines of which the following are what I yet retain in memory:

"And Eva stood, and wept alone,
Awhile she paused, then woke a strain
Of intermingled joy and pain.
. . . . . .
Yes, O my mother! thou art fled.
And who on this lone heart will shed
The healing dew of sympathy,
That stills the bosom's deepest sigh?
Yes! thou art fled, but if 'tis given
To spirits in the courts of heaven
To watch o'er those they love (for this
Must heighten even angels' bliss),
If blessing so refined and pure
Our mortal frailty can endure,
Oh! may my mother's spirit mild
Watch over and protect her child."

I have never since, through a tolerably extensive course of reading, met with the poem to which these lines belong, and have inquired of others, without more success. Can any of your correspondents inform me of the name of the poem, and of its author? S. S. WARDEN.

Hearne's Confirmation.—Baxter's Heavy Shove.—Old Ballad.—In *Narratives of Sorcery and Magic*, by Thomas Wright, Esq. (1851), vol. ii. p. 163., mention is made of a work by the associate of the notorious Hopkins, the "Witch-finder General," one John Hearne, entitled, *A Confirmation and Discovery of Witchcraft* (1648). I should esteem it a great favour if any of the numerous readers of your valuable journal can inform me where a copy of Hearne's work is to be found, as it appears to be wanting in the British Museum, and several other of the public libraries. I already happen to possess a copy of Matthew Hopkins's *Discovery of Witches*, 4to. (1647), an extraordinary little work, which Sir Walter Scott acknowledges he was acquainted with but by name.

There is a tract, too, by the celebrated author of the *Saints' Rest*, which I never yet could put eyes on, though I have for some years "collected" rather largely; I allude to Baxter's *Heavy Shove*, mentioned at page 99. of Lackington's "Life," and in one or two other works; but among a very large collection of old editions of Baxter's works possessed by me, it is not to be discovered. If any of your correspondents can enlighten me upon the subject I shall be much gratified.

Though I have collected rather extensively among the ballad lore of this country, I am sorry to say I never could find out from what particular ballad the annexed stanza is derived. It is to be found, as an epigraph, in *Poetical Memoirs*, by the late James Bird, 8vo. (1823):

"Brunette and fayre, my heart did share,
As last a wyfe I tooke:
Then all the wayes of my younge dayes,
I noted in a booke!"

Old English Ballad.

CHARLES CLARK.

Great Totham Hall, Essex.

Gunpowder Mills.—When and where were the first gunpowder mills erected in this country? This Query was made in the *Gentleman's Magazine* for October, 1791, and does not appear to have been answered. I think I have waited long enough for a reply, and almost fear the Query must have been forgotten. W.

Macfarlane of that Ilk.—Who is the present heir-male of this family? The latest account of it that I have been able to discover is contained in Douglas's *Baronage of Scotland* (1798). E. N.

Armorial Bearings.—In the *Court Manual of Dignity and Precedence* it is stated, that in the year 1798, when the subject of armorial bearings was before Parliament, 9458 families in England, and 4000 in Scotland, were *proved* entitled to arms. Are any of the relative parliamentary papers still in existence, and where are they to be found? I have been unable to discover them in Hansard. E. N.

Scologlandis and Scologi.—In the *Collections of the Shires of Aberdeen and Banff*, published by the Spalding Club, and under the heading "Ellon," p. 310., there is given an

"Inquisicio facta super terris Ecclesie de Ellon. A. D. 1387,"

in which occur several times the two words *Scologlandis* and *Scologi*. Neither of these words are found in Ducange; the nearest approach to either being *Scolanda*, which is considered to be equivalent to *Scrut landa*, namely, lands the revenue of which is to be applied to the providing of church

vestments. I should be much obliged by any of your correspondents favouring me with their opinion as to the meaning of *Scologlandis* and *Scologi*, which are used in the "Inquisicio" as follows:

". . . . Qui jurati deposuerunt quod terre Ecclesiastice de Ellon que dicuntur le *Scologlandis*. . . . .

". . . . Item quod heres cujuslibet *Scologi* defuncti intrare consuevit hereditatem suam."

G. J. R. G.

Ednowain ap Bradwen.—Can any of the readers of "N. & Q." give me information respecting this person, or the family descended from him, which is supposed to have lived in North Wales during the reign of Henry VII.? His armorial badge is figured in p. 250. of Enderbie's *Cambria Triumphans*, and is described as *Gules, three snakes braced, Arg.* There is an ancient font in our church, which, when restored to it in the year 1841, after having been put to vile uses for many years, did bear this badge, *but it does not bear it now.* The gentleman who undertook the direction of the repair of the sculpture on the font, not having been inspired by the Professor of History at Oxford with a due reverence for antiquities, ordered Samuel Davies, a stone-mason (who is still living in this town), to make the three snakes as much like one dragon as he could. This he attempted to do by chiselling away the head of one snake, inlaying in its place the head of a dragon; and making the other heads and tails into legs with claws. The result of these operations has been a dragon of a *very* singular appearance. There is a portcullis with chains sculptured on one of the eight sides of the font; and it has been conjectured that the motive to the conversion of the *three snakes, braced*, into a dragon, was to make it appear probable that the font had been presented to the church by Henry VII. AP JOHN.

Wrexham.

Mummy Wheat.—As you have afforded space for a Query on "Wild Oats," you will not, I hope, deny me a corner for one on Mummy Wheat.

In the year 1840, a letter appeared in *The Times*, signed "Martin Farquhar Tupper," which detailed minutely the sowing, growing, and gathering of some mummy wheat. Mr. Tupper, it seems, had received the grains of wheat from Mr. Pettigrew, who had them from Sir Gardner Wilkinson, by whom they were found on opening an ancient tomb in the Thebaid. Mr. Tupper took great pains to secure the identity of the seed, and had no doubt that he had gathered the product of a grain preserved since the time of the Pharaohs. The long vitality of seeds has been a popular belief; I was therefore surprised to find that that interesting fact is now pronounced to be no fact at all. It appears, in *The Year-Book of Facts for* 1852, that Prof. Henslowe stated to the British Association, that "the instances of plants growing from seeds found in mummies were all erroneous." Can any one tell me how this has been proved?

H. W. G.

Elgin.

The Trusty Servant at Winchester.—The singular emblematic picture of a "Trusty Servant," in the vestibule of the kitchen of Winchester College, is too well known to require a description. I remember once hearing a gentleman refer to some author as giving a description of a similar figure, and speaking of such representations as of great antiquity. Unfortunately I took no *note* of it at the time, and I now hope to recover the reference by a *query*; and shall feel obliged to any of your correspondents who may be able to furnish me with an answer: "Who was the author referred to?"

M. Y. R. W.

Anecdote.—Can you tell me the names of the clergyman and noble lord referred to in the following anecdote?

"A noble lord distinguished for a total neglect of religion, and who, boasting the superior excellence of some water-works which he had invented and constructed, added, that after having been so useful to mankind, he expected to be very *comfortable* in the next world, notwithstanding his ridicule and disbelief of religion. 'Ah,' replied the clergyman, 'if you mean to be *comfortable* there, you must take your *water-works* along with you.'"—Daniel's *Sports*, Supplement, p. 305.

H. N. E.

St. Augustine.—What is the best edition of his *Confessions.* Dupin mentions his six Treatises on Man. Do these exist, and do they appear in any edition of St. Augustine's works? E. A. H. L.

Ghost—Evidence of one not received.—In Ackerman's *Repository*, Nov. 1820, is a short account of a remarkable instance of a person being tried on the pretended evidence of a ghost. A farmer on his return from the market at Southam, co. Warwick, was murdered. The next morning a man called upon the farmer's wife, and related how on the previous night, as he lay in bed, quite awake, her husband's ghost had appeared to him, and after showing him several stabs on his body, had told him that he was murdered by a certain person, and his corpse thrown into a certain marl-pit. A search was instituted, the body found in the pit, and the wounds on the body of the deceased were exactly in the parts described by the pretended dreamer; the person who was mentioned was committed for trial on violent suspicion of murder, and the trial came on at Warwick before Lord Chief Justice Raymond. The jury would have convicted the prisoner as rashly as the magistrate had committed him, but for the interposition of the judge, who told them that he did not put any credit in the pretended ghost story, since the prisoner was a man of unblemished reputation, and

no ill feeling had ever existed between himself and the deceased. He said that he knew of no law which admitted of the evidence of a ghost; and if any did, the ghost had not appeared. The crier was then ordered to summon the ghost, which he did three times, and the judge then acquitted the prisoner, and caused the accuser to be detained, which was accordingly done, and his house searched, when such strong proofs of guilt were discovered, that the man confessed the crime, and was executed for murder at the following assizes.

Could any of your readers inform me when this remarkable trial took place, and where I could meet with a more detailed account?

SOUTHAMIENSIS.

Roman and Saxon Cambridge. — Dr. W. Warren, formerly Vice-Master of Trinity Hall, Cambridge, wrote some papers to prove that the situation of the Grantacæster of Bede was at the Castle end of Cambridge, not at Granchester, and "demonstrated the thing as amply as a matter of that sort is capable of." Brydges states (*Restituta*, iv. 388.) that his brother, Dr. R. Warren, intended to publish this tract, which came into his hands after the death of the vice-master, which happened in, or shortly after, the year 1735. He left some MSS. to the college, but this is not amongst them; and Dr. R. Warren did not, as far as I can learn, ever carry his intention of publishing it into execution. What I want to learn is, where this tract now is, if it still exists; or, if it has been printed, where a printed copy is to be found. C. C. B.

Queries on the Mistletoe (Vol. iv., p. 110.). — Will your correspondent who some Numbers back stated, in a communication on the mistletoe, that it was *not uncommon* upon the oak in *Somersetshire*, kindly give *two or three localities* on his own knowledge? I fear some mistake has arisen, for, as far as my experience goes, an arch-Druid might hunt long enough in the present day for the "heaven-descended plant" among a *grove of oaks*, ere he fortuitously alighted upon it. Some years ago a friend assured me that he was credibly informed by a timber merchant often in the Sussex forests, that *mistletoe* was not uncommon upon oaks there; but on a personal inspection it turned out that *ivy*, not *mistletoe*, was intended. I suspect a similar mistake in Somersetshire, unless two or three certain localities can be named as seen by a competent observer.

I should also like to know from your Carolinian correspondent H. H. B., whether the mistletoe he mentions is our genuine "wintry mistletoe" — the *Viscum album* of Linnæus, or *another species*. The "varieties of the oak" he speaks of as having mistletoe upon them, are, I presume, all *American* species, and not the European *Quercus robur*.

A. F.

Worcester.

Portrait of Mesmer. — I should be glad if you, or any of your readers in England or in France, could inform me whether there is anywhere to be found a portrait — drawing, painting, or engraving — of *Mesmer?* SIGMA.

Minor Queries Answered.

Saint Richard (Vol. iv., p. 475.). — On what authority do the particulars recorded of this personage in the *Lives of the Saints* rest? I cannot help considering his very existence as rather apocryphal, for these reasons: — 1. Bede, who must have been his cotemporary, and whose *Ecclesiastical History* was written several years after the date assigned for Richard's death, never mentions his name. 2. When did his alleged renunciation of the throne occur, and what historian of the period mentions it? At the time of his death, and for thirty-five years before, the kingdom of Wessex was under the sway of Ina, one of the greatest and best of the West Saxon kings. 3. His name is not a Saxon one, and I believe it is not to be found in English history till after the Norman Conquest.

S. S. WARDEN.

[The *Britannia Sancta*, p. 41., 1745. contains the following notice of St. Richard compiled from the collections of the Bollandists: — "St. Richard, whose name occurs on Feb. 7 in the Roman Martyrology, is styled there, as well as in divers other monuments, *King of the English*, though in the catalogues of our Saxon kings there is no one found of that name; the reason of which is, because the catalogues of the kings, during the Heptarchy, are very imperfect, as might be proved, if it were necessary, by several instances of kings whose names are there omitted. As for St. Richard, it is thought he was one of those princes who, as we learn from St. Bede, lib. iv. ch. 12., ruled the West Saxons after the year 673, till they were forced to give way to King Ceadwall; which is the more probable, because he flourished about that time, and was of the province of the West Saxons, as appears from his being a kinsman to St. Winifred, or Boniface, born and brought up in those parts (at Crediton in Devonshire), and from his son Willibald's being brought up in a monastery of the same province, and from his own setting out upon his pilgrimage from Hamble Haven, which belonged to the West Saxons." Some account of St. Richard and his tomb at Lucca will be found in the *Gentleman's Magazine*, vol. lxix., pt. i. p. 14.]

"*Coming Events cast their Shadows before.*" — Where does this couplet occur?

> "'Tis the sunset of life gives me mystical lore,
> And coming events cast their shadows before."

E. G.

[This couplet is from Campbell's "Lochiel's Warning."]

St. Christopher. — Fosbroke says, "the Greek Christians represented this saint with a dog's head,

like Anubis, to show that he was of the country of the Cynocephale; and in confirmation of this assertion he quotes "*Winckelm. Stosch. cl.* i. *n.* 103." I have never heard either of this fact, or of the authority from which Fosbroke derived it. Can any of your readers give me any information about either? E. A. H. L.

[The following is the passage quoted by Mr. Fosbroke, from Winckelmann's *Description des Pierres Gravées du feu Baron de Stosch.* 4to. Florence, 1760, p. 25.: —

"*Jaspe rouge.* Anubis en pied. Je vais rémarquer ici en passant que les Chretiens Grecs du moyen âge ont figuré S. Christophle avec tête de Chien, comme Anubis, pour signifier que ce Saint étoit du pays des Cynocéphales. (Pin. *Commentar. Vit. S. Christoph.*, § 6. in *Act. SS. Ant. Ful.*, vol. vi. p. 427.) Tel le voit-on sur un ancien Ménologe peint sur bois, dans la Bibliothèque du Vatican; cette rare pièce y est entrée avec la bibliothèque du Marq. Capponi."]

Cuddy, the Ass. — Your correspondents have alluded to the words *Donkey* and *Moke* not appearing in any of our dictionaries. There is another word for the same animal in general use in Northumberland and the neighbouring counties, *Cuddy*, which likewise does not appear in the dictionaries I have looked at,—Johnson's amongst the number. Can any of your correspondents give the origin of this word? J. S. A.

Old Broad Street.

[This word is most probably of Oriental origin, and may have been imported by the gypsies, the ass being their favourite quadruped. Persian *gudda* signifies an ass; and *ghudda* has the same signification in Hindostanee. — Jamieson's *Scottish Dictionary.*]

Toady. — Will any of your readers be kind enough to explain the origin of this word, which is constantly used in conversation when speaking of a sycophant? F. M.

[*Toady*, or *Toad-eater*, a vulgar name for a fawning, obsequious sycophant, was first given to a gluttonous parasite, famous for his indiscriminate enjoyment and praise of all viands whatever set before him. To test his powers of stomach and complaisance, one of his patrons had a *toad* cooked and set before him, which he both ate and praised in his usual way. — Ogilvie's *Imperial Dictionary.*]

Mother Shipton.—We have all heard of Mother Shipton and her prophecies. Was she a real character? If so, where did she live, and at what period? Were her prophecies ever published? If so, I should like an account of them? Jacobus.

[Our correspondent is referred to the following works relating to this renowned personage: — 1. *The Prophesies of Mother Shipton in the Raigne of King Henry VIII., foretelling the Death of Cardinal Wolsey, the Lord Percy, and others; as also what should happen in ensuing Times:* London, 1641, 4to. 2. *Two Strange Prophesies, predicting Wonderfull Events to betide this Yeare of Danger in this Climate, where some have already come to passe*, by Mother Shipton: London, 1642, 4to. (About 1642 several other tracts were published with the name of Shipton.) 3. *The Life and Death of Mother Shipton:* London, 1677, 4to. 4. *Mother Shipton's Life and Curious Prophecies:* London, 1797, 8vo. 5. *The History of Mother Shipton:* Newcastle, 4to. Nos. 1. and 4. are in the British Museum.]

Replies.

RALPH WINTERTON.

(Vol. v., p. 346.)

There appears to be a slight error in the Editor's reply to E. D.'s Query respecting Ralph Winterton's translation of Gerard's *Meditations and Prayers.* I have an earlier edition than that of 1631. It is dated 1627 *, printed at Cambridge by Thomas and John Bucke, and possesses no less than four dedications, which throw some little, and rather curious light on his history. The *first*, "To the Right Worsh. my most worthy Friend and Benefactour, Mr. John Bowle, Doctor of Divinitie, and Deane of Salisbury," in which he mentions "the fatherly care" he had experienced from that divine, "when he was at Kensington, in the house of that most vertuous and literate Lady, the Lady Coppen." "By your indeficient liberalitie," he says, "all defects were supplyed, all difficulties remooved, horses provided, a man appointed, and, *to conclude*, by the grace of God, after many a troublesome and wearysome step, to my rest I returned." The *second* Dedication is, "To the Right Worshipp. vertuous and learned Lady, the Lady Coppen, Mr R. Coppen, Mr T. Coppen, her Sonnes; Mris Elizabeth Coppen, her Daughter-in-Law, &c., Internall, Externall, Eternall Happiness." In this he records, that "scarce had he entered her doores at Kensington, but he was saluted and made welcome by a gentlewoman well deserving at his hands, whose name must not be concealed, Mris Francis Thorowgood, who hasted to carrie news to your Ladyship. *Dixirat et dicto citius.* Hereupon your Ladyship," he adds, "was pleased, out of hand, leaving all other business, not to send to mee, but to descend yourself to mee; not so much by the degrees of staires, as by a naturall inclination to show your hospitality," &c.; and speaks of her as understanding "the scholler's Languages as well as they that do profess them;" and as being "highly honoured by Queene Elizabeth." The *third* Dedication is "To the Right Worship. my most munificent Friend, Sir John Hanburie, of Kelmash, in Northamptonshire." The *fourth*, "To the Worsh. my very worthy Friends, Mr William Bonham (of Paternoster Rowe, in London), and Mris Anne Bonham, his Wife, Mr. Na-

[* The edition of 1627 was unknown to Watt, and is not to be found in the libraries of the British Museum or the Bodleian. — Ed.]

thaniell Henshawe, of Valence, in Essex; Mr Benjamin Henshawe, of Cheapside, in London; and Mr Thomas Henshawe, of Saffron Walden, in Essex." The *third* Dedication is dated from *Lutterworth*, in *Leicestershire*, May 10: the others from *King's Coll.*, June 12, 1627. C. W. B.

MS. Account of Fellows of King's, anno 1616.

"Ralph Winterton of Lutterworth, Leicester, Bro. of Fran., who was Gent. of the Pr. Chamber to Hen. Maria, and served under D. of Hamilton in Germ., and was killed at Custrin, on the Borders of Silesia. See History of that Expedition.

"M.D., Prof. Regi Med., Sept. 13, 1636, at which time all the Reg. Prof. were of K. C.

"He was a great Physician & Scholar, insomuch that he was a Candidate to succeed Downes as Greek Prof. He translated Gerhard's *Sum of Xtian Doctri.*, 1640, of which see Dedication. On his Bro. departing for Germany, he translated *Drescelius on Eternity*, and on another occasion returned to Gerhard. This was probably on some difficulty which was started to his Degree of M.D. by Provost Collins. He is said at one time to have suffered so, as for a time to have lost his senses. His Books are prefaced by recommendatory Verses from K. C. men, viz. D. Williamson, 1627; R. Newman, H. Whiston, and Thomas Page, 1627; Wym Carew, 1622; Tho. Bonham, 1621; Edm. Sheafe, 1613; R. Williams, 1623; T. Yonge, 1624.

"He published *Dionysius de Situ Orbis*, with a Dedication to Sir H. Wotton, and Hippocrates' *Aphorisms* in Gr. Verse, 1633. Qu^e, if the Lat. Verses not written by Fryer, an eminent Physician at Camb. Qu^e, the *Poetæ Minores*."

See, too, a short account in Harwood's *Alumni Etonensis*, p. 218. J. H. L.

MEANING AND ORIGIN OF "ERA."

(Vol. iv., pp. 383. 454.; Vol. v., p. 106.)

Your correspondents do not seem to be aware that this *questio vexata* has given rise to a volume in folio! In 1744 Don Gregorio Mayans y Siscar published, at the expense of the Academy of Valencia, a volume containing nearly 400 pages under the following title: *Obras Chronologicas de Don Gaspar Ibañes, &c., Marquis de Mondejar, &c. &c.*, which is principally occupied by a discourse entitled, "Origen de la Era Española i su Diferencia con los años de Christo."* Prefixed to this is a very able and learned Preface, by the editor, of nearly 100 pages; and one would have thought that between these distinguished scholars the subject in dispute would be set at rest.

Unfortunately, however, Spanish scholars and antiquaries have too much neglected the Gothic element in their language, and they have consequently missed the only source from whence, as it appears to me, the true origin of *Era* could be developed. The Marquis de Mondejar indeed seems to have had a suspicion of the true source; for he has a chapter thus entitled: "Si puede ser *Gothica* la voz ERA i aver introducido los Godos su computo en España?" in which he thus expresses his incapacity to answer his own question:

"I assi contentandonos con aver expressado nuestra imaginacion con el mismo recelo que la discurrimos, *prohibendonos la ignorancia de la lengua Gothica antigua*, el que podamos justificar si pudo aver procedido de ella la voz ERA propria del computo de que hablamos."

As long since as 1664 that eminent northern philologist Thomas Marshall, in his notes on the Gothic Gospels, had thus expressed himself, confirming, if not anticipating, Spelman:

"ϚϵR proprie significat annum, sicque usurpatur in omnibus linguis Gothicæ cognatis; suâ scilicet cuique Dialecto asservatâ. Videant Hispani, nunquid eorum HERA vel ERA, quod *Ætatem* et *tempus* dicitur interdum significare, debeat originationem suam Gothico ϚϵR, atque num forsan hinc quoque aliquid lucis affulserit indagantibus originem vexatissimi illius *Æra*, quatenus significat Epocham Chronologicam."

In the *Glossary* the further development of the origin of the word is ingenious, but not satisfactory:

"Prisca interim Gothorum atque Anglo-Saxonum orthographiâ inducor ut credam ger vel gear esse à γυροῦν Gyrare, in orbem circumvolvere, juxta illud poetæ principis, *Georg.* II. 402.:

'Atque in se sua per vestigia volvitur annus.'

Unde et Annum idem poëta, *Æneid.* I. 273., Orbem dixit:

'Triginta magnos volvendis mensibus orbes
Imperio explebit,'

ubi Servius: Annus dictus quasi Anus, id est Anulus; quod in se redeat, &c."

That the Roman word *Æra* signified *number* in earlier times, we learn from Nonius Marcellus:

"*Æra* numeri nota, Lucilius lib. xxviiij. Hoc est ratio perversa, *æra* summa, et subducta improbe."

Those who desire further confirmation will find it in that extraordinary storehouse of erudition, the *Exercitationes Plinianæ* of Salmasius, p. 483., ed. 1689.

It is equally certain that, soon after the establishment of the Gothic domination in Spain, it was applied in its present signification; but that it also signified *time* or period will be evident from the following passage of the *Coronica General*, Zamora, 1541. fol. CCC.XXVJ. Speaking of the numbers of the extraordinary armament assembled by Don Alonzo, preparatory to the battle of Las Navas:

"E para todo esto complir avia menester el rey Don Alfonso de cada dia doze mil maravedis *de aquella* Era, que era buena moneda."

That is to say, money *of that time*.

* A re-impression of the Valencia edition was made at Madrid in the year 1795.

From our imperfect acquaintance with the early history of the Goths, it is not easy to decide upon the reasons why they adopted their mode of reckoning from thirty-eight years before the Christian epoch; but if we accept the signification which we know it was not unusual to affix to the word *Era*, namely, that of *year*, *time*, or *period*, the solution is easy as to its origin. It was only the engrafting of their own vernacular word into the barbarous Latin of the time, from whence also it was adopted into the Romance, Castilian, or Spanish.

It may also be observed that Liutprand uses the word in this sense: in speaking of the Mosque of San Sophia at Constantinople, and how the course of the reign of its rulers was noted there, so as to be manifest to all, he concludes:

"Sic ÆRAM qui non viderunt intelligunt."

So Dudo, *De Actis Normannorum*, lib. v. p. 111.:

"Transacta denique duarum *Herarum* intercapedine, mirabilibusque incrementis augmentata profusus Ricardo Infante, cœpit Dux Willelmus de Regni commodo salubriter tractare."

It is also remarkable that we find it in use only in those places under the domination of the Goths, as in the southern provinces of France, — the Council of Arles, for instance.—*V. Mansi Collect. Concil.*, t. xiv. col. 57.

The earliest inscription in which it has been found was at Lebrija, in the kingdom of Seville, and the date corresponds with that of the year 465 from the birth of Christ. It runs thus:

ALEXANDRA . CLARISSIMA . FEMINA
VIXIT . ANNOS . PLVS . MINVS . XXV
RECESSIT . IN . PACE . X . KAL . IANVAR
ERA . DIII . PROBVS . FILIVS . VIXIT
ANNOS . DVOS . MENSEM . VNVM.

It is possible there may be some error even here, for no other inscription yet recorded is so early by eighty years.

Had it been in use at an earlier period, the Spaniard, Paulus Orosius, whose *History* ends with A.D. 417, would doubtless have used it; whereas we find that he makes use of the *Anno Mundi*, of the Olympiads, and of the *A. U.C.* of the Romans.

All circumstances, therefore, considered, we may safely conclude that in the Spanish *Era* we have nothing more than the adoption of the *jera* of Ulfilas, by whom it is used for ἔτος and χρόνος. The Gothic word being written with the consonant *j* (ϩ) will account for the form in which, to mark the aspiration, *Era* is often found with the initial *H*. Whoever may desire to trace the etymology further will do well to consult Dieffenbach's very valuable *Vergleichendes Wörterbuch der Gothischen Sprache*.

S. W. Singer.

LADY ARABELLA STUART.

(Vol. i., pp. 10. 274.)

It may be interesting to some of the readers of "N. & Q." to peruse the following observations made by the Venetian ambassador resident in England in 1606, respecting that "child of woe" the Lady Arabella Stuart, whose romantic history forms one of the most pleasing of D'Israeli's *Curiosities of Literature*. The extract I send you is taken from a little French work, which professes to be a translation from the manuscript "Italian Relation of England" by Marc-Antonio Correr, the Venetian ambassador, and was printed at Montbéliard in 1668. The Lady Arabella is here spoken of as *Madame Isabelle*.

"La personne la plus proche de sang de sa Majesté après ses enfans, est Madame Isabelle, laquelle descend, ainsi que le Roy, de Marguerite fille de Henry VII., estant née d'un frère naturel du père de S. M., par où elle luy est Cousine. Elle est âgée de 28 ans; elle n'est pas bien belle, mais en recompense elle est ornée de mille belles vertus, car outre qu'elle est noble et dans ses actions et dans ses mœurs, elle possède plusieurs Langues en perfection, sçavoir le Latin, l'Italien, le François, et l'Espagnol; elle entend le Grec et l'Hebreu, et estudie sans cesse. Elle n'est pas beaucoup riche, car la Reyne deffunte prenant jalousie de tout le monde, et principalement de ceux qui avoient quelque pretention à la couronne, luy osta sous divers pretextes, la plus grand part de ses revenus; c'est pourquoy la pauvre Dame ne peut pas vivre dans la splendeur, et n'a pas le moyen de faire du bien à ceux qui la servent, comme elle voudroit. Le Roy témoigne avoir de l'affection et de l'estime pour elle, le laissant vivre en cour, ce que la Reyne deffunte ne luy voulut jamais permettre. Le Roy luy avoit promis de luy rendre ses biens et de luy donner un mary; elle est neantmoins encore privée et de l'un et de l'autre."—*Relation d'Angleterre*, p. 82.

Her Flight. — Phineas Pette, the shipwright at Chatham, received orders to assist in the capture of the unfortunate lady; and it would appear, from his manuscript Diary (*Harl. MS.* 6279.), that he did his best to execute them. His statement is as follows: —

"The 4th of June (1611), being Tuesday, being prepared to have gone to London the next day, about midnight one of the King's messengers was sent down to me from the Lord Treasurer to man the light horsemen [Query, what kind of boats were these?] with 20 musquetteers, and to run out as low as the Noor Head to search all shipps, barks, and other vessells for the Lady Arabella that had then made a scape, and was bound over for France; which service I performed accordingly, and searched Queenborough, and other vessells I could meet withall; then went over to Lee, in Essex, and searched the Towne; and when we could hear no news of her went to Gravesend, and thence took post-horse to Greenwich, where his Majesty then lay, and delivered the account of my journey to the Lord Treasurer by his Majties command, and soe was dismissed, and went that night to Ratcliffe," &c.

The messenger above alluded to, whose name was John Price, received 6*l.* for his pains in making "haste, post-haste," to Gravesend, Rochester, and Queenborough. (See Devon's *Pell Records*.)

And Capture. — This honour — or misfortune, rather, as it proved to be — was reserved for Admiral Sir William Monson, who, in his *Naval Memoirs*, p. 210., makes this self-satisfied remark:

"Sir W. Monson had orders to pursue her, which he did with that celerity, that she was taken within four miles of Calais, shipped in a French bark of that town, whither she was bound."

A. Grayan.

NEWTON, CICERO, AND GRAVITATION.

(Vol. v., p. 344.)

"When shall we three meet again?" Let no one smile at your correspondent's question, for the common mode of stating Newton's claim makes it natural enough to ask whether the ancients were aware that bodies fall to the earth, and to produce proof that they had such knowledge. But Cicero had more: he not only knew the fall of bodies, but he had a *medius locus mundi*, or *centrum mundi*, as it was afterwards called, to which bodies must fall. This was his law of gravitation, and that of his time. Without describing the successive stages of the existence of this centre, it may be enough here to state, that a part of Newton's world-wide renown arises from his having cashiered this immovable point from the solar system, and sent it on its travels in search of the real centre of gravity of the whole universe. Newton substituted, for the old law of gravitation *towards a centre*, his law of *universal* gravitation, namely, that *every* particle gravitates towards every other. There had been some idea of such a law in the minds of speculative men: it was Newton who showed that one particular law, namely, that of the inverse square of the distance, would entail upon a system, all whose particles are subject to it, those very motions which are observed in our system. Cicero would have been startled to know that, when a body falls towards the earth, the earth rises towards it, *medius locus* and all: not quite so fast, it is true, nor so far. But it must not be supposed that we could move our earth any distance in course of time by continually dropping heavy weights upon it; for the truth is, that when the weight is raised the earth is a little lowered, or at least made to move the other way. Archimedes said that, with a place to stand on, he could move the earth; not aware that he was doing it at the time he spoke, by the motion of his arm. M.

May I ask your correspondent S. E. B. where he has discovered that the *world-wide reputation* of Newton was founded upon a notion of his being the first person who pointed out that bodies are attracted, or seem to be attracted, towards the centre of the earth? and, on the other hand, what traces there are in Cicero of the *real* "law of gravity," which Newton *did* discover, and with such immense labour demonstrate and illustrate, namely, that attraction (that is, not to the centre of the earth or world in particular, but between every particle of matter and the rest) varies inversely as the square of the distance?

To come to a minor question; your correspondent reads the passage *qua delata gravitate* — so I should read, decidedly. The whole sentence, which is a long one, is a series of questions (which, by-the-bye, is an additional reason against quoting it as an assertion).

"Inde est indagatio nata . . . . unde essent omnia orta . . . . quæque cujusque generis . . . . origo quæ vita, ... quæque ex alio in aliud vicissitudo . . . . unde terra, et quibus librata ponderibus, quibus cavernis maria sustineantur; qua omnia, delata gravitate, medium mundi locum semper expetant."

It is *in qua* in Ernesti, unnoticed. *In* was inserted by those who thought that *qua* agreed with *terra*; which, if otherwise probable, is negatived by the use of the word *mundi* in the clause. C. B.

Sir Isaac Newton's discovery was the law of *universal* gravitation, viz. that the solar system is kept together by the gravity of the heavenly bodies towards the sun. This was founded on *terrestrial* gravitation, of which the falling apple *put him in mind*, applied first to the moon, and then *universally* to the universe. (See *Penny Cyclopædia*, art. "Gravitation;" Biot, "Life of Newton," in the *Biographie Universelle*; or the translation of it in the "Life of Newton" in the *Library of Useful Knowledge*, p. 5.) This is very different from Cicero's words; in which* (*sc.* the earth) all things borne downwards by their weight ever seek to reach the middle point of the universe, which is also the lowest point in the earth (qui est idem infimus in rotundo). Ed. S. Jackson.

Saffron Walden.

DEFERRED EXECUTIONS.

(Vol. iv., pp. 191. 243.)

Although your correspondent E. S. attempts to throw discredit on M. W. B.'s narration of a deferred execution at Winchester, and carps at the mention of a "warrant," as if that militated against the fact; yet doubtless, in times when carelessness among official personages was not uncommon, many deferred executions may have taken place.

It must be evident, that in the case of a convict *respited during pleasure*, that *an order* must at last be formally made for such person's execution or commutation of punishment; during which interval the prisoner would remain in custody of the gaoler. This in effect would be tantamount to a

* Moser's text has *in qua*, &c. terra.

warrant, and of course communicated to the unfortunate delinquent.

A case somewhat similar to the Winchester one was told me by an old and respectable inhabitant of Worcester, who was himself cognisant of the circumstance, and had frequently seen the convict. It occurred in the gaolership of the father of the present governor of the city gaol. A boy of only thirteen or fourteen had been convicted of some capital offence, but on account of his youth was respited indefinitely. He remained in the gaol, was found to be a docile lad, and much liberty was accorded to him; the authorities expecting that he would receive a pardon. Time flew on, many months—I think my informant said nearly two years elapsed, and his case seemed forgotten. If he was not actually sent on errands out of the gaol, so loose was his captivity, that he might easily have slipt away at any time, and been scarcely missed. In fact, he had the full run of the prison, and was a great favourite with the debtors, whose sports and amusements he joined in, for discipline was very lax in those days. He was playing at ball one day in the yard with some debtors, full of life and glee, when suddenly, to the utter astonishment of the gaoler, and the awe of his associates, there came an order from London for his execution. Why he had remained so long forgotten, or why such extreme severity fell on him so unexpectedly at last, none could tell; but his case was considered a very hard one, and was commiserated by the whole city. My informant saw the poor boy conducted to execution. The old citizen who gave me this account is dead, or I could have recovered the date of its occurrence.

Ambrose Florence.

Worcester.

I observe that the substance of M. W. B.'s Note has been reprinted in a mutilated form in several newspapers; his preliminary remark, and concluding Query, being omitted! The effect of this is to circulate as a *fact* what your correspondent himself questions. My object however in this communication, is not so much to draw attention to the injurious effects of partial quotation, as to point out what, in my opinion, renders the occurrence of an execution under the circumstances detailed a manifest impossibility. I believe I am correct in stating that there never was, nor is there now (out of London), such a thing as a *warrant* for the *execution of a criminal*. At the close of each Assize, a fair copy of the *Calendar*, with the sentences in the margin, is signed by the Judges, and left with the sheriff; this is the *only authority* he has given him; and in the event of a sentence of death, he has no alternative but carrying it into effect, unless he receives from the Crown a pardon, a reprieve, or a warrant commuting the sentence. *Blackstone* observes upon this:

"It may afford matter of speculation, that in civil causes there should be such a variety of writs of execution to recover a trifling debt, issued in the king's name, and under the seal of the court, without which the sheriff cannot legally stir one step; and yet that the *execution of a man*, the most important and terrible task of any, *should depend upon a marginal note*."

J. B. Colman.

Eye.

DUCHESS OF LANCASTER.

(Vol. v., p. 320.)

Your correspondent is alarmed lest the honour he claims for the Lancastrians should be denied them, because it has been "discovered that William III. never created himself Duke of Lancaster." Where is it asserted that either he or any other of our sovereigns ever did? When Henry of Bolingbroke merged the lesser name of duke in the greater name of king, he was no more Duke of Lancaster than he was Earl of Derby or Duke of Hereford; but the title of Duke of Lancaster he willed not to be lost altogether as the others were, and therefore by an act of parliament (1 Hen. IV., Art. 81.) it was enacted *Que le Prince porte le nom de Duc de Lancastre*. The act, after reciting that "our said Lord the King, considering how Almighty God of his great grace had placed him in the honorable Estate of King, and nevertheless he cannot yet for certain cause bear the name of Duke of Lancaster," then ordains that "Henry his eldest son should have and bear the name of Duke of Lancaster, and that he be named Prince of Wales, Duke of Aquitaine, of Lancaster, and of Cornwall, and Earl of Chester." The fact is, that the King or Queen of England cannot be Duke or Duchess in the realm of England. Our kings have held inferior titles drawn from other kingdoms, as Duke of Normandy and Earl of Anjou; but Lord Coke says the sovereign cannot be *rex* and *dux* in the same realm. The Queen, as queen, holds her palatinate of Lancaster, and the other duchy lands and franchises; but she holds them *jure ducatus*, so distinguished from those estates which she holds *jure coronæ*. She cannot however properly be styled Duchess of Lancaster. W. H.

In your last Number (Vol. v., p. 320.) is an inquiry on the Duchess of Lancaster. The best answer to this is to be found in a book, 8vo., entitled *Harrison on Crown Revenues, or a Memoir, &c. respecting the Revenues of the Duchies of Cornwall and Lancaster*: no date or printer's name. I purchased a copy at a sale a short time ago. Everything will be ascertained here perhaps better than any where else. J. D.

Is Queen Victoria the possessor of this title? It would appear so. Sir N. Harris Nicolas, in his

Synopsis of the Peerage, speaking of the dukedom, says:

"1399. Henry Plantagenet, son and heir, ascended the throne 29th Sept. 1399; when this title, with all his other honours, became merged in the crown, in which it has ever since remained vested."

Your correspondent may be referred to *Blackstone* (Introd. § 4.), where is a very interesting account of the Palatinate and Duchy of Lancaster. We are there told that on his succession to the crown, Henry IV. was too prudent to suffer his Duchy of Lancaster to be united to the crown, and therefore he procured an act of parliament ordaining that this duchy and his other hereditary estates —

"Should remain to him and his heirs for ever, and should remain, descend, be administered, and governed, in like manner as if he had never attained the regal dignity."

In the first of Edward IV., Henry VI. was attainted, and the Duchy of Lancaster declared forfeited to the crown. At the same time an act was passed to continue the county palatine, and to make the same part of the duchy; and to vest the whole in King Edward IV. and his heirs, *kings of England*, for ever. Blackstone then mentions that in the first Henry VII. an act was passed vesting the Duchy of Lancaster in that king and his heirs; and in a note examines the question whether the duchy vested in the natural or political person of the king. He then says:

"It seems to have been understood very early after the statute of Henry VII., that the Duchy of Lancaster was by no means thereby made a separate inheritance from the royal patrimony, since it descended, with the crown, to the half-blood in the instances of Queens Mary and Elizabeth; which it could not have done as the estate of a mere Duke of Lancaster in the common course of legal descent."

If, in saying that William III. never created himself Duke of Lancaster, your correspondent means that he caused no patent to issue granting himself that dignity, he is, I doubt not, correct. But if, after the above quotations, any doubt could remain on the subject, possibly the following extract from the act 1 Will. & Mar. sess. 2. cap. 2. ("An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown") will sufficiently dispel it: —

"And the said Lords Spiritual and Temporal and Commons seriously considering, &c., do hereby recognise, acknowledge, and declare, that King James II. having abdicated the Government, and their Majesties having accepted the Crown and Royal dignity as aforesaid, their said Majesties did become, were, and are, and of right ought to be, by the laws of this realm, our sovereign liege lord and lady the King and Queen of England, France, and Ireland, and the dominions thereunto belonging, in and to whose princely persons the Royal state, crown, and dignity of the said realms, with all *honours*, *styles*, *titles*, regalities, prerogatives, powers, jurisdictions, and authorities to the same belonging and appertaining, are most rightfully and entirely invested and incorporated, united and annexed."

In conclusion, will you allow me to ask some correspondent to set forth at length the titles of our Sovereign Lady the Queen? In confessing that I do not know, I fancy that I state the case as regards the majority of the lieges of her Majesty. Indeed, a tale sometime ago went "the round of the papers," to the effect that the "Duke of Rothsay" was one day announced to his Royal Highness Prince Albert. The prince, who was not aware of the existence of such a personage, at length ordered him to be admitted, and was not a little astonished at beholding his eldest son! This, though doubtless the coinage of some ingenious but hungry penny-a-liner, pre-supposes so large an amount of general ignorance on the subject, that I hope some well-informed individual will, through your columns, enlighten the world on the point. TEE BEE.

SURNAMES.

(Vol. v., pp. 290. 326.)

Variations of surnames occur much later than the close of the fourteenth century, the period cited by your correspondent COWGILL. I have seen a document of the date of Charles I., which names one Agnes Wilson, otherwise Randalson, widow of John, son of Randal Wilson; thus showing that the patronymic was liable to vary in every generation, even in the seventeenth century.

This is still the practice in the hill country of Lancashire, bordering upon Yorkshire, where people are seldom known by a family name. The individual is distinguished by the addition of the father's or mother's Christian name, and sometimes by the further addition of those of forefathers for a generation or two, as in the designation of Welshmen in times past. The abode sometimes varies the style.

As an example, I may mention that a few years ago I sought an heir-at-law in a town on the borders. I was referred to a man called "Dick o' Jenny's;" he being the son of a second marriage, the mother's name was used to distinguish him rather than his father's. Pursuing the inquiry, I found the first wife had been a "sister of ould Tommy at top of th' huttock;" her daughter had married "John o' Bobby," and "John o' Bobby's lad" was the man I wanted. When I had made him out, it was with some difficulty that I ascertained (though amongst his kindred) that he bore the family name of "Shepherd." W. L.

I perceive that your correspondents COWGILL and J. H. (p. 290.), and MR. MARK ANTONY

Lower (p. 326.), make use of the word *surname* to signify "the permanent appellative of particular families."

Now, I have always considered that the English language, in this as in many other instances, possessed two words which, though alike in sound, were very different both in origin and meaning:—*surname*, i.e. *sur-nom*, the name added to the common appellation, for the purpose of distinguishing an individual; as Rufus, Cœur de Lion, Lackland, in the case of our early kings: and *sir-name*, or *sirename*, being that which in recent times, and in most countries, every one born in wedlock has inherited from his sire, and which is the subject of the articles in "N. & Q."

As I do not suppose that your correspondents, the last of whom is of considerable authority on this subject, have used the term unadvisedly, I am anxious to know the grounds on which they would disallow my theory. E. H. Y.

I am glad to perceive that Mr. Lower has on the stocks a systematic Dictionary of Surnames. For the reason stated by him, it is neither desirable nor possible that it should include *all* English surnames. The majority derive their origin from places or districts of limited dimensions, and to enumerate them would be an interminable and very thankless task. Mr. L. has therefore judiciously determined to exercise his discretion on this class of cases. Nor are the names derived from Christian names generally worth insertion, for every Christian name has, in some form, been converted into a surname, either with or without alteration. Those which originate in *extinct* or *provincial* employments and trades will supply an instructive and interesting collection, such as Tucker, Challoner, Tozer, Crowder, Berner, &c.; and will also afford scope for glossarial illustration.

I also trust that his etymological research will be successfully exercised on such names as—

Nettleship	Calcraft
Moneypenny	Lammercraft, and other crafts (crofts?)
Peabody	
Sidebottom	Pennefather
Sheepshanks	Ocock
Snodgrass	Pocock
Wiggins	Locock, and omne quod exit in cock, of which some forty or fifty are in use.
Figgins	
Higgins	
Wigglesworth	

Let me also bring under his notice the singularly unattractive name of *Suckbitch*. It is used by more than one branch of a respectable and ancient family in the West of England, and I have traced its existence for at least five centuries. Instead of availing themselves of the recent opinions of some great lawyers, that a surname may be changed at will, this family rather pride themselves on a name that can boast an antiquity probably not surpassed by that of any family in England. The shape of it has, however, deviated from the ancient form, so as to become more significant, but certainly less graceful than it was; and the change is probably an illustration of a familiar fact: viz. that we are not generally the authors of our own surnames, but receive them from our neighbours, and that, to a certain extent, they continue to have the same character of instability which they originally possessed. The earliest form of it known to me is *Sokespic*,—a word which seems to indicate a Saxon origin. The *spic*, or bacon end of it has now generally become *spitch* in the names of places; as in Spitchwick, a well-known seat in Devonshire. Whether the *soke* or *suck* end of it be from *sucan*, and the whole name equivalent to the modern *Chawbacon*, is a matter which I leave for the investigation of Mr. Lower. At all events, the old form will be a warning to the etymologist not to search for the origin of the name in any legend like that which ascribes the nutrition of the infant founders of Rome to a she-wolf.

I have met with many modern instances of the mutability of surnames among labouring people, and even in a class above them. In 1841 a person named *Duke* was on the list of voters for Penryn, in Cornwall. His original name was *Rapson;* but the name being very common in his neighbourhood, people long distinguished him by the name of *Duke*, because he kept the "Duke of York's Arms:" and this last name has since become the permanent recognised family name. This is a fact which I have had satisfactory means of verifying. E. S.

Replies to Minor Queries.

Dyson's Collection of Proclamations (Vol. v., p. 371.).—Dr. Rimbault will find, in the Grenville Collection in the British Museum, an extraordinary volume of proclamations published during the reign of Queen Elizabeth, "collected together by the industry of Humfrey Dyson, of the City of London, Publique Notary. London, 1618." The volume is fully described in *Bibliotheca Grenvilliana*, Part the Second, 1848, pp. 368—373. H. F.

"*Up, Guards, and at them!*" (Vol. v., p. 396.).—I know not what your correspondent A. A. D. may mean by asking "whether the battle of Waterloo was not a myth!" but I am glad to be able to state, from the very best authority, the circumstance of the celebrated order to the Guards on that day. It was at all times the Duke of Wellington's habit to cover as much as possible troops exposed to the fire of cannon, by taking advantage of any irregularity of ground, and making them

sit or lie down, the better to cover them from fire till the moment of attack; and the Duke's common practice was, just as the enemy came close, and was on the point of attacking him, he attacked them. What he may have said on this occasion, and *probably did say*, was, "*Stand up, Guards!*" and then gave the commanding officers the order to attack. One would not pledge oneself to the very syllables of such a command on such an occasion; but what I have stated is the recollection of one who was present, and it is *equivalent* at least to the popular version of "*Up, Guards, and at them!*" C.

[Our correspondent's doubt, whether Waterloo itself is not a myth, was intended, we presume, as a hit at the historical scepticism of the present day.]

Bawderich, and Bells (Vol. iii., pp. 328. 435. 503.).—May I be allowed to call the attention of your readers who are curious in such matters, to a *cut* of the Bawdrich and its Gear, engraved in the 13th and 14th Numbers of Willis's *Current Notes*, about which there have already been several notices in your interesting periodical?

I would also request any gentlemen who have access to old parish records, to see what entries they can find relating to the *item* in question, and anything about the "*wheles*" of the *belles*. It is desirable to find out by whom, and when, the present whole wheel was introduced. Originally a half-wheel only was used, and such may still be found in some towers. In Dorsetshire the half-wheel is common; and there being no "*fillet*" nor "*ground truck*," "peals of changes" cannot be rung as they are in other towers. H. T. E.

Algernon Sydney (Vol. v., p. 318.).—Mr. Hepworth Dixon invites your readers to furnish him with references to any works which may throw light on the history of Algernon Sydney. May I suggest to him to look at the article on Macaulay's *History of England* which appeared in the *Quarterly Review* two or three years ago, wherein there are statements, from cited authorities, which seem to prove that that "illustrious patriot" was no exception to the famous rule, that "every man has his price." C. E. D.

"*History is Philosophy teaching by Examples*" (Vol. v., p. 153.).—If your correspondent T., who cannot find this passage in any of Lord Bolingbroke's writings, will turn to the second letter of that nobleman, "On the Study and Use of History," he will perceive that the sentence is there quoted from Dionysius of Halicarnassus. The writer in the *Encyclopædia Metropolitana* evidently takes it at second-hand from this work; and there can be no doubt that the currency of the quotation is entirely attributable to Lord Bolingbroke's use of it. This sentence is the text which he illustrates at much length in his historical essay.

Joshua G. Fitch.

On a Passage in Pope (Vol. i., p. 201.).—P. C. S. S. has an inquiry respecting the interpretation of these lines in Pope's Imitation of Horace's "Epistle to Augustus:"

> "The hero William and the martyr Charles,
> One knighted Blackmore, and one pension'd Quarles;
> *Which made old Ben, and surly Dennis swear,*
> *'No Lord's Anointed, but a Russian bear!'*"

And C. having repeated this Query (Vol. iv., p. 59.), I am induced to impart to them a "guess" which I made not long since. I must premise by asking your correspondents whether the unctuous substance known as "bear's grease" was in use at the period referred to; and if the reply be in the affirmative, I would suggest the following interpretation of the couplet.

King William and King Charles had shown so little wisdom and discrimination in their knighting and pensioning of worthless poets, that they must be supposed to have been anointed, at their coronation, with bear's grease, instead of the holy ointment commonly used for such purposes, and which is considered to possess the power of conferring on the kingly office those very virtues in which William and Charles had shown themselves so deficient. In this sense, Old Ben and Dennis, each in reference to the sovereign of his time, might have exclaimed,—

> "No Lord's Anointed, but a Russian bear."

—the word "Russian" being obviously intended to describe bears in general.

It is not for me to say how far this guess about "bear's grease" may suit the fancy of C. and P. C. S. S. They will probably look upon it as "tiré par les cheveux." If so, let them produce a better solution. Henry H. Breen.

St. Lucia.

Plague Stones (Vol. v., pp. 226. 333.).—Near Ravensworth Castle is a stone column, concerning which there is a tradition that it was one of the crosses erected to hold markets at during the great plague at Newcastle in 1645, when the produce of the county was not allowed to be exposed for sale at a less distance than three miles from that town. C. T.

There is another stone of this description on the boundary between Dent and Widdal, in the West Riding of the county of York; it is near an old road from Dent to Hawes, and is now called the "Cross upon Cross-hills." W. B. M.

Dee Side.

"*Archæologia Cambrensis, Vol. I., 2nd Edit.*"—In reply to the Queries of R. H. (see No. 125. p. 274.), 1. "Why the reprinted pages of the 1st volume of the *Archæologia Cambrensis* do not agree with those in the original copies?" and 2. Why "nearly a whole page of *interesting mat-*

ter has been omitted?"— it may be sufficient to state that the introduction of two additional notes at pages 204. and 209. rendered the first impossible: and, secondly, that the omission complained of was anything but of interest, as it only related to a supposed irregularity in the delivery of the early numbers, which subsequent inquiry proved to be groundless, and therefore it was suppressed.

Besides the notes above-mentioned, the letter-press has been revised and various typographical errors corrected, so as to render the second edition in many respects superior to the first. †

Town-halls (Vol. v., p. 295.).—Mr. Parker is reminded of the very curious Town-hall at Ashburton, in Devonshire, constructed entirely of timber. M. Y. R. W.

Emaciated Monumental Effigies (Vol. v., pp. 247. 301. 353.).—Buriensis has been furnished by several of your correspondents with many examples of the representation of an emaciated corpse in connexion with tombs, but no one has yet referred him to that very remarkable instance at Tewkesbury. The tomb is usually assigned, I believe, to Abbot Wakeman. If anything were needed to refute the absurd notion of the forty days' fast, I think the figure on this tomb would supply the clue to the true conception of the artist; and show that it was intended, by such figures, to remind the passers-by of their own mortality by representing the hollow cheek and sunken eyes, and emaciated form, of a corpse from which life had only recently departed: for, in the figure on this tomb, the idea of mortality is carried still further, and the more humbling and revolting thought of corruption and decay is suggested to the mind by the representation of noxious reptiles and worms crawling over the lifeless form, and revelling in their disgusting banquet. M. Y. R. W.

I have read somewhere that these monuments with emaciated figures were erected during the lifetime of the individual as an act of humiliation, and to remind himself as well as others of mortality and the instability of human grandeur. If this cannot be disproved by facts, it affords a satisfactory solution. There is a small chapel connected with Bishop Fleming's in Lincoln Minster, and with others, where masses were said for the repose of their souls; so it is probable that these were at least designed during their lives, which would manifest their humility. C. T.

Coleridge's "Friend" (Vol. v., p. 351.).— Mr. Crewe, the bookseller of Newcastle-under-Lyne, has communicated to me some corrections upon my last notice. The great potter's name was *Josiah*, not Joseph. This was an accidental *lapsus memoriæ* on my part. Wedgwood is spelt without the *e*, though I believe it has been spelt both ways by the family. It seems that Miss Sarah Wedgwood is still alive, and till lately resided at Camphill, Maer; but the Maer estate has been sold to Mr. Wm. Davenport, and she now resides near London. Mr. Crewe sends me the following extract, which confirms the identity of the munificent co-patron of Coleridge.

"*Extract from a Letter from Coleridge to Wordsworth, dated Shrewsbury, January*, 1798.

"You know that I have accepted the munificent liberality of Josiah [Joshua?] and Thomas Wedgwood; I accepted it on the presumption that I had talents, honesty, and propensities to persevering effort."— *Memoirs of Wordsworth*, vol. i. p. 116.

C. M. I.

Enigma on the Letter "I" (Vol. v., p. 321.).— Having both Miss C. Fanshawe's enigmas, I send you a copy of that on the letter "I," which is inquired for by E. S. S. W., in case it should not reach you from any other quarter. In an old scrap-book in my possession it stands thus:

"ENIGMA BY LORD BYRON.

"I am not in youth, nor in manhood, nor age,
But in infancy ever am known:
I am stranger alike to the fool and the sage;
And, though I'm distinguish'd in history's page,
I always am greatest alone.

"I am not in the earth, nor the sun, nor the moon:
You may search all the sky, I'm not there;
In the morning and evening, though not in the noon,
You may plainly perceive me; for, like a balloon,
I am always suspended in air.

"I am always in riches; and yet, I am told,
Wealth ne'er did my presence desire.
I dwell with the miser, but not with his gold:
And sometimes I stand in his chimney so cold,
Though I serve as a part of the fire.

"I often am met in political life:
In my absence no kingdom can be.
And they say there can neither be friendship nor strife,
No one can live single, no one take a wife,
Without interfering with me.

"My brethren are many; and of my whole race
Not one is more slender and tall:
And, though not the oldest, I hold the first place;
And ev'n in dishonour, despair, and disgrace,
I boldly appear 'midst them all.

"Though disease may possess me, and sickness, and pain,
I am never in sorrow or gloom:
Though in wit and in wisdom I equally reign,
I'm the heart of all sin, and have long lived in vain,
And ne'er shall be found in the tomb.

(I.)"

How came Miss Fanshawe's enigmas to be attributed to Lord Byron? J. Sansom.

Oxford.

Mother Carey's Chickens (Vol. v., p. 344.).— Navigators meet with the Little Petrel, Storm

Finch, or Stormy Petrel, the *Procellaria pellagica* of Linnæus, in every part of the ocean, diving, running on foot, or skimming over the highest waves with the greatest ease. It seems to foresee the coming storm long ere the seamen can discover any signs of its approach; and they make this known by congregating together under the wake of the vessel, as if to shelter themselves from it, and they thus warn the mariner to guard against the coming danger. At night they set up a piercing cry. This usefulness to the sailor is the obvious cause of the latter having such an objection to their being killed. I am unable to say who Mother Carey was; but I might venture a conjecture why the bird who guards the seaman with such *care* bears its familiar name. UNICORN.

The name of "Mother Carey's Chickens" is said to have been originally bestowed upon Stormy Petrels by Captain Carteret's sailors, probably from some celebrated ideal hag of that name. As these birds are supposed to be seen only before stormy weather, they are not welcome visitors.

WM. YARRELL.

Burnomania (Vol. v., p. 127.).—Your correspondent ELGINENSIS has got the "Burnomania" of Dr. William Peebles, the minister of Newton-upon-Ayr, himself one of the minor poets of Scotland by virtue of his *Crisis, or the Progress of Revolutionary Principles*, Edinburgh, 1803 and 1804; and *Poems, consisting of Odes and Elegies*, Glasgow, 1810; all in my collection.

Like the transcendent powers of a living vocalist, the genius of Burns could brook no rival, and for a long period, notwithstanding the futile attempts of the smaller poetical *fry* to arrest its progress by their Lilliputian shafts, the "Ayrshire Ploughman" maintained a species of monopoly of the public mind and attention.

Dr. Peebles, as a candidate for poetical fame, no doubt found this "Burnomania" sufficiently annoying; he therefore put forth his puny arm, in the publication alluded to by ELGINENSIS, to stem it, and, considering that the poetry of Burns was then in the zenith of its popularity, we need not add that the worthy Doctor's work proved but a *turf* to the *cataract*, and is only now known as a curiosity.

I may however notice, that Dr. Peebles had a deeper *grudge* than rivalry to settle with Burns, the satirical poet having aimed at him in the "Holy Fair" and the "Kirk's Alarm;" and should your correspondent seek to know more of the author of his book, he will find him noticed in Paterson's *Contemporaries of Burns*, Edinburgh, 1830.

While upon the subject I may further note, that among many other carpers at the "Burnomania" was James Maxwell, better known as the "Poet in Paisley," who attacked Burns and his friend Lapraik in a *brochure*, entitled "*Animadversions on some Poets and Poetasters of the present Age, especially R——t B——s and J——n L——k, with a Contrast of some of the former Age:* Paisley, Neilson, for the Author, 1788. In this curious piece, which was unknown to Motherwell,—our pair of poets, with all their patrons and friends,—among whom Maxwell is *shocked* to find both *ministers* and *elders*,—

> "For some of our clergy his poems esteem,
> And some of our elders think no man like him,"—

all these, and such like, are severely censured by the moral poet for admiring "this stupid blockhead," besides being menaced with a certain place, to which their favourites are certainly doomed, should they continue to support such arch-enemies of the Kirk and order. How appropriate, then, is the remark of the Rev. Hamilton Paul, one of Burns' warmest admirers and editors, when, *lumping* all these envious spirits together, he says,—

> "Some weak attempts have been made by narrow-minded men to expose to ridicule this 'Burnomania,' as they term it; but like self-love converted by the plastic power of the poet into social affection, it is spreading wider and wider every day."
>
> "Friends' kindred, neighbour, first it doth embrace;
> Our country next, and next all human race."

J. O.

Cagots (Vol. iv., pp. 190. 331. 387.).—THEOPHYLACT will find an account of the *Cagots* in the *Magasin Pittoresque* for 1838, where they are stated to be descended from the Goths, their name of *Cagots* being derived from *caas Goth* (*chien de Goth*), which corresponds with the derivation given by Scaliger.

In Brittany they were known under the name of *Cacous* and *Caqueux:* in Guienne and Gascony under that of *Cahets;* in Navarre, *Caffos;* in the mountains of Bearn, &c., as *Cagots* or *Capots*.

The same work for 1840 contains an account of the *Cretins;* also noticed by Kohl in his *Alpen-Reisen* (reviewed in *Westminster Review*, July, 1849). PHILIP S. KING.

Chantrey's Sleeping Children (Vol. ii., pp. 70. 94.).—There is, in Ashbourne Church in Derbyshire, a beautiful figure of a sleeping child by Thomas Banks, R.A., from which it is generally said that Chantrey took the idea of his celebrated monument in Lichfield Cathedral. It is a tradition in Ashbourne, that Chantrey drew the sketch for his sleeping children at an inn in the place, immediately after having seen Banks' sculpture in the parish church. The monument at Ashbourne is to Penelope, daughter of Sir Brooke Boothby, born April 11th, 1785, died Nov. 12th, 1791, and on it there are inscriptions in four languages, English, French, Latin, and Italian. The following description of it, taken from *The History and*

Topography of Ashbourne, may be acceptable to some of your readers, who may compare it with their recollections of Chantrey's figures: —

"It represents a child of delicate and amiable features, who has long suffered from slow and incurable disease, lightly, but rather carelessly, reclining on her right side. The position of the meek and lovely sufferer shows that she has just assumed it in order to seek temporary relief from pain, or from the weariness that a protracted repose, even on the softest materials, eventually causes. The little patient is extended, in the position just described, on a marble mattress and pillow, to which the hand of the sculptor has communicated the apparent texture of the softest down. The expression of the countenance is slightly indicative of pain, felt even in the intervals of slumber; and the little hands, lifted towards the countenance, plainly show that the sufferer has so placed them, in order that they and the arms may be in some measure a support to the body, and relieve it from the aching tenderness caused by long contact with the couch on which it rests. Around the head is bound, in loose folds, a handkerchief, which allows the artist greater scope to exhibit the child's features. The body-costume is a low-fronted frock with short sleeves, most gracefully sculptured. The whole of the drapery is in the most finished style, and the ease and softness of the folds are an admirable proof of the delicate chiselling of the artist. He has shown his natural and pure taste in the manner in which he has placed the feet. The entire position of the figure is faultless; and it represents, with refined fidelity to nature, the female infant form, patiently and slowly perishing beneath the steady undermining progress of irresistible decay."

W. FRASER.

Arkwright (Vol. v., p. 320.). — This surname would originally denote the fabricator of such *arks*, or large chests made of strong oaken planks, as are still to be found under that name in most old farmhouses, at least in this neighbourhood, where they are chiefly used for storing meal or flour. The fact of our translators of the Bible having called the sacred chest in the Holy of Holies by this term seems to point to a more general use of the word in their days than at present obtains. Mr. Hunter (*Hallamsh. Gloss.*, p. 5.) says that the strong boxes in which the Jews kept their valuables were anciently called their arks (*archas*), and that the word is so found in the *Fœdera*, 45 Hen. III. It occurs twice in the Church Accounts of this parish.

"1527. Minatus ẽ. p̃d. Willm̃us browne *archas* et cistas diffrĩgere.
1744. pd. Wm. Yates for setting up *ark*."

Cf. also Lower's *Eng. Surnames*, 2nd ed., p. 92.; and the Latin *arca*, a chest, coffer, or box.

J. EASTWOOD.

Ecclesfield, Sheffield.

It is rather curious that the word *wright* for *carpenter* is still commonly used in Scotland, but that *Sievewright* is the only *surname* in which it appears in that country; while in England it is found in several, although the word itself is there obsolete, unless it is still to be found in the northern counties. C. E. D.

Pilgrimages to the Holy Land (Vol. v., pp. 289, 290.). — Seeing a notice in "N. & Q." of Breydenbach's *Opus Transmarinum*, and a suggestion of Dr. Kitto that this work was written by Felix Faber, I am induced to call attention to another work written by the latter, which is still extant in his *own MS.*, in the library at Ulm, bearing the following title: *Fratris Felicis Fabri Evagatorium in Terræ Sanctæ, Arabiæ et Ægypti Peregrinationem*, and which was printed for the first time for the Literarische Verein at Stuttgart, a society established there about ten years since, with objects somewhat similar to our Camden Society. This was one of its earliest publications, and as the number of copies printed was very small, the volumes are now rarely to be met with. The author informs his brethren of the monastery of Ulm, for whose especial benefit he professes to have written his book, that he composed it soon after his return from his *second* journey, the interval between the first and second journey having been occupied in reading and making notes from all the existing books on the same subject which he could meet with (it is to be regretted that he has not given us a list of these), "de quibus omnibus," he adds, "tuli quidquid deserviebat proposito meo, ex qua collectura grande volumen comportavi." With this collection of notes he appears to have set forth on his second expedition, "*quia post hæc omnia in multis dubius remansi et incertus, quia multa legeram et pauca videram.*" Traversing Jerusalem, Arabia, and Ægypt, "*conferens ea, quæ prius legeram et collegeram ad ipsa loca, et concordantias sanctarum scripturarum cum locis, et loca cum scripturis quantum potui, investigavi et signavi. Inter hæc nonnunquam de locis sanctis etiam, in quibus non fui, exactam diligentiam feci, ut earum dispositionem conscriberem, sed non nisi illo addito: ibi non fui, sed auditu aut lectione didici.*"

[The MS. is dated 1484.] F. N.

"*Merchant Adventurers*" (Vol. v., p. 276.). — C. I. P. will find an account in *Mortimer* under the head "Of Commerce," &c., vol. ii. p. 164. *et seq.* It refers to Cabot's scheme, as also Chancellor's: the first charter of incorporation was granted 2 Phil. & Ma. (Feb. 6, 1554) by the name of "The Merchants Adventurers for the Discoveries of Lands, Countries, Isles, &c. not before known or frequented by the English," &c. In the year 1560, 2 Eliz., her charter confirmed all former charters and privileges to "the Company of Merchant Adventurers of England," and likewise granted them two ample charters, one in the sixth, the other in the twenty-eighth of her reign. In

the former of the latter they are specially designated by Eliz. as "Merchant Adventurers."

[There are other particulars in connexion with them which I do not send you, reference being easy of access.] J. Eeff.

Bolt Court, Fleet Street.

Anderson's *History of the Origin of Commerce*, 2 vols., London, 1764, contains some information on the subject of this Company, whose title was that of "Merchant Adventurers," and whose trade was chiefly with the Netherlands.

In 1604, James I., after concluding a treaty of peace and commerce with Spain, incorporated a company of merchants for an *exclusive* trade to Spain and Portugal; but this monopoly being found prejudicial to commerce, in the following year the patent was revoked by act of parliament.

If C. I. P. has not access to Anderson, and will communicate his address, I shall be happy to give him any information in my power on this subject.

Broctuna.

Bury, Lancashire.

Miscellaneous.

NOTES ON BOOKS, ETC.

The steady progress which sound Archæology is making in this country is shown, and the benefits which will accrue from such progress to those who are desirous of investigating the early history of this island and its inhabitants is rendered evident, by the fact, that discoverers of primæval remains no longer endeavour to build upon those remains some strange theories which have no foundation beyond the fancy of those who pen them. On the contrary, Archæologists are now content to give us plain and distinct particulars of the discoveries they make, and to leave to future labourers the task of comparing the different objects, and of evolving from such comparison those trustworthy illustrations of our early history which are so highly to be prized. The truth of these remarks will be seen by a glance at the interesting volume entitled *Fairford Graves; a Record of Researches in an Anglo-Saxon Burial-place in Gloucestershire*, in which Mr. Wylie narrates, with much clearness and simplicity, the result of a very interesting series of excavations made at Fairford, on the site of a Saxon necropolis, more particularly of those made at the commencement of the past year. These discoveries furnish some very valuable materials towards a more complete history of the Anglo-Saxon civilisation than we yet possess; and Mr. Wylie deserves the thanks of his brother antiquaries for his well-directed zeal on the occasion, and for the judicious manner in which he has told his story. The work is very profusely illustrated; and is one of the best contributions which have recently been made to the history of our primæval antiquities.

We have received, and read with great pleasure, *Two Introductory Lectures upon Archæology, delivered in the University of Cambridge*, by the Rev. J. H. Marsden. We are not sure that these lectures are not privately printed; and in that doubt should have passed them without notice, had not their merits, as the production of a scholar and a man of taste, seemed to us such as to make it desirable that they should be placed within the reach of all whom they are calculated to interest. They are the first-fruits of Mr. Disney's munificent donation to the University of Cambridge.

We have received the second volume of Bohn's reprint of *The Literary Works of Sir Joshua Reynolds*, edited by H. W. H. Beechey, which completes the work. No President ever filled the Chair of the Royal Academy with greater benefit to the students than did Sir Joshua; and this cheap and useful edition of the invaluable legacy which he bequeathed to them is well calculated not only for their use, but for more general circulation, now that the arts of design are receiving such deserved attention in this country.

The people of Manchester will shortly commence their great experiment of a *Free Library*, which, it is hoped, will be opened in the course of the present month, probably by Prince Albert. It contains about twenty thousand volumes, consisting of about twelve thousand books of reference and eight thousand to form the library of circulation, which will be lent *freely* to all persons bringing recommendations or certificates of good character. The books are all *well bound* and in excellent condition, and the managers have no fears but that they will be returned from circulation in the same state. We shall look with great interest to the result; for it is clear that what is good for Manchester must be good for London, and for all other places where men do congregate.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Fabricii Bibliotheca Latina. Ed. Ernesti. Leipsig, 1773. Vol. III.
The Anacalypsis. By Godfrey Higgins. 2 Vols. 4to.
Codex Diplomaticus Ævi Saxonici, opera J. M. Kemble. Vols. I. and II. 8vo.
Eckhel, Doctrina Numorum. Vol. VIII.
Brougham's Men of Letters. 2nd Series, royal 8vo., boards. Original edition.
Knight's Pictorial Shakspeare. Royal 8vo. Parts XLII. XLIII. XLIV. L. and LI.
Conder's Analytical View of all Religions. 8vo.
Newman's (J. H.) Present Position of the Catholics in England.
Halliwell on the Dialects of Somersetshire.
Sclopetaria, or Remarks on Rifles, &c.
Sowerby's English Fungi. Vol. III.
Supplement to Sowerby's English Fungi.
European Magazine. Vols. XXIII. XXIV. and XXV.
Poetic Wreath. Small 8vo. Newman.
Gems from British Poets. 4 Vols. Tyas.
The Works of Lord Byron. Vols. VI. VII. and VIII. 12mo. Murray, 1823.
Mallet's Poems. Bell's edition.
Mallet's Play of Elvira. 1763.
Joannis Lelandi Collectanea. Vol. V. 1774.
Bishop Patrick's Commentary on the Bible. The Volumes containing Joshua and Judges. Small 4to.
Kent's Anthems. Vol. I. folio. Edited by Joseph Corfe.
The Mathematician. Vol. I. No. I. 1844.
Macculloch's Highlands and Islands of Scotland.
Back's Voyage of the Terror, 8vo.
L'Histoire de la Saincte Bible, par Royaumonde: à Paris, 1701.
Johnson's (Dr. S.) Works, by Murphy. Trade Edition of 1816, in 8vo. Vol. XII. only.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

REPLIES RECEIVED. — *Old Dog — Meaning of "to be made a Deacon" — Groom of the Stole — Corrupted Names of Places — Plague Stones — Body and Soul, &c. — Large Families — Emaciated Monumental Effigies — Which are the Shadows? — London Street Characters — Umbrella, &c. — Sir John Wallop — Dr. Elizabeth Blackwell — Poison — Rare Omens — Longevity — Friday Superstition — Son of the Morning — Frog or Thrush — Can a Clergyman marry himself? — Newton, Ciccro, and Gravitation — Exeter Controversy — Amyclæ — Pa sage in Hamlet — The Three Loggerheads — St. Christopher — Article "An" — Bee Park — Musical Plagiarism — Abbot of Croyland's Motto — Breezes from Gas Works — Vikingr Skotar — Throwing Salt over left Shoulder — Man in the Almanack — Curfew — Glass-making in England — Birthplace of St. Patrick — Milton's Epitaph — Devil's Head as a Crest — Moke — Stone Pillar Worship — Inedited Poetry — Tower of London — Mrs. Van Butchet — Sneezing — Liability to Error — Analysis — Dilljon — Grinning like a Cheshire Cat — Donkey — "An tyc" — St. Botolph — Clerical Members of Parliament — Seven Senses — Ring Finger.*

R. R. R. (Cambridge) *is thanked. We have every reason to put faith in the writer of the paper to which he refers.*

R. F. L. *will find a Note on the line by Borbonius:*

"Omnia mutantur nos et mutamur in illis,"

in "N. & Q." Vol. i., pp. 234. 419.

J. B. R. (Belper). *The Derbyshire Folk-lore will be very acceptable.*

SEXAGENARIUS ALTER. *The article respecting* "Black Rood of Scotland" *is in the printer's hands. The other has* not *been lost sight of.*

E. G. "When Greeks join Greeks," &c., *is from Nat Lee's* "Alexander the Great."

TEE BEE. *The communication of our Norwich correspondent has been duly forwarded.*

H. M. W. *will find his quotation on* "Stops in Printing" *at* p. 133. *of the present Volume.*

We are compelled to postpone replying to many correspondents; to some who have given us their names we will communicate by letter.

The correspondent who writes to us on the subject of Collins is thanked; the date in the Query (Vol. v., p. 227.) *is certainly wrong: it should have been* 1759. *We do not publish Hayley's Epitaph, as it has been, we believe, frequently printed. Our correspondent has been anticipated too* (*see* p. 331.) *in the excellent illustration of the word* BIGOT *from Trench's* "Study of Words."

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOL. V. — No. 132.] SATURDAY, MAY 8. 1852. { Price Fourpence. Stamped Edition, 5d.

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SIR ROBERT PEEL, AND HIS CLAIMS TO BE REMEMBERED BY THE LITERARY MEN OF ENGLAND.

One of the most interesting of the recently published parts of Murray's *Reading for the Rail* is unquestionably *Theodore Hook, a Sketch*, which has been reprinted from the *Quarterly Review*, with some additional notes. Of these there is one (at p. 62.) which presents us with the following honorable and characteristic anecdote of the late Sir Robert Peel: —

"The writer of this sketch, now that Sir R. Peel is no more among us, takes this, perhaps his only opportunity of mentioning the generosity of that statesman's conduct towards Maginn. The Doctor having always retained the strong feelings of an Irish Orangeman, was one of those who condemned with severity Sir Robert's pro-Catholic policy of 1829; nor, perhaps, was there any one writer of the time by whom the personal motives of the minister were more unmercifully dealt with. The Doctor assailed them with unwearied pertinacity, in various newspapers and magazines; but especially in rhymes only less galling than the fiercest of Swift's. He had never been personally acquainted with Peel, who could have known nothing about him so distinctly as this hostility. Yet when, a few years before Maginn's death, some of his friends were privately making a subscription to relieve him from some pressing difficulties, Sir Robert, casually hearing of it, immediately sent through the writer of this sketch, with a stipulation for secrecy, the sum of 100*l.* as a contribution to the fund. The writer believes that Sir Robert on various subsequent occasions interfered on the Doctor's behalf in a manner not less liberal, and with the same delicate precautions. At all events, when the doctor was near his end, Sir Robert forwarded for his use a similar benefaction of 100*l.* The writer has no reason to suppose that Maginn was ever aware of any of these kind deeds. It remains to be added that, some years after Dr. Maginn's death, his only son, on attaining the requisite age, received a cadetship in the East Indies from Sir Robert Peel's last government." — (1852.)

The perusal of this interesting passage has reminded us of a desire which we felt most strongly at the time when the country lost the distinguished man to whom it relates; and which we should then have given expression to, but for the fear that in the multitude of projects for doing honour to his memory then floating

before the public eye, what we had to propose might not be received in the way which his merits deserved.

Sir Robert Peel was pre-eminently a patron of English Literature and literary men; and we hoped, and do still hope, to see a recognition of his great claims in that special character on the part of the men of letters in this country. The most appropriate that occurs to us would be the erection of his bust or statue in the vestibule of that national establishment, in the welfare and management of which he always took so great an interest — we mean the British Museum.

The minister who, in terms alike honorable to himself and to the man of letters to whom the dignity was offered, tendered a baronetcy to Southey, and conferred upon him a pension of 300*l.* a year — who gave the same amount to Wordsworth — who gave to James Montgomery 150*l.* a year, and to Tytler, to Tennyson, and to M'Culloch, each 200*l.* a year — who bestowed a pension upon Frances Brown, and gave a 100*l.* a year to the widow of Thomas Hood — who gave the first appointment of his first administration to a son of Allan Cunningham, and placed the sons of Mrs. Hemans in the service of the Crown, — Sir Robert Peel, the man and the minister who could thus recognise the claims of Literature*, and not, like ministers of old, stipulate for a return in the political support of those whom he so distinguished, was surely a person whose memory the men of letters in this country should not be slow to honour.

Let us hope that the moment has arrived when they will do justice to him who was so ready to recognise their claims. Let Lord Mahon or Mr. Hallam, who enjoyed the friendship of Sir Robert Peel, step forward and begin the good work. An appeal from either of them would arouse a host. They would be supported by all who love Literature, from the highest to the humblest. Who can doubt that the author of *Coningsby* and the author of *Don Carlos* would rejoice at the opportunity, which would thus be afforded them, of uniting to do honour to the memory of a political opponent, in that character in which he deservedly won the applause of all men — as the judicious and munificent PATRON OF THE LITERATURE OF OUR NATIVE COUNTRY.

* We have confined our remarks to Sir Robert Peel's patronage of Literature; but that patronage was as liberally bestowed upon Science and Art. To him Mrs. Somerville and Sir M. Faraday were indebted for their pensions; and while his friendship with Lawrence, Wilkie, and Chantrey, and his patronage of Collins, Roberts, Stansfield, &c., cannot be forgotten, his prompt and most kind response to poor Haydon's application for assistance, though addressed to him at a moment when plunged in the fiercest political struggle in which he was ever engaged, can never be forgotten.

Notes.

SITTING IN BEDE'S CHAIR.

One of the most interesting antiquities of Jarrow Church, Northumberland, is the chair of the Venerable Bede. It is preserved in the vestry of the church, whither all brides repair as soon as the marriage service is over, to seat themselves upon it. This, according to the popular belief, will make them the joyful mothers of children; and the expectant mothers (as I have been informed) would not consider the marriage ceremony complete, until they had been enthroned in the Venerable Bede's chair. The chair is very rude and substantial; made of oak; in height, four feet ten inches; having an upright back, and sides that slope off for the arms. According to the barbarous English fashion, it is carved over with the nomenclature of all the vulgar obscurities of the neighbourhood, whose sacrilegious penknives, together with the wanton depredations of relic-hunters, have so "shorn" the chair of its "fair proportions," that soon nothing but its attenuated form, "small by degrees, and beautifully less," will be left for the future Childe Harold to address with —

"Can it be,
That this is all remains of thee?"

Every foreigner who has visited our churches and cathedrals cannot fail to remark how the English love of popularity glares forth in its most sickly form in this barbarous custom of writing and carving names upon monuments, or other works of art. Every observant person, too, when he sees John Smith's name and full address, scratched with painful and elaborate accuracy upon the stern but noseless face of some alabaster knight, while he wonders at the gratuitous trouble which John Smith has taken, must deplore the want of education thus so lamentably evinced. Happily, this vulgar taste (so far as our churches are concerned) is now under some control; but, nevertheless, it is still sad to see — at Lichfield, for example — that control obliged to take the visible shape of railings, to prevent Messrs. Smith, Brown, Jones, and Robinson from handing their names down to posterity on the life-like marble of Chantrey's "Sleeping Children." I have heard that this mode of defacing monuments took its rise in the time of the Protectorate; and I would wish to put this in the form of a *Query:* Whether it was so, or no? With the impression that it *was* the case, I have for many years past examined the dates that accompanied names scratched upon monuments, and never found a date earlier than the Protectorate. The subject seems worth the inquiry.

To return to Bede's chair. It has often been engraved: but the best representation of it that I know, is that by Mr. W. B. Scott, in his *Antiquarian Gleanings of the North of England*. Besides his careful etching of the present state of the chair, he also gives a suggestive woodcut of its restoration. The ornamental portion he confines to the front of the seat, and the head of the chair.

CUTHBERT BEDE, B.A.

Dedication Stone at Jarrow Church.—While on the subject of Bede's chair at Jarrow, it may not prove altogether useless to transcribe you a faithful copy of the dedication stone of Jarrow Church, which is now placed against the tower-arch of the nave:

DEDICATIO BASILICAE
SCI PAVLI VIIII KL MAI
ANNO XVECFRIDIRFC

CEOLFRIDIABBEIVSQ
Q·ECCLESDOAVCTORE
CONDITORIS ANNO IIII

CUTHBERT BEDE, B.A.

INEDITED POETRY.

The *first* piece in the volume of MS. poetry referred to in my communication in Vol. v., p. 387., may perhaps be deemed of sufficient interest to occupy a place in your columns. It is entitled "A Ballad," and appears to me worthy of notice from its quaintness both in style and rhythm.

"A BALLAD.

"Sure glorious Modesty again will rise,
Since she can conquer in bright Marcia's eyes.
Each look of hers creates a lambent fire,
And youth and age concur her virtue to admire.
Hence flow these lines from an unpolish'd hand,
Which thinks her Marcia should the world command.
Go, lovely maid, and let each virgin see
How graceful modesty appears in thee.
That they may all thy imitators be,
And give example to posterity.

1.

"View Marcia's native charms,
She's graceful in behaviour,
By wise advice she steers,
And with all the world's in favour.
No foolish talk slides from her tongue,
Her eyes ne'er wanton seem,
Regards her friends, respects the great,
And is humble to the mean.

2.

"How gentle is her voice,
Not loud with foul detraction,
Good sense guides all her words,
And prudence every action.
Not stiff in dress, or careless she,
But in the graceful mean,
What e'er she wears she still appears
Like some majestic queen.

3.

"Her mind and thoughts still tends [sic]
How to perform her duty;
To her parents' laws she bends,
Which adds more to her beauty.
In conduct she a matron is
With chearful air and mein, [sic]
The steddiness of sixty years, [sic]
In look she's scarce fifteen.

4.

"In friendship most sincere,
As well as in devotion,
To herself alone severe,
And guards her every motion.
Her conquering eyes give her no pride,
Her charms she will not know,
Nor meaner beautys does deride [sic],
Tho' they their envy show.

5.

"How lovely is that face
Where modesty's adorning,
And Marcia with that grace
Is improving every morning.
She like the glorious sun in spring
Is encreasing every day,
For her Apollo's harp he'll string,
And the Muses sing their lay.

6.

"How happy is this nymph,
Whose noble inclination,
All subtle arts contemns
And sligh made assignation: [sic]
Whose hours are spent in useful works,
Or reading tracts divine,
The young, the grave, the wise, the brave,
Pay homage at her shrine.
And so does
Her humble slave,
JUBA ISSHAM."

I hope that some of your readers will be able to explain this signature, which is to me inexplicable.

W. SPARROW SIMPSON.

ON A PASSAGE IN "MEASURE FOR MEASURE," ACT I. SC. 1.

Dr. Johnson long since observed that "there is perhaps not one of Shakspeare's plays more darkened than this by the peculiarities of its author, and the unskilfulness of its editors, by distortions of phrase, or negligence of transcription."

Under these circumstances we cannot be surprised that we are favoured with three pages of notes on the following passage, which occurs in the opening scene:

"*Duke.* Escalus.
Escal. My lord.
Duke. Of government the properties to unfold,
Would seem in me to affect speech and discourse:

Since I am put to know, that your own science
Exceeds, in that, the lists of all advice
My strength can give you: Then no more remains
But that to your sufficiency, as your worth is able,
And let them work."

I must refer those who are desirous of seeing the various attempts to extract a meaning from this passage to the Variorum Edition, and content myself with those of the two latest editors, Mr. Collier and Mr. Knight.

Mr. Collier says:

"This passage is evidently corrupt, as is shown both by the metre and the sense. The latter will be cleared by the omission of the preposition 'to:' 'then no more remains [to be said], but that your sufficiency, as your worth is able, and let them work.' This change, however, will only partially cure the defective measure; and even were we to omit 'that,' as well as 'to,' the line would not be perfect without reducing 'sufficiency' to a trisyllable. It has been thought best, therefore, to leave the text as it stands in the first folio. 'Sufficiency' is adequate authority."

Mr. Knight says:

"We encounter at the onset one of the obscure passages for which this play is remarkable. The text is usually printed thus:

'Then no more remains
But that to your sufficiency, as your worth is able,
And let them work.'

It is certainly difficult to extract a clear meaning from this; and so Theobald and Hanmer assume that a line has dropped out, which they kindly restore to us, each in his own way. The emendation which Steevens proposes is much less forced: 'Then' (says the Duke), 'no more remains to say,

'But your sufficiency as your worth is able,
And let them work.'

"It is not our purpose to remove obscurities by additions or omissions, and therefore we leave the passage as in the original, excepting a slight alteration in the punctuation. We believe it may be read thus, without much difficulty. '*Then no more remains* (to say on government) *But that*, (your science) *to your sufficiency*, (joined to your authority) *as your worth* (as well as your virtue) *is able* (equal to the duty), *and let them work* (call them into action).'"

I cannot say that this exposition (paraphrastic as it is) is clear to me; and I feel confident that our great poet never wrote the words "But that," following as they do "Exceeds in that." What does "But that" refer to? It cannot refer to "science," as Mr. Knight imagines. The remedy lies in a very trifling correction of the press. In the MS. from which the play was printed, the words "But th^{t}to" were thus written, and the compositor mistook "th^{t}" for "th^{t};" there is no comma after *that* in the old copies. Replace "thereto" and the passage is perfectly clear as to sense.

"Then no more remains
But *thereto* your sufficiency, as your worth is able,
And let them work,"

It may be necessary to show that the word I propose would be used by the poet just in the sense required here. The following passage from the *Winter's Tale*, Act I. Sc. 2., will, I think, place it beyond doubt:

"Camillo,
As you are certainly a gentleman, *thereto*
Clerk-like experienc'd, which no less adorns
Our gentry, than our parents' noble names,
In whose success we are gentle," &c.

I take the sense of the whole passage thus: "Since I must acknowledge that you are better skilled in the nature of *government* than I am, it would be idle in me to lecture you on the subject. Then nothing more is wanting but *thereto* your sufficient authority (*i. e.* to govern), as you have the ability, and let them (your skill and authority) come into operation."

Sufficiency, as Warburton long ago observed, is *authority*, but may possibly be here used in the Latin sense of *substitution*. Escalus is to be Vicegerent. The very slight change necessary, and the great probability of the occurrence of the error, strongly recommend this simple emendation.

Daily experience is manifesting how large a portion of the difficult passages are errors of the printer of the first folio, the two happy corrections lately given in *The Athenæum*, for instance: who can doubt that in *Coriolanus*, Act III. Sc. 1., "Bosome-multiplied" should be "Bissom-multitude:" or that, in *All's Well that Ends Well*, Act V. Sc. 3., "infuite comming" should be "infinite cunning?" A glance at the passages as they stand in the old print of the first folio would convince the most sceptical. A list of mere printer's errors in that book would be not a little astounding.

S. W. Singer.

[It may be proper to observe, that this Note by Mr. Singer had been in the Editor's possession at least a fortnight previous to the appearance of that by our esteemed correspondent at Leeds in our last Number.]

FOLK LORE.

Sites of Buildings mysteriously changed.—It may be amusing to the readers of "N. & Q.," and attended with some useful result, to record a few popular traditions respecting the mysterious opposition to the building of certain edifices on the spots originally designed for them by their founders. I will introduce the subject with the local traditions about the building of three churches well known to myself.

1. The church of Breedon, in Leicestershire, stands alone on a high hill, the village being at its foot. The hill is so steep on the side towards the village, that a carriage can only ascend by taking a very circuitous course; and even the footpath winds considerably, and in some parts ascends by steps formed in the turf. The inconvenience

of such a situation for the church is obvious, and the stranger, of course, wonders at the folly of those who selected a site for a church which would necessarily preclude the aged and infirm from attending public worship. But the initiated parishioner soon steps forward to enlighten him on the subject, and assures him the pious founder consulted the convenience of the village, and assigned a central spot for the site of the church. There the foundation was dug, and there the builders began to rear the fabric; but all they built in the course of the day was carried away by *doves* in the night, and skilfully built in the same manner on the hill where the church now stands. Both founder and workmen, awed by this extraordinary interference, agreed to finish the edifice thus begun by doves.

2. The parish church of Wendover, in Buckinghamshire, stands nearly half a mile from the town. The church was to have been placed on a field adjoining the town, and there the building of it was begun; but the materials were all carried away in the night by witches, or, as some relate the tradition, by fairies, and deposited where the church now stands. The field in which the church was to have been built is still called "Witches' Meadow."

3. The parish church of Winwick, Lancashire, stands near that miracle-working spot where St. Oswald, king of the Northumbrians, was killed. The founder had destined a different site for it, but his intention was overruled by a singular personage, whose will he never dreamed of consulting. It must here be noticed that Winwick had then not even received its name; the church, as not uncommon in those days, being one of the earliest erections in the parish. The foundation of the church, then, was laid where the founder had directed, and the close of the first day's labour showed the workmen had not been idle, by the progress made in the building. But the approach of night brought to pass an event which utterly destroyed the repose of the few inhabitants around the spot. A pig was seen running hastily to the site of the new church; and as he ran he was heard to cry or scream aloud "We-ee-wick, We-ee-wick, We-ee-wick!" Then, taking up a stone in his mouth, he carried it to the spot sanctified by the death of St. Oswald, and thus employing himself through the whole night, succeeded in removing all the stones which had been laid by the builders. The founder, feeling himself justly reproved for not having chosen that sacred spot for the site of his church, unhesitatingly yielded to the wise counsel of the pig. Thus the pig not only decided the site of the church, but gave a name to the parish.

In support of this tradition, there is the figure of a pig sculptured on the tower of the church, just above the western entrance; and also the following Latin doggerel:

"Hic locus, Oswalde, quondam placuit tibi valde;
Northanhumbrorum fueras Rex, nuncque Polorum
Regna tenes, loco passus Marcelde vocato."

May not the phrase "Please the pigs" have originated in the above tradition, since the founder of Winwick Church was obliged to succumb to the pleasure of his porkish majesty?

Instances of equally marvellous changes in the sites of buildings are recorded in Bede, and other monkish writers. Perhaps it would not be difficult to unravel the mystery of such changes.

W. H. K.

Burning the Bush.—While in Herefordshire last spring, I noticed a singular custom in the agricultural districts. When the wheat is just springing out of the ground, the farmer's servants rise before daybreak, and cut a branch of thorn of a particular kind. They then make a large fire in the field, in which they burn a portion of it; the remaining part is afterwards hung up in the house. They do this to prevent the smut, or mildew, affecting the wheat. J. B. ROBINSON.

Belper.

Essex Superstition.—An uncle of mine, who has a large farm near Ilford, tells me, that observing a horse-shoe nailed to the door of one of his cow-houses, he asked the cow-keeper why he had fixed it there. The lad gravely replied, "Why, to keep the wild-horse away, to be sure." This is, to me, a new reason for the practice.

I have learned that the superstition about the bees deserting their hives on the death of one of their owner's family, is common in the same county. A lady tells me, that calling upon some poor people who lived at Hyde Green, near Ingatestone, she inquired after the bees. The old woman of the house replied, "They have all gone away since the death of poor Dick; for we forgot to knock at the hives, and tell them he was gone dead."

C. MANSFIELD INGLEBY.

OLD SONG, "NOT LONG AGO I DRANK A FULL POT."

I send another old song; and, as in the case of the "Cuckold's Cap," I would ask is it known?

Not long ago I drank a full pot,
Full of sack up to the brim,
I drank to my friend, and he drank his pot,
Thus we put about the whim.
Six bottles at a draught he pour'd down his throat;
But what are such puny sips as these?
I laid me all along, with my mouth unto the bung,
And I drank up a hogshead to the lees.

I have heard of one who drank whole tankards,
And styl'd himself the Prince of Sots;
But what are such poor puny drunkards?
Melt their tankards, break their pots.

My friend and I did join for a cellar full of wine,
We drank the vintner out of door,
We drank it ev'ry drop, one morning at the tap,
And we greedily star'd about for more.

My friend then to me made this motion,
Don't let's part thus with dry lips;
With that we sail'd upon the ocean,
Where we met with a fleet of ships;
All laden with wine which was superfine,
The merchants they had ten thousand tun,
We drank it all at sea, before they reach'd the quay,
And the merchants swore they were all undone.

My friend not having quench'd his thirst,
Said, to the vineyard let us haste;
There we seized the canary first,
That yielded to us but a taste:
From thence unto the Rhine, where we drank up all their wine;
Till Bacchus cried "Hold, hold! 'ere I die!"
He swore he never found, in the universe around,
Two such thirsty souls as my friend and I.

"Pooh!" says one, "what a beast he makes himself,
He can neither stand nor go!"
"Sir," said I, "that's a grand mistake of yours,
For when did you ever know a beast drink so?
'Tis when we drink the least, we drink the most like beasts;
'Tis when we carouse with six in hand;
'Tis then and only then, we drink about like men,
When we drink 'till we neither can go nor stand."

J. R. R.

Minor Notes.

Boston and Bunker's Hill.—In the plan of Boston, among the maps of the Useful Knowledge Society, is to be found, near Charleston, and on Breed's Hill (the real site of the battle usually misnamed as of Bunker's Hill), the following notice, "Defeat of the British, 1775." My first idea was, that, *Liberal* though the Society might be, it was being rather too liberal to give away in this manner a victory which, however bloody and fruitless, was indubitably ours: but, on second thoughts, it seemed that the whole fault arose from copying too implicitly an American map. Now I am well aware that a very large part of the Americans, from continually vaunting (and with good reason) the valour they displayed, and the honour they acquired, on that occasion, have gradually worked themselves into the belief that they were the victors, even though their own historians tell a different tale; and they have even placed inscriptions on the monuments standing on the site of the intrenchments from which they were forced by the British; which inscriptions also assert a similar claim. This would be of no great consequence had it been confined to themselves; but its being transferred to an English publication not only tends to mislead many persons on this side, but enables the Americans to refer with confidence to it, as an admission of *their* victory on the part of the British; and no one who remembers the use they made, on the Oregon Question, of a similarly occasioned error in one of the Society's globes, can doubt that our Transatlantic friends would make the most of this trifling affair in confirmation of their claims to the victory. J. S. Warden.

Snooks. — This name, so generally associated with vulgarity, is only a corruption, or rather a contraction, of the more dignified name of *Sevenoaks*. This town is generally called *Se'noaks* in Kent; and the further contraction, coupled with the phonetic spelling of former days, easily passed into *S'nooks*. This is no imaginary conclusion, for I am told by a trustworthy friend that Messrs. Sharp and Harrison, solicitors, Southampton, have recently had in their possession a series of deeds in which all the modes of spelling occur from *Sevenokes* down to *S'nokes*, in connexion with a family now known as *Snooks*. G. W. J.

Last Slave sold in England. — Can any of your correspondents tell me the date of the last public slave sale in England? Till the establishment of Granville Sharpe's great principle, in 1772, announcements of these are by no means uncommon. The following, from the *Public Ledger* of Dec. 31, 1761, grates harshly upon the feelings of the present generation: —

"FOR SALE:

"A healthy negro girl, aged about fifteen years; speaks good English, works at her needle, washes well, does household work, and has had the small-pox."

Saxonicus.

Hoax on Sir Walter Scott.—The following passage occurs in one of Sir W. Scott's letters to Southey, written in September, 1810:

"A witty rogue, the other day, who sent me a letter subscribed 'Detector,' proved me guilty of stealing a passage from one of Vida's Latin poems, which I had never seen or heard of; yet there was so strong a general resemblance as fairly to authorise 'Detector's' suspicion."

Lockhart remarks thereupon:

"The lines of Vida which 'Detector' had enclosed to Scott, as the obvious original of the address to 'Woman' in *Marmion*, closing with —

'When pain and anguish wring the brow,
A ministering angel thou!'

end as follows: and it must be owned that if Vida had really written them, a more extraordinary example of casual coincidence could never have been pointed out.

'Cum dolor atque supercilio gravis imminet angor,
Fungeris angelico sola ministerio.'

"'Detector's' reference is Vida *ad Eranen*, El. ii. v. 21.; but it is almost needless to add there are no such lines, and no piece bearing such a title in Vida's

works. 'Detector' was, no doubt, some young college wag; for his letter has a Cambridge post-mark."

It may interest to know that the author of this clever hoax was Henry I. T. Drury, then, I think, of King's College, Cambridge, and afterwards one of the Masters at Harrow. The lines will be found in the *Arundines Cami*. W. T. M.

Hong Kong.

Queries.

IRISH QUERIES.

1. O'Donovan, in his edition of the *Post-Invasion Annals of the IV. Masters*, vol. iii. p. 2091. note, says that he "intends to publish a review of Spenser's *View of the State of Ireland*, in which he will give him full credit for his discernment of abuses, and expose all his intentional figments." Query, Has this review since appeared in any Irish periodical, or other publication?

2. What is the relationship (or may it possibly be the *identity?*) between Gilbert de Clare, Earl of Gloucester, who married a daughter of William, Earl Marshal, the famous Protector, during Henry III.'s minority, and Gilbert de Clare, Earl of Gloucester, who married a daughter of King Edward I.?

3. The inquirer will consider himself extremely indebted to any one who will inform him of the existence of a set of Middle-Age Maps of the countries of Europe, of 8vo. or small 4to. size, published in England, *France*, or *Germany*, in print, or easily to be had second-hand, *more or less accurate*.

Koch's *Révolutions de l'Europe*, tome iii., Paris, 1814, gives seven maps of the whole continent and its adjacent islands, at the following periods of Middle-Age history:

(1.) Avant l'Invasion des Barbares;
(2.) Vers la Fin du V^{e} Siècle;
(3.) Sous l'Empire de Charlemagne;
(4.) Vers la Fin du IX^{e} Siecle;
(5.) Vers 1074;
(6.) Vers 1300:
(7.) A l'An 1453;

which contain, of course, but few names of places. Were Europe divided into five unequal parts, say, 1. The Northern Countries; 2. The British Isles; 3. The Germanic Countries, Hungary, &c.; 4. France and Spain; 5. Italy, Turkey, &c.; and maps of these five parts given, the Northern Countries at three periods, the British Isles at four ditto, and the others at seven periods, as above, we should require twenty-eight maps (not too great a number, as the King's College *Modern Atlas*, of a convenient size, has twenty-five), which if they contained names of places as closely packed as the King's College *Atlas*, and laid down from Spruner, or some other trustworthy authority, would soon, it may be said without much foresight, be in the hands of so many readers of history, as to answer thoroughly to any bookseller undertaking to bring them out.

4. A copy of O'Brien's *Irish-English Dictionary*, *first* edition, 4to., old, half-calf, margins a little water-stained, otherwise perfect and clean, lately priced at 25*s*., to be exchanged for a clean copy of the edition of 1832 (inferior in value but more portable), and a clean copy of Thady Connellan's elementary *Irish Dictionary*, published by Wall, Temple Bar; Hatchard, and Rivingtons: or the latter will be purchased at a moderate price, without exchange.

Any one desiring to report the books wanted, to be so kind as to do so in "N. & Q."

Mac an Bhaird.

Minor Queries.

The Azores.—In a note in *Our Village* (vol. v.), Miss Mitford says that this name was given to these islands collectively, on account of the number of hawks and falcons found on them. Is the name Spanish; and does the Natural History of the islands at the present time confirm the assertion? J. O'G.

Johnny Crapaud.—In one of Queen Elizabeth's Wardrobe books is the following entry of a trinket, devised at the period of the Duke of Alençon's courting her Majesty:

"Item, one little Flower of gold, with a *Frog* thereon; and therein mounseer his physnomie, and a little Pearl pendant."

"'Query,' says Miss Strickland (*Queens*, vol. vi. p. 471., 1st edit.), 'was this whimsical conceit a love-token from the Duke of Alençon to his royal *belle amie*, and the frog designed, not as a ridiculous, but a sentimental allusion to his country?'"

To which Query I would add another: When was the term of *Johnny Crapaud* first applied to the French people, and on what occasion? I am aware of the notion of its being on account of their said partiality for eating frogs; which, by the bye, having tasted, I can pronounce to be very good: *mais chacun à son goût*. Is the frog introduced in the arms of Anjou or Alençon? Philip S. King.

Poems in the "Spectator."—The fine moral poems which first appeared in the *Spectator*, e. g. that commencing "When all thy mercies, O my God;" the version of the Twenty-third Psalm, "The Lord my pasture shall prepare;" "The spacious firmament on high," &c., are, as most of our readers are aware, commonly ascribed to Addison. In a recent collection of poetical pieces, however, I have seen them attributed to Andrew Marvell. Can any of your readers certify either of these contradictory assertions? J. G. F.

Old John Harries, "Bishop of Wales."—I have "An Elegy to the Memory of the late worthy

and pious Mr. John Harries of Amleston, in Pembrokeshire, Preacher of the Gospel;" from which it appears that, after devoting himself to preaching for forty-six years, through both North and South Wales, and more particularly in "Roose, Castlemartin, Pembroke, Haverfordwest, Narberth, Woodstockslop, and Amleston," he died at Newport on the 7th of March, 1788. Will you allow me to ask your numerous correspondents whether any of them can assist me in tracing his pedigree? One of his sons, a minor canon of Bristol, bore the arms of Owen Gwynedd, viz. "vert, three eagles displayed on a fesse, or," on his book-plate. He was often called the "Bishop of Wales," from the large district through which he *overlooked* the progress of the Gospel.

I. J. H. H.

St. Asaph.

University Hood.—What is the origin of wearing hoods to indicate a man's University degree; and how old is the practice? J. G. F.

Black Rood in Scotland — Cross Neytz. — Observing that in Vol. ii. of "N. & Q." pp. 308. 409., and in Vol. iii., p. 104., there is a discussion about the "Black Rood of Scotland," which does not seem to be very satisfactorily concluded, I am tempted to send you a passage from Madox's *Baronia Anglica*, p. 268., &c., which seems to bear upon the point in question, but I am not competent to say how far it may serve to throw any light upon the obscurities of the case.

It there appears that 13th Oct. 1306, James Steward of Scotland swore fealty to King Edw. I.:

"By his corporal oath taken upon the consecrated body of Christ; and upon *the two holy crosses*, to wit, the *cross Neytz*, and the *Blakerode Descoce*, and other holy reliques."

"In the priory of Lanrecost, in the diocese of Carlisle, before W. Bp. of Lichfield and Coventry, the King's Chancellor; and in the presence of Adomar de Valence."

I perceive in one of your communications, there is mention of the *English Cross*, *the Cross Nigth*, which in Madox is called "the Cross Neytz." Perhaps some of your antiquarian correspondents will favour us with some explanation of this cross.

I should wish moreover to elicit some further particulars of *Thomas Madox, the Historiographer Royal*, who has so well deserved of all lovers of ancient English history by the four books in folio which he has left us: especially his *Formulare Anglicanum*, and that work of prodigious industry and research, his *History of the Exchequer*. There is some account in Nichols' *Lit. Anecdotes*, but I should wish to see some more particulars of his life and studies, and a more exact critique upon his several works. J. T. A.

Crown Jewels once kept at Holt Castle. — I remember reading many years since (I have forgotten both the title and the subject of the work) that the *crown jewels* were once deposited in Holt Castle, about five miles from Worcester, for greater safety. Can any of your kind correspondents inform me when and upon what turbulent occasion it was thought necessary to forward them to the above stronghold on the banks of the Severn, and who resided there at the time?

J. B. Whitborne.

"*Cane Decane*," *&c.* — I should like to know, if you can inform me, where the following couplet is to be found, upon an ecclesiastic singing a hunting song:

"Cane Decane canis; sed ne cane, cane Decane,
De cane, de canis, cane Decane, cane."

Which may be thus freely translated:

"Hoary Deacon, sing; but then,
Not of dogs, but hoary men."

W. W. E. T.

Warwick Square, Belgravia.

Rev. John Meekins, D.D.—Are there any letters of the Rev. Jno. Meekins, D.D., Oxon., chaplain to George, Prince of Denmark, the royal consort of Queen Anne, extant? and in what year did he die? Micœnis.

Finsbury Manor. — Will some of your correspondents kindly inform me where I can meet with an authority to prove the Lord Mayor of London is styled *mayor* by virtue of crown charters, and lord as *lord* of the manor of Finsbury? I have seen such a statement, but cannot bring to mind the work in which it occurred.

Amanuensis.

Frebord. — I want information on this matter, and consider "N. & Q." peculiarly the place wherein to seek it, because it is a matter mainly dependent on local custom. All the notice of Frebord that I have been able to discover in books is derived from Dugdale. For instance, in Jacob's *Law Dictionary*, ed. 1807, I read —

"Frebord, *Franchordus*, ground claimed in some places more or less, beyond, or without the fence. It is said to contain two foot and a half." — *Mon. Ang.*, tom. ii. p. 141.

I heard, the other day, of a Warwickshire gentleman who claimed ten or twelve feet; but the immediate reason for my Query is a claim at present under the notice of a friend of mine is for sixty-six feet freebord! Is not such a claim preposterous? P. M. M.

The Stature of Queen Elizabeth. — In a book entitled *Physico-Theology*, being the substance of sixteen sermons preached in St. Mary-le-Bone Church, London, at the Honourable Mr. Boyle's lectures in 1711 and 1712, with notes, &c., by the Rev. W. Derham (a *second edition*, with additions, published in 1714), the author, in treating of the stature and size of man's body, says there is great

reason to think the size of man was always the same from the Creation; and in a note at page 330., after quoting Dr. Hakewill's *Apolog.* and other authorities, concludes with these words: —

"Nay, besides all this probable, we have some more certain evidence. Augustus was five foot nine inches high, which was the just measure of our famous Queen Elizabeth, who exceeded his height two inches, if proper allowance be made for the difference between the Roman and our foot."—Vide Hakewill, *Apolog.*, p. 215.

Probably some of your learned correspondents may give additional information on this interesting subject. J. F. ALLEN.

Macclesfield.

Portrait of Charles Mordaunt, Earl of Peterborough.—Can any of your readers inform me if there exists an original picture of Charles Mordaunt, the famous Earl of Peterborough, and where such can be seen? A TRAVELLER.

Inscription by Luther. — In looking at some of the old books in the library of the British Museum, I observed, on the fly-leaf of an old Bible, an inscription by Martin Luther, the meaning of which was the following: —

"Elijah the prophet said, the world had existed 2000 years before the law (from Adam to Moses); would exist 2000 years under the Mosaic dispensation (from Moses to Christ), and 2000 years under the Christian dispensation; and then the world would be burnt."

The manuscript was in German and very much effaced, so that I am not able to remember the words, though I very well remember the meaning.

Could any reader inform me in what part of the Bible this prophecy of Elijah's is to be found? for I have searched for it in vain. C. H. M.

"*O Juvenis frustra*," *&c.* — I should be glad to be informed, through your publication, where I may find this line, —

"O Juvenis frustra est tua Doctrina Plebs amat Remedia."

J. W. V.

All-fours. — In Macaulay's essay on Southey's edition of *The Pilgrim's Progress* (Longman & Co., p. 184.) occurs a curious use of this expression:

"The types are often inconsistent with each other; and sometimes the allegorical disguise is altogether thrown off. . . . . It is not easy to make a simile go on all-fours. But we believe that no human ingenuity could produce such a centipede as a long allegory in which the correspondence between the outward sign and the thing signified should be exactly preserved. Certainly no writer ancient or modern has achieved the adventure."

This meaning I cannot find in Bailey's *Dictionary*, and it has escaped the curious vigilance of Blakie's compilers. The saying, however, is a very old one. Sir Edward Coke employs it (*Coke upon Littleton*, lib. i. c. 1. sect. 1. p. 3. *a.*):

"But no simile holds in everything; according to the ancient saying, *Nullum simile quatuor pedibus currit.*"

There is a marginal reference here to 1 Hen. VII. 16.

Perhaps some of your philological correspondents can throw some light on the origin of the phrase, or at least give me some other examples of its use. Is the expression "To be on all-fours with" good English? C. MANSFIELD INGLEBY.

Richard, second Son of the Conqueror, is said by Hume, and by some minor writers after him, to have been killed by a stag in the New Forest; but William of Malmesbury and Roger of Wendover both say that he died of fever, consequent on malaria, which struck him while hunting there. This is well known to be of frequent occurrence in the neighbourhood of desolated human dwellings; and thus seems to involve even a more striking instance of retributive justice than the fate which Hume assigns to him. The fatality attending most of this name in our history is singular. Of nine princes (three of them kings) who have borne the name of Richard, seven, or, if Hume is right, eight, have died violent deaths, including four successive generations of the House of York. J. S. WARDEN.

Francis Walkinghame. — Your correspondent's mention of my *Arithmetical Books* (Vol. v., p. 392.) reminds me of a Query which I made in it, and which has never obtained the slightest answer — Who was Francis Walkinghame, and when was his work on arithmetic first published? The earliest edition I know of is the twenty-third, in 1787; but I am told, on good authority, that Mr. Douce had the sixteenth edition of 1779.

A. DE MORGAN.

Optical Phenomenon. — I shall be much obliged to anybody who will explain a phenomenon which I have observed.

Suppose 1. A street from twenty to thirty feet broad.

2. At the open window of a house on one side stands a man looking at the corresponding window of the house on the opposite side; that is, he looks at what was a window, but is now filled up with a large board that is covered with an inscription of short lines, black on white; in short, just such a board as one sees at a turnpike gate.

3. From shortness, or defect, of sight (I cannot say which), the man is unable to read the inscription as he stands at his window.

4. He sits down on a low seat, so as to bring his eye almost close to, and just on a level with, the sill of his own window. He then slowly raises and depresses his head. As he does this, it of course appears to him as if his own window-sill travelled up and down the board opposite.

5. In doing so it comes successively under each line of the inscription.

6. As it does so, that one line becomes perfectly legible. N. B.

Minor Queries Answered.

Abraham-Men. — Although I cannot find it in your former volumes, nor in your Index, I think there was an inquiry in one of your past Numbers as to the meaning of the phrase "*To sham Abraham.*"

If there has been any reply, will you be good enough to refer me to it? as it may explain the passage in Burton's *Anatomy of Melancholy*, that "every village almost will yield dummerers *Abraham-men*," &c. (Part i. sec. 2., vol. i. p. 360.)

W. W. E. T.

Warwick Square, Belgravia.

["To sham Abraham" is a cant expression, having reference to the practices of a class of vagabonds and cheats once common in this country. In Decker's *English Villanies* there are many curious particulars of the habits of this class of impostors. "She's all Abram," that is, quite naked. "What an Abram!" an exclamation for a ragged fellow. "An Abraham-man" was an impostor who personated a poor lunatic called Tom of Bedlam: one of this class is described by Shakspeare in his *Lear*, Act II. Sc. 3.:

> "The basest and most poorest shape,
> That every penury, in contempt of man,
> Brought near to beast."

Among sailors, "An Abram" is being unwell, or out of sorts. When Abraham Newland was Cashier of the Bank of England, it was sung —

> "I have heard people say,
> That sham Abraham you may,
> But you must not sham Abraham Newland."]

Author of "Le Blason des Couleurs."—Can you give me the date of, or any account of the author of a small black-letter French work on heraldry entitled, *Le Blason des Couleurs en Armes*, &c. The author introduces himself as "Je Sicille Herault a tres puissant roy Alphõse Darragon: de Sicilie: de Vallence de Maillaque: de Corseique et Sardeigne: Conte de Barselonne," &c.; and at the end of the first part it is said to be "compose par Sicille Herault du roy Alphõse daragon."

H. N. E.

[See Brunet, *Manuel du Libraire*, vol. i. p. 279., ed. Bruxelles, 1838, 8vo.]

Banyan-day. — Can any of your correspondents inform me of the meaning and origin of the term "Banyan-day," which is frequently used by sailors? W. B. M.

Dee Side.

[A marine term for those days in which the sailors have no flesh meat; and is probably derived from the practice of the Banians, a caste of Hindoos, who entirely abstained from all animal food.]

General Urmston. — Can any of your correspondents inform me whether a General Edward Urmston, who married in 1752 Leonora daughter of the first Earl Bathurst, had any children; or whether he was himself an only son or child: also when he was born, or when he died? His wife died in 1798 (I believe). E. B.

[Lieutenant-General Edward Urmston, some time in the 1st regiment of Foot Guards, and afterwards, 10th November, 1770, Colonel of the 65th Regiment of Foot. He married in 1752 Leonora Bathurst; died 21st December, 1778, aged 59, and there is an altar tomb to his memory in the churchyard of Harrow, co. Middlesex. She died 1798.]

Works of Alexander Neville. — Can any of your readers inform me where I can find a collection of the works of Alexander Neville, the poetical writer, born anno 1544, second son of Sir Alex. [Richard] Neville of South Leverton, Notts, by Ann, fourth daughter of Sir Edw. [Walter] Mantle; he died anno 1614? Any particulars or references concerning him would be acceptable. Was he the Alexander Neville who sate for Christchurch, Hants, 1585, and for Saltash 1601.

J. K.

[There is no edition of the collected works of Alexander Nevile or Nevyle; the following will be found in the British Museum under the word *Neryllus*: — 1. *De Furoribus Norfolciensium, Ketto Duce*, 4to., 1575. According to Hearne, there are two editions of this date of 1575; the first, without the passage displeasing to the Welshmen, dedicated only to Abp. Parker; the other, with two dedications, viz. that to Abp. Parker, and a new one to Abp. Grindall. The offensive passage is at p. 132. "Sed enim Kettiani rati," &c., to "Nam præter quam quod," &c., p. 133. 2. The same work in English, *Norfolk Furies and their Foyle, under Kett and their accursed Captaine; with a Description of the famous Citye of Norwich*, by Richard Woods, 4to., 1615, 1623. 3. *Academiæ Cantabrigiensis Lachrymæ, Tumulo Nobilissimi Equitis D. Philippi Sidneij Sacratæ*, 4to., 1587. A biographical notice of Alexander Nevile is given in Chalmers' *Biog. Dict.*, which does not mention that he ever had a seat in parliament. He died in 1614, and was buried in Canterbury Cathedral.]

Lindisfarne.—What is the meaning or origin of the word "Lindisfarne?" K. N. P.

[Holy Island was called Lindisfarne from the Lindis, a rivulet which empties itself into the sea from the opposite shore: *farne*, the concluding syllable, is a corruption of the Celtic word *fahren*, a recess.]

Index to the Critical Review. — Was there ever a general index published to the whole or any portion of the *Critical Review*, which commenced in 1756, and I believe ended in 1816? If so, where can it be obtained. W. J. B.

[There were five series of the *Critical Review* between the years 1756 and 1817. No general index has been published.]

"*No great shakes.*" — Can any of your readers state the origin of the expression "no great shakes," which has obtained an almost universal use, and is employed under a great variety of circumstances? No doubt a knowledge of its derivation would interest many subscribers to "N. & Q." as well as I. J. H. H.

[*Shakes*, as used in the following passage by Byron, is a vulgarism, which probably may be traced to the custom of *shaking* hands, the *shake* being estimated according to the value set upon the person giving it, and hence applied to the person. Byron writing to Murray, Sept. 28, 1820, says, "I had my hands full, and my head too just then (when he wrote *Marino Faliero*), so it can be no great *shakes*."—See Richardson's *Dict. s. v.*]

Translation of Richard de Bury.—Is the translation of Richard de Bury's *Philobiblon*, "with a memoir of the illustrious bishop," promised by W. S. G., Vol. ii. p. 203., yet published? L. S.

[Our correspondent should remember, that "church work is slow work," as Addison facetiously makes Sir Roger de Coverley complain. From a prospectus recently issued, we learn that the *Philobiblon* is still preparing for publication; and that gentlemen who may wish to have copies are requested by the author to transmit their names to Mr. R. Robinson, Pilgrim Street, Newcastle-on-Tyne.]

Life of Ken.—Who is the author of the *Life of Bishop Ken*, by a Layman, published a year or two since? E. G.

Dorchester.

[J. L. Anderdon, Esq., author of *The River Dove*, &c., and editor of Bishop Ken's *Approach to the Holy Altar.*]

Wedding Rings.—Can any of your informants give me the origin of the wedding ring, by whom it was introduced, and what it was meant to signify, and does now signify? BOSQUECILLO.

[Wheatly, in his *Rational Illustration of the Book of Common Prayer*, ch. x. sect. 5., has ably discussed the origin of the marriage ring, accompanied with numerous references to early and later writers on this visible pledge of fidelity.]

Monasteries, &c. dissolved.—Will any of your correspondents kindly inform me where I can find an *authentic* account of the hospitals, monasteries, and religious houses pillaged and destroyed, consequent on the commission of inquiry issued by Henry VIII.? T. DYSON.

Gainsborough.

[The most authentic account of English monasteries, &c. will be found in Dugdale's *Monasticon*, edited by Cayley and Ellis; Tanner's *Notitia*, edit. 1744; and Stevens's *Additions to Dugdale*. In Dodd's *Church History*, by Tierney, vol. i. p. 458., will be found "A List of the Abbots, Priors, and other Superiors of the Principal Religious Houses in England, from the Foundation to their Suppression." And for a list of all the mitred abbots and priors of England, who are known to have been mitred, or to have sat in parliament subsequent to the beginning of the reign of Edward III., see *Glossary of Heraldry*, pp. xxix. xxx.]

Bishops at the Hampton Court Controversy.—Can you inform me who were the nine bishops who attended the Hampton Court conference in 1603–4? C. H. D.

[Archbishop of Canterbury, John Whitgift; London, Richard Bancroft; Durham, Tobias Matthew; Winchester, Thomas Bilson; Worcester, Gervase Babington; St. David's, Anthony Rudd; Chichester, Anthony Watson; Carlisle, Henry Robinson; Peterborough, Thomas Dove.]

Replies.

SCOTTISH REGALIA.

(Vol. iv., p. 208.)

The story referred to by Jeremy Taylor reminds me of a somewhat similar instance of dishonest astuteness I lately heard of in Scotland, from an old Highlander; the which, though courtesy forbade me to dispute, I at the time received "cum grano," and have since been unable to verify. It was as follows:

The custodians (whether rightful or not, I know not, as no date was assigned to the action of the narrative) of the Scottish regalia being bound by an oath to deliver it to the Governor of Carlisle, as the nearest representative of the English sovereign, by a certain day, determined upon a plan for performing (!), and at the same time evading, their promise. Having selected the most able steed in Scotland, a suitable deputation escorted the regalia *and the horse* to the appointed place of tradition. The embassy carrying with them the more valuable and portable of their treasures — the jewels, not the horse, of which hereafter,— were duly admitted to an audience with the governor, who received them in the presence of the principal inhabitants of Carlisle: and having produced and surrendered the regalia (and doubtless taken an acquittance!), surreptitiously, and with gipsey adroitness, regained possession of it, and conveying it from the audience chamber, immediately delivered it to an expectant messenger; who, mounted on the before-mentioned horse, awaited its return outside the hall; and who, *ventre à terre*, pursued his eager flight across the border, nor once drew rein until his precious burden was again deposited in the custody of Scottish tenure. Whether the deputation was dismissed, and escaped before the discovery of its chicanery, or whether the conspirators received the well-merited punishment of their audacious dissimulation, my informant knew not. And although the story tells more in favour of the astuteness than

the honesty of his countrymen (if true), he narrated it with considerable unction, and declared that it was generally believed and admired in Scotland; the patriotism displayed, the dangerous nature of the enterprise, and the success which attended it, palliating any stigma which might attach to the want of faith, double dealing, and casuistry which marked the transaction.

The method by which the horse's title to be considered the ablest in Scotland was ascertained, was ingenious. The horses the most renowned for fleetness and endurance were secretly collected, and having been deprived of water for a considerable time, were presently, one by one, permitted to bury their heads in the grateful bucket, and the duration of each draught was scrupulously watched and recorded; the animal that retained its nostrils for the longest time immersed being selected for the honour of rescuing the royal treasure, as having given proofs of its superior wind and bottom.

Is any credit to be attached to the story: and if historical, can any reader inform me where it is recorded? C. A.

St. John's Wood.

GOSPEL OAKS.

(Vol. v., pp. 157. 209.)

The replies of Faber, Exon., and P. T. to the inquiry of Stephen, concerning the origin of Gospel Oaks, are not very explanatory.

The oak was consecrated to the god of thunder — Ang.-Sax., *Thunor;* Gallic, *Taranis;* Irish, *Toran;* Anc. N. *Thorr*—as being more generally struck by lightning than any other tree; and the acorn was called by the Romans *Jovis glans*, the fruit of the supreme god.

> "Quercus Jovi placuit."—*Phædrus*, III. 17.
>
> "Magna Jovis antiquo robore quercus."
> Virg. *Georg.* III. 332.

At Dodona stood the δρῦς ὑψίκομος Δίος. — *Od.* XIV. 327. Woods, groves, and trees were the temples and sacred emblems of the Deity among the greater part of the Pagans, but especially among the Teutonic and Celtic tribes. Maximus Tyrius, an author of the second century, informs us, concerning the worship of the Celts:

> Κελτοὶ σέβουσι μὲν Δία, ἄγαλμα δὲ
> Διὸς Κελτικὸν ὑψηλὴ δρῦς.

And Tacitus gives us the oldest testimonies concerning the Germans, *Germ.* 9.:

"Ceterum, nec cohibere parietibus Deos, neque in ullam humani oris speciem assimulare, ex magnitudine cœlestium arbitrantur. *Lucos ac nemora consecrant,* Deorumque nominibus appellant secretum illud, quod sola reverentia vident." — Vid. *Germ.* 39. cap. 40. cap. 43., &c.

Also, a passage of the later Claudian is to the same purpose:

"Ut procul Hercyniæ per vasta silentia silvæ Venari tuto liceat, lucosque vetusta Religione truces, et *robora Numinis instar Barbarici*, nostræ feriant impune bipennes."— *Cons. Stilich.* I. 288.

From these passages it will be seen that the gods dwelt in these groves, and that sacred vessels and altars were placed there, but no images; neither were temples erected.* The practice of worshipping the gods in woods and trees continued for many centuries, till the introduction of Christianity (Vid. Willibald, A.D. 786, *in Vita Bonifacii*), and the converters did not disdain to adopt every means to raise Christian cultus to higher authority than that of Paganism, by acting upon the senses of the heathen, *e. g.* using white robes for those baptized, lighting of candles, burning of incense, &c.; and they erected the Christian churches, for the most part, upon the site of Pagan *tree* or temple; Sulp. *Severus* (ed. Amst. 1665), p. 485.:

"Nam ubi fana destruxerat (Martinus), *statim ibi aut ecclesias* aut *monasteria construebat.*"

Dietm. *V. Merseb.*, 7. 52., p. 859.:

"Fana idolorum destruens incendit, et mare dæmonibus cultum inmissis quatuor lapidibus, sacro Chrismate peruncti et aqua purgans benedicta, novam Domino . . . plantationem eduxit."

The heathen gods were represented as impotent, in opposition to the true God, though not as powerless in themselves, and were converted into inimical evil powers, which must submit, but could nevertheless exercise a certain hurtful influence.

Some heathen traditions and superstitions remained, their names only being altered into those of Christ, Maria, and the saints. In this manner they spared the assuefactions of the people, and made them believe that the sacredness of the place was not lost, but henceforth depended on the presence of the true God.

The above facts will perhaps sufficiently explain the origin of the Gospel Oak.

Professor Theodore Goedes.

Hampden House, Reading.

There is a tree called by this name a few miles from Winchester, in the parish of Tichborne or Cheriton,—I *think* the latter, but have no means of ascertaining at the present moment. Mention of it is made in Duthy's *Sketches of Hampshire.* L. G.

MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

(Vol. iv., p. 434.)

The case related by Mr. Gatty is interesting, but requires sifting. Perhaps he will be good

* Brissonius *De Regno Pers.* II. 28.: "Persæ diis suis nulla templa vel altaria constituunt, nulla simulacra."

enough to do it, or to put me on the trail. As the energetic sister may be a reader of "N. & Q.," I do not wish to annoy her by printing the forger's name, but I shall be glad to have the place and date of the conviction.

About twenty years ago, the rule of hanging for forgery was broken in the case of Fry, a schoolmaster, who was sentenced to death without any hope of mercy, and not reprieved till he had heard the "condemned sermon"—I think, not till the day before that which was fixed for his execution. He showed great fear; rolled upon the chapel floor, and delivered to the sheriffs a well-written protest against the right to inflict capital punishment. His being spared caused much surprise; and between that event and the abolition of the punishment of death for forgery, few, if any, were executed for that crime.

The sister, falling at the feet of Baron G——, who "was notorious for his unflinching obduracy," is a melo-dramatic event which, I think, would have found its way to the newspapers. But the most extraordinary thing is the conclusion:

"The forger was placed in the hulks prior to transportation; and before this took place he had forged a pass or order from the Home Secretary's office for his own liberation, which procured his release, and he was never afterwards heard of."

Letters to convicts in the hulks are opened by the officers before being delivered to the prisoners. It is not usual for the Home Secretary to write to a convict enclosing "a pass or order." On the contrary, a pardon is attended with a good number of formalities, and without one I do not think that any convict would have been allowed to quit the vessel. In that class of prisoners, leave of absence on parole, or a "day rule," would have been something peculiar enough to make the turnkey ask, "Where did you get this?" In short, a convict who made his escape as described must be as extraordinary a person as the strong American, who could sit in a basket and lift himself upon a table by the handles.

"She returned to the city at which the assizes had been held just as they were concluded. The two judges were in the act of descending the cathedral nave, after partaking of the Holy Sacrament, when," &c.

It is usual for the judges to attend divine service on the commission-day if they arrive soon enough, on the day after if they do not. If a Sunday occur during the sitting of the commission, they also attend; but I never knew, and on inquiring I cannot hear, that they ever so attended at the close of the assizes, when they are always glad to get on to the next town, if the circuit is not concluded, and away altogether if it is. H. B. C.

U. U. Club.

LORDS MARCHERS OF WALES.

(Vol. v., pp. 30. 135. 189.)

Allow me to call upon your correspondent I. J. H. H., who dates from St. Asaph, to explain what he means by a Lordship Marcher; and what proof he possesses that his friend Mr. Lloyd is the "only Lord Marcher now extant in the kingdom?" The most authentic single record which we possess of the number, names, and situation of these lordships is the statute 27 Hen. VIII. ch. 26. The writs issued to the Lords Marchers, at various times before that statute, would perhaps furnish materials for a more exact enumeration of them; but the above Act was unquestionably intended to include all of them; and the only reason why the information conveyed by it is not complete is, that some of the names specified in it may perhaps be those of townships, or other districts within, or parcel of, some Lordship Marcher, and that other lordships seem to be comprehended under a general description, such as "all lordships lying between Chepstow Bridge and Gloucestershire." Hence, the number of real Lordships Marchers may, *perhaps*, be fewer or more than are there mentioned. Herbert, in his *History of Henry VIII.*, says that there were 141 Lordships Marchers. (Kennett's *Compl. Hist.*, vol. ii. p. 189.)

The lordship of Kemes is not, I think, specified in the Act; but I presume that it is comprehended within some of the descriptions of lordships in it. Probably it is included in sect. 16. In old writs of summons to attend the King in his wars, Kemes is associated with Dyvett or with Llandovery.

The statute referred to did, in fact, extinguish the most characteristic privileges of a Lordship Marcher, and reduced it nearly to the level of an ordinary lordship, with such royalties only as have often been granted, and are still enjoyed, by Lords of Manors, or honours in other parts of England and Wales. The franchises left to them are enumerated in sections 25. and 30., explained by the later statute 1 & 2 Phil. & Mary, ch. 15. The palatine jurisdiction which they once possessed, and the exemption from ordinary process, exist no longer; and the various local customs prevailing in each lordship, which were repugnant to the common law of England, must have been almost wholly abolished by the operation of that Act. The lordships themselves remain in name, and in little more than in name.

Hence I am afraid that I. J. H. H.'s friend must be prepared to surrender the distinction of being the sole surviving Lord Marcher. In the strict and original sense of the term, there is now no such lordship in existence. In the sense in which alone the title can now be assumed, he shares the honour with many others; among others, with the Duke of Beaufort, who holds the very extensive and important Marcher Seignory of Gower and Kilvey.

Probably the number of private lordships of this kind is not now great; for, at the passing of the above statute, the majority were in the Crown; and if any have since been re-granted, it is most likely that their franchises and tenure would be so modified as to leave no vestige of the Marcher privileges in them.

The statement of your correspondent suggests to me another doubt. How could any Lordship Marcher be "erected by Martin of Tours?" Every such lordship must be of the creation of the Crown, either shown or presumed. The date of the establishment of these marcherships is so ancient that, perhaps, no one may have actually seen any document to prove them but charters of confirmation and inquisitions post-mortem; still the *law* refers their origin to specific Crown grants, and not to the act or authority of a mere subject. If, therefore, Martin, who was a tenant in capite of the Crown, founded the lordship of Kemes, he must have done — as the military invaders of Ireland in a subsequent reign did — conquered the territory with his own arms, and obtained palatine jurisdiction over it, with the assent and by the authority of the King.

Let me add, that the MS. treatise in the Harleian Collection (referred to *ante*, p. 135.) is printed in Pennant's *Wales*, and, more correctly, in vol. ii. of the *Transactions of the Cymmrodorion Society*. It is much to be lamented that the treatise on the Lordships Marchers, bequeathed by Sir Matthew Hale to the Society of Lincoln's Inn, is not to be found in that library. If the work was composed by that eminent judge himself, it must be one of the highest value and authority. Does any one possess it, or a copy of it? E. Smirke.

DOCTRINE OF THE RESURRECTION.

(Vol. iii., p. 374.)

"Can any of your readers inform me of any traces of the doctrine of the resurrection before the Christian era?" I shall endeavour as briefly as possible to do justice to this important subject by giving extracts from, and references to, various authors, especially Hody in his work *The Resurrection of the (Same) Body Asserted from the Traditions of the Heathens, &c.* The arguments derived from this source are as follow: —

1. "The gross notions of the heathens concerning the soul in its state of separation, that it has all the same parts as the body has."

Confer Farmer on the *Worship of Human Spirits in the Ancient Heathen Nations*, p. 419. *et seq.*; *Æschyli Persæ*, v. 616.; and Blomfield's note; *Nicolaus de Sepulchris Hebræorum, &c.*, cap. ix. and xiv.

2. "Their opinion concerning the transmigration of souls." Confer Vossii *Idololat.*, lib. i. c. x.

3. "Their opinion concerning the duration of the soul as long as the body lasted, and its adherence to the body after death," v. Cicero, *Tuscul. Quæst.*, lib. i.; *Lucret.*, lib. iii. Concerning the opinion of the Egyptians, v. *Greenham on Embalming*.

4. "The belief that some men have ascended up into heaven in their bodies, there to remain for ever," v. Hody.

5. "That others have done so even after death upon a re-union of their souls and bodies." (H.) "There were not only certain persons under the law and among the Jews who were raised to life; but there were also histories among the Gentiles of several who rose the third day; and Plato mentioneth another who revived the twelfth day after death, *Plato de Rep.*, lib. x.; *Plin.* lib. vii. 52., "De his qui elati revixerunt;" *Philostrat.* lib. iii. c. xiii." — *Pearson on the Creed.* There are histories of this description in *Bonifacii Hist. Ludiceæ*, p. 561. *et seq.*

6. "The opinion of the Pythagoreans and Platonists, &c., concerning the restitution of our bodies, and of all other things in the world to their former state, after the revolution of many ages, by a new birth or production." On the Platonic year confer Gale's *Court of the Gentiles*, book iii. c. 7.; on the Phœnix cycle of the Egyptians, Rev. Edw. Greswell's *Fasti Catholici and Origines Calendariæ*. By some this restitution is considered as merely astronomical, *v.* Costard's *Hist. of Astronomy*, p. 131. "The opinion of some of the Genethliacal writers, that the soul returns and is united to the same body in the space of 440 years." — *Varro ap Aug. de Civit.* xxii. 28.; Jackson's *Works*, vol. iii. p. 424. "The opinion of the Stoics concerning the reproduction of all the same men, &c., after the general conflagration," v. *Eusebii Praep. Evang.*, lib. xv.; *M. Antonin. Imp.*, lib. xi. The resurrection was asserted by the Persian Magi, the Indian Brachmans, and other philosophers both oriental and western. "Thus we have demonstrated what evident notices the heathens had of the last conflagration, with the ensuing judgment, and man's immortal state; and all from sacred oracles and traditions."—Gale, *ut suprà*.

Bibliothecar. Chetham.

CAN A CLERGYMAN MARRY HIMSELF?

(Vol. v., p. 370.)

A Query has been put respecting a clergyman marrying himself. Such a thing did once occur in the case of the Rev. J. D. T. M. F——g, curate of the parish of S——n M——t, Somersetshire. The parish register informs us that —

"On three several Sundays, namely, on the 22nd and 29th days of July, and the 5th August in the year

1787, banns of marriage were published in the parish church between J. D. T. M. F——g and H. V. B——t; and after the third publication, no impediment being alleged, the said J. D. T. M. F——g and H. V. B——t were *immediately* married in the face of the congregation, on the 5th of August, 1787, by J——n F——g, curate."

The parties' names are appended to the form "This marriage was solemnised between us;" and then follows, "in the presence of" two witnesses who signed their names, one of them being the "clark," as he spelt the word. The event occurred "on a Sacrament Sunday." An aged parishioner, who was about seventy-four or seventy-five years of age when my informant wrote, perfectly remembered the ceremony; and added, that previously to Mr. F.'s return from the Lord's Table to the reading desk, in order to continue the service, from the Second Lesson, he exchanged a kiss with his blushing bride! It appears that, owing to several persons having disputed the *validity* of this marriage, the said parties were re-married by the Rev. W. N——s, officiating minister, on the 19th October in the same year.

I have heard that Mr. F. was always regarded as an eccentric man, if not deranged. I think I have heard that the bride was a milk girl, with whom the reverend gentleman fell in love because "she reminded him of his first love!" The marriage was decidedly opposed by his relatives and friends, which led to the above-mentioned singular occurrence. I believe, before performing the ceremony himself, Mr. F. publicly inquired "whether there was any one provided to marry him?" As there was not, he proceeded to the performance of the ceremony himself.

I have heard also of some such case of a clergyman marrying himself in Ireland. But the marriage was, I believe, pronounced null and void, and the clergyman deposed from the ministry.

Connected with this subject, I would relate another circumstance related to me as a fact by a clergyman, now a surrogate, who for very many years was curate of the parish adjoining that in which it occurred. He related it to justify and to explain his own somewhat unusual practice of using the *surnames* as well as Christian names of the parties throughout the Marriage Service, saying that in the parish of B——y, Gloucestershire, the not doing so led to the *wrong couple being married*, owing to the stupidity of the parties and their friends! The rector, Rev. Mr. M——d, on discovering the mistake, formally pronounced the whole proceeding null and void, and then married the right couple!

A correspondent lately inquired whether a person could be buried in a garden. In N——h, Gloucestershire, such a thing occurred about sixteen years ago. An eccentric old gentleman built a kind of summer-house in his garden, and prepared his own tomb in it, and was there buried according to his directions. I rather think the funeral service was read, under the express sanction of the bishop, by the rector of an adjoining parish, who was a friend of the deceased. E. W. D.

Replies to Minor Queries.

Algernon Sydney (Vol. v., pp. 318. 426.).—I can hardly suppose that MR. H. DIXON can have made any progress in his inquiries as to Algernon Sydney, without having met with the "authorities" mentioned by your correspondent C. E. D.; and yet it is certainly strange that, if MR. DIXON had seen these authorities, he could have called Sydney "an *illustrious patriot*." It may be therefore as well to state that the specific evidence which destroys Sydney's claim to the title not merely of an "*illustrious patriot*," but even of *an honest man*, and shows him to have been a corrupt traitor of the worst class, is to be found in the Appendix to Sir John Dalrymple's *Memoirs*, vol. i. pp. 339. 386. (8vo edit. 1790), where are transcribed the secret despatches of the French ambassador, Barillon, to Louis XIV., detailing the *bribes* by which he engaged Algernon Sydney to that factious and traitorous opposition which had, for a hundred years prior to Dalrymple's publication, passed off for *patriotism*. I shall be very curious indeed to see what light MR. H. DIXON may be able to throw on this curious and infamous case; of which the best that even Mr. Macaulay can say is, that Barillon's *louis d'ors* were "a temptation which conquered the virtue and the pride of Algernon Sydney."—*History of England*, vol. i. p. 228. C.

Cock-and-Bull Stories (Vol. v., p. 414.).—It may be doubted whether Mr. Faber will thank J. R. R. for republishing his absurd blunder. It must not, however, be allowed to gain a settlement in "N. & Q.," or to pass for a real explanation, while it is in reality one of the most unfortunate "cock-and-bull" stories that ever was invented. The truth is, that Reinerius, a writer of the Middle Ages, lays it to the charge of the Waldenses that they did not hold the traditions of the Church and, by way of instance, he specifies that they did *not* believe (as, he took for granted, all his orthodox readers *did*) that the cock on the church steeple was symbolical of a doctor or teacher. Reinerius did not think of adding a word of explanation about its overlooking the parish from its elevated position, or of its prescriptive right from the days of St. Peter to do a pastor's office by reminding men of the duty of repentance, or of any of the things which writers on symbolism had said, or might say. He nakedly states, "Item, mysticum sensum in divinis scripturis refutant: præcipue in dictis et actis ab Ecclesia traditis: ut quod gallus super campanile significat Doctorem."

Mr. Faber, who was somewhat out of his way in dealing with the thoughts and language of mediæval writers, catching a sight of this passage, blundered between a *bell* and a *belfry*, put *campanum* for *campanile*, and thus got an idea of a "cock-on-a-bell," and that this symbol meant a doctor. Whereupon it occurred to him to set the world right with the wonderful discovery which J. R. R. has revived for the amusement of your readers.

S. R. Maitland.

Thomas Crawford (Vol. v., p. 344.). — In the seventeenth century there were four professors of philosophy in every university in Scotland. Thomas Crawford was one of the professors in the University of Edinburgh from 1640 to 1662.

Thomas Crawford, educated at St. Leonard's College, St. Andrew's, graduated A.M. 1621. Succeeded Mr. Samuel Rutherford as Professor of Humanity in the University of Edinburgh, 1625. Appointed Rector of the High School of Edinburgh in 1630. Elected Professor of Philosophy (or Regent) in the University of Edinburgh, 1640, and continued in that office till his death, in 1662.

He was the author of *A Short History of the University of Edinburgh, from* 1582 *to* 1646, first printed in 1808; and of *Notes and Observations on G. Buchanan's History of Scotland:* Edinb. 1708, 8vo. pp. 187.

Both these posthumous publications are very meagre. J. L.

Coll. Edinburgh.

Longevity (Vol. v., pp. 296. 401.).—In the church of Abbey Dore, Herefordshire, is the following inscription on a slab in the floor: —

"In memory of Elizabeth, y^e^ Daughter of Thomas Lewis, who departed this life the 31^st^ day of May, 1715, aged 141 years."

I was assured that the age of the deceased, as here stated, is confirmed by the parish register.

W. J. Bernhard Smith.

Temple.

Theological Tract — The Huntyng of the Romish Fox (Vol. iii., p. 61.). — Perhaps the following tract is one of those about which S. G. inquires:

"The Huntyng and Fyndyng out of the Romish Fox: whiche more than seven yeares hath bene hyd among the Byshoppes of England, after that the Kynges Hyghnes Henry VIII. had commanded hym to be dryven out of hys Realme. Written by Wyllyam Turner, Doctour of Physicke, and formerly Fellow of Pembroke College in Cambridge. Basyl, 1543."

This tract has just been reprinted, with some curtailments and amendments, and with a short memoir of the author prefixed, by my friend, Robert Potts, Esq., M.A., Trin. Coll., Cam.; and was published by J. W. Parker, London. The copy from which this reprint has been made is in the library of Trinity College.

W. Sparrow Simpson, B.A.

Moke (Vol. v., p. 374.). — With the Editor of "N. & Q." I think the interpretation of "muck" for the old word used by Wyckliffe is "not satisfactory:" I therefore suggest another, perhaps equally questionable. Every rustic in grazing districts knows, that in the hot season of the year sheep are liable to be fearfully flyblown in their living flesh; and that the maggots thence resulting are called *mokes*, or mawks. Is not the preacher's allusion in the text to certain shepherds, or rather sheep of Christ's flock, who, rather than give one of their *mokes* to help one of their "needy brethren," will allow themselves to "perish" and "be taken of" these maggots? The term in question is, or was formerly, in provincial use as a metonym for lendiculosity in a figurative sense — a tetchy, whimsical individual, being said to be "maggoty," *vulgo*, *mokey*. Lendix has not, however, in all cases been treated with abhorrence; for one of the elder Wesleys not only printed a book of rhymes with the title of *Maggots*, but prefixed to it his portrait, with one of these *animi impetu concitari* represented as creeping on the forehead! D.

Ground Ice (Vol. v., p. 370.). — J. C. E. will find a very elaborate and interesting paper "On the Ice formed, under peculiar Circumstances, at the bottom of Running Waters," by the Rev. J. Farquharson, in the *Philosophical Transactions of the Royal Society for* 1835, Part II. p. 329. J. H.

Hallamshire.

Nobleman alluded to by Bishop Berkeley (Vol. v., p. 345.). — I beg to suggest to your correspondent J. M., that this nobleman was Richard Boyle, third Earl of Burlington, and fourth Earl of Cork, who had a passion for architecture, and was the architect of numerous buildings in the metropolis and other parts of the kingdom. He repaired Inigo Jones's church of St. Paul, Covent Garden. He built the front of Burlington House in Piccadilly; the dormitory at Westminster School; the Assembly Rooms at York; and several villas and mansions in various parts of the country, besides publishing some architectural works. Bishop Berkeley was introduced to him by Pope about the year 1722, and I believe derived some benefit from his patronage. His architectural pursuits are alluded to by Pope in the epistle on the use of riches, which was addressed to him. G. R. J.

House at Welling (Vol. v., p. 368.). — Inquiry is made about one of our old English poets, who is said to have lived at the old house in *Welling*, where there is a *high yew hedge*.

I am the owner of the house referred to, and have lived here since 1811. I have never heard the report, but I think that it may have arisen from the fact, that about eighty years ago a Major *Denham* possessed the house. It is possible that

he may have been mistaken for his namesake, *Denham* the poet. Este.

Constable of Scotland (Vol. v., pp. 297. 350.). — In vol. i. p. 175. of the *Analecta Scotica* (Edinburgh, 1834) will be found some curious "fragments relative to the office of Great Constable of Scotland," more particularly before it became heritable in the noble family of Erroll. E. N.

The Iron Plate in Lewes Castle (Vol. v., p. 342.). — In answer to A. W. I beg to say that the iron plate was taken from the ruins of a cottage which was burnt down on the estate of Sir Henry Shiffner some time since; it formed the fire-back of the kitchen: the inscription was turned to the wall, and therefore not visible.

This inscription is a fac-simile of the iron plate placed to the memory of Ann Forster in the church of Crowhurst in Surrey, and it would appear that the founder cast several plates similar to that in Lewes Castle, which are known to exist and be used as fire-backs. See Brayley and Britton's *History of Surrey*, vol. iv. p. 131., and note at foot of the same page. William Figg.

Lewes.

The monumental (cast iron?) plate in Lewes Castle, referred to by A. W., probably came from the church of Crowhurst in Surrey, where there are several monuments to members of the family of Gaynsford, and there were (in Sept. 1847, when I visited the building) more than one iron plate in the pavement with inscriptions of the exact character of that at Lewes, and with the letters similarly inverted and reversed. My impression is that I saw the memorial in question in the church; but I cannot now discover the notes I made on the subject at the time, nor a rubbing which I took of another iron plate of a more ornate though not less rude character. I remember, in passing within sight of the church on the Dover Railway, since 1847, to have noticed scaffolding about the tower; possibly the plate now at Lewes may have been removed at that time. R. C. H.

The plate was presented to the Antiquarian Museum in Lewes Castle by Sir H. Shiffner, Bart., about two years ago, when he rescued it from a farm-house burnt down on his property near Lewes. It has been traced to a cottage where it previously served the same purpose as at the farm-house, as back to the fire-place; but no further record of its former history can be discovered. It is not unusual, however, to find monumental plates thus desecrated. E. A. S.

Chelwoldesbury (Vol. v., p. 346.). — Allow me to suggest to your correspondent W. H. K. the possibility that the name in question may originally have been Ceolwoldsburh or Ceolweardesburh, i. e. *the burgh* or *castle of Ceolwold* or *Ceolweard*, analogously with Brihthelmstûn, now contracted into *Brighton*. The A.-S. *ce* has constantly been corrupted into *che*. D.

"*The King's Booke*" (Vol. v., p. 389.). — The printer's account supplied by Mr. Burtt does not relate, except possibly to a very trifling extent, to the *Basilicon Doron*; but it is evidently Robert Barker's bill, mainly in the matter of King James's *Apologie for the Oath of Allegiance*. R. G.

Key Experiments (Vol. v., pp. 152. 293.). — In an edition of *Hudibras* of 1704 appears the following "annotation" to the line "As Friar Bacon's noddle was:" —

"The tradition of Friar Bacon and the Brazen-head is very commonly known, and considering the times he lived in, is not much more strange than what another great philosopher of his name has since deliver'd of a ring that, being ty'd in a string, and held like a pendulum in the middle of a silver bowl, will vibrate of itself, and tell exactly against the sides of the divining-cup the same thing with, Time is, Time was, &c."

I have tried this experiment with the ring, and find the oscillation takes place as described by Agmond with the shilling. If, however, the thread is tightly pressed between the finger and thumb, the vibration ceases. This latter circumstance appears to support Agmond's idea, that the motive power is due to the pulse, the circulation of the blood ceasing by pressure. C. N. S.

Rhymes on Places (Vol. v., p. 404.). — The places mentioned in the following lines are all within about four miles of each other in the county of Gloucester, and twenty years ago the adjectives exactly described the condition of the people; but the great civiliser, the steam-engine, has now taken away the force of the description; and although the first and third lines may be as true as ever, the second and fourth are not: —

"Beggarly Bisley,
Strutting Stroud,
Hampton poor,
And Painswick proud."

W. H. Baxter.

Old Scots March, &c. (Vol. v., pp. 280. 331.). — I have to thank both Mr. Crossley and Dr. Rimbault for their information regarding the *Ports*, of which I have willingly availed myself by consulting the various works to which they refer; and I have been fortunate enough to see a *translation* of the greater portion of the Straloch lute-book. Hitherto, however, I have failed in my endeavours to discover two of the *ports* mentioned by Mr. Tytler, namely, Port *Gordon* and Port *Seton*, both of which I am anxious to obtain.

E. N.

Ecclesiastical Geography (Vol. v., p. 276.). — Allow me to add to the list of books on this subject, *Atlas sacer sive ecclesiasticus*, Wiltsch, published at Gotha in 1843. W. S.

"*Please the Pigs*" (Vol. v., p. 13.).—I am inclined to think that this phrase has more to do with the animate than the inanimate. It is a common saying in Devonshire "please the *pixies*," or *fairies*, and this reference is much more likely; as our ancestors were most particular in their superstitious attentions to the requirements of this most mischievous fraternity. C. R.

The Word Shunt (Vol. v., p. 352.) is quite common in the North of England; in Lancashire it is perhaps especially so. It signifies to shift, to move, to give way: as, speaking of a thing, a wall or foundation, which has moved from its position, we should say, "it has shunted;" or of a thing which requires moving, "Shunt it a little that way," "Shunt it at the other end." *Shunt*, to move, to slip, to give way; *shuntu*, they move; *shuntut*, they moved.—See Bamford's *Lancashire Dialect:* Smith, Soho Square.

The word *grin*, in the same county, signifies a noose to catch hares or other game, as well as the act of grinning with the teeth. The word *gin* is seldom used, except to express a horse gin-wheel, or the *blue-ruin* of the Pandemoniums. P. D.

Plato's Lines in "Antho. Palat." (Vol. v., p. 317.).—

"Star of my soul! thine ardent eyes are bent
On the bright orbs that gem the firmament:
Would that I were the heaven, that I might be
All full of love-lit eyes to gaze on thee."

"You look upon the stars, my star! would I might be
Yon heaven, to look with many eyes on thee."

V.

Abigail (Vol. iv., p. 424.; Vol. v., pp. 38. 94.).—As your correspondents have not thrown much light upon this subject, I will here mention that the use of this name in the sense alluded to has probably originated from a "waiting gentlewoman" who figures in Beaumont and Fletcher's comedy of *The Scornful Lady*. As this play appears from Pepys's *Diary* to have been a great favourite after the Restoration, it was then most probably that the term came into use. J. S. Warden.

Nuremberg Token, or Counter (Vol. v., pp. 201. 260.).—G. H. K. appears to consider the object of H. C. K.'s Query a tradesman's token. This is by no means the case. It is a jetton, or counter, such as was formerly much in use for casting accounts, on a principle very similar to that of the abacus. They are found in vast numbers in England, but were principally manufactured at Nuremberg, where a large trade in them must have been carried on. The greatest manufacturers of the "Rechenpfennige" were the members of the families of Schultz, Laufer, and Krauwinckel. Of the three Krauwinckels, the productions of Hans are most numerous. Many of them have legends of a moral or religious character, as "Gottes Segen macht reich," God's blessing maketh rich; "Gott allein die Ehre sey," To God alone be the glory; "Heut rodt, Morgen todt," To-day *red*, to-morrow dead, &c. The date 1601 occurs on several of those of Hans K., with mythological devices.—See Snelling's *Treatise on Jettons, or Counters*. J. E.

The legend on the counter described signifies

"John Kravwinckel in Nuremberg."

℟. "God's kingdom remains always."

I know not the signification of the solitary E. Snelling (*Treatise on Abbey Pieces, &c.*) has engraved and described many of these counters, and to him I must refer H. C. K. Hans means John, and has no reference to the Hanseatic League.

W. H. S.

Edinburgh.

Meaning of Lode (Vol. v., p. 345.).—*Lode* and *load*, in Cornwall, is the name given to the vein that *leads* in the mine; or, the *leading* vein. The word *lode* is also in common use in Cambridgeshire, having similar reference to the watercourses by which the fens are drained.

Lodestar. The pole-star; the *leading* star, by which mariners are guided. The magnet is *loadstone*, that is, leading or guiding stone. (Nares' *Glossary*.)

"O, happy fair!
Your eyes are *lode*-stars ———."
Midsummer Night's Dream.

Wm. Yarrell.

Rider Street.

Lode (Vol. v., p. 345.).—Lode seems to have been anciently used as signifying merely a ditch to carry off water. (See "Inquisition, 21 Henry VIII." in Wells's *Hist. of Bedford Level*, vol. ii. pp. 8—17.) Lode means to carry. (*Promptorium Parvulorum*, ed. Way, p. 310.) The term *lode* is now used to signify a navigable ditch. In Cambridgeshire we have Soham Lode, Burwell Lode, Reach Lode, Swaffham Lode, and Bottisham Lode.

C. H. Cooper.

Cambridge.

Mother Damnable (Vol. v., p. 151.).—Your correspondent S. Wiswould will find some slight information respecting this worthy in Daniel's *Merrie England in the Olden Time* (Bentley, 1842), vol. i. p. 217.

It appears that Mr. Bindley had an unique engraving of her, and that a well-known alehouse at Holloway (of which a token is extant, with the date 1667) was sacred to her memory as Mother Redcap, as well as that in the Hampstead Road.

John Evans.

Monuments of De la Beche Family (Vol. v., p. 341.).—The monuments referred to by Ægrotus are in the church of Aldworth: the effigies are cer-

tainly remarkable, especially one for its size and attitude. Another noticeable circumstance is that most of the figures are of older date than the tombs on which they lie, or than the church which contains them. The building consists of a nave and south aisle; and, at the time of its original construction, three canopied recessed tombs were introduced in each of the side walls to receive the effigies which must have existed in the older church. The style of the architecture belongs to the age of Edward III. There are nine figures altogether, some of them greatly mutilated. They are not entirely unknown to archæologists.

I may take this opportunity of calling attention to another very fine monumental effigy, of which I believe no moderately good representation has been published, at Tilton in Leicestershire. There are two figures in the church of as early dates as those at Aldworth, one an armed male, and the other a female. The former is in "edgering" mail, and is of good character; but the latter is of superior design, and very well executed, though unfortunately in a coarse material. The right arm is bent, and the hand brought up to the breast; the left hangs naturally by the side, and has the fore-arm and (bare) hand exposed from among the folds of the drapery. Slight traces of colour are discoverable. R. C. H.

The village of Aldworth, in Berkshire, where the effigies of the De la Beche family are to be seen, is about five miles from the Goring Station, on the Great Western Railway, *viâ* Streatley. Hewett's *Hundred of Compton* furnishes a very interesting account of the ten monumental effigies which represent various members of the ancient family of De la Beche in that church, and will be read with no small pleasure. FRANCIS POCOCK.

Stanford.

Coke and Cowper (Vol. iv., pp. 24. 76. 93. 244. 300.).—However affected it may appear, these words have been more generally pronounced *Cook* and *Cooper*.

J. H. L. (Vol. iv., p. 76.) adduces the instance of *Cowper* being made to rhime to *Trooper*. And I have just stumbled upon a passage in *Cowley* where *Coke* is the answering word to *Took*.

"May he
Be by his father in his study *took*
At Shakspear's plays instead of my Lord *Coke*."

"Sylva; a Poetical Revenge," p. 44.,
Works, Part II., London, 1700, fol.
RT.

Warmington.

Monumental Portraits (Vol. v., p. 349.).—Fully agreeing with my friend H. H. in his opinion of the brass of the Abbess of Elstow, considered as a portrait, I should yet be glad if your correspondents would send to "N. & Q." the names of any effigies which may appear to them exceptions to the rule of conventional portraiture, especially if of earlier date than the latter half of the sixteenth century. H. H. has mentioned one, Nicholas Canteys, 1431, at Margate: and I am inclined to add another in the well-executed little brass of Robert de Brentingham at East Horsley, Surrey; this is about the date of 1380. The artists of that time, in brasses as well as in painted glass, wood-carving, &c., may have sometimes desired to produce a portrait, but certainly they seldom succeeded: a religious severity of expression atoned for the deficiency. In English coins it is well known that there is no appearance of a portrait before the reign of Henry VII.

The particular *costume*, however, of the deceased was more attended to in monumental effigies; and it is this fact which renders the study of them so serviceable towards a knowledge of the manners and habits of our ancestors. Care was even taken not to omit any peculiarity which may have distinguished the deceased; of which the long beard of Sir Wm. Tendring, at Stoke, by Layland, is perhaps an instance, and many others might be quoted. If any decided portraits are known in *stone effigies*, it would I think be desirable to communicate such to the pages of "N. & Q." C. R. M.

Motto on Chimney-piece (Vol. v., p. 345.)—It does not appear to me that the mottoes sent by your inquirer C. T. are very difficult to solve. The first is Latin:

"VITATRANOVULAESTOLIM."

He says he is not certain as to one or two letters. I suspect the first o should be Q, and the v should be I. It will then read:

"Vita tranquila est olim."
"Life is henceforth tranquil."

A very proper motto for a fire-side.

The second is Italian:

"VE DAL AM DARO."

I suspect the R should be T. It will then read:

"Ve da'l amico dato."
"Given to you by the friend."

If the word is *daro*, it will be —

"I will give it to you from the friend."

JAMES EDMESTON.

Homerton.

The arms given by your correspondent C. T. are those of Cavendish (quartering Clifford), one of that family having been created Earl of Newcastle in 1610. Becoming shortly after extinct, John Holles, Earl of Clare (who had married the heiress of Cavendish), was created by King William III. in 1694 Marquis of Clare and Duke of Newcastle.

Might not the chimney-piece have adorned a mansion of the Cavendish family, who probably resided in Newcastle during the period above alluded to?

The motto underneath (which is *not* the family motto of Cavendish) certainly at first sight looks puzzling enough; will the following solution suffice, which I merely throw out as a first thought that may lead to a better elucidation?

"Vita: tran: ovula: est: olim."

Presuming "ovula" to be the diminutive of *ovum* (I am not sure if I am correct), and "tran" (if correctly transcribed) to be a component part of one of the numerous compounds of *trans* (say *transitorius*), may not the passage be *freely* translated: "(Our) transitory life (was) once (as mysterious, or hidden, or minute as) is (the germ of vitality) in an egg?"

If C. T. could give a description of the second coat, some connecting link may possibly be supplied toward unravelling the motto.

HENRY W. S. TAYLOR.

Southampton.

"*Ve dâl am daro*" (Vol. v., p. 325.).—One of the mottoes which puzzle your correspondent C. T. is Welsh, and means that *retribution will follow violence:* "he will pay (*i. e.* suffer) for striking." Σ.

White-livered (Vol. v., pp. 127. 403.).—Bishop Ridley, in his conference with Bishop Latimer, whilst they were confined in the Tower, makes use of the expression: "For surely, except the Lord assist me with His gracious aid in the time of His service, I know I shall play but the part of a *white-livered knight.*" CARL.

Enigmatical Epitaphs (Vol. v., p. 179.).—The brasses of John Killyngworth, 1412, formerly in Eddlesborough Church, now in Pitson Church, Bucks; and of a priest at St. Peter's, near St. Alban's, have this inscription upon them:

"Ecce quod expendi habui, quod donavi habeo, quod negavi punior, quod servavi perdidi."

That at St. Alban's has an English translation:

"Lo, all that ever I spent, that sometime had I;
All that I gave in good intent, that now have I;
That I never gave, nor lent, that now aby* I;
That I kept till I went, that lost I."

The same inscription is on a brass as late as 1584, at St. Olave's, Hart Street, London. (See *Oxford Architectural Society's Manual of Monumental Brasses.*) UNICORN.

Pelican in her Piety (Vol. v., p. 59.).—In Warner's *Glastonbury*, plate 18, fig. E., is a very *early* representation of the pelican feeding her young with her own blood: an emblem of Christ's love for His church. The stone was dug out of the ruins of the Abbey.

In Parker's *Glossary* the symbol is explained by a quotation from *Ortus Vocabulorum:*

"Fertur, si verum est, eam occidere natos suos, eosque per triduum lugere, deinde seipsum vulnerare, et aspercione sui sanguinis vivos facere filios suos."

H. F. E.

Names of Places, Provincial Dialect (Vol. v., pp. 250. 375.).—In accordance with the suggestion of E. P. M., I forward you a few instances of a change between the spelling and pronunciation:

Spelling.	Pronunciation.
Chadwell	Caudle.
Wymondham (Norf.)	Wyndham.
——— (Leicestersh.)	Wŭmundham.
Swavesey	Swaysey.
Lolworth	Lolo.
Whitwick	Whittick.
Scarford	Scawford.
Croxton Kerrial	Crōson, the *o* long, and Kerrial entirely dropped.

R. J. S.

Examples of these are more numerous to the north of the Tweed than C. appears to imagine. The following list, which includes a few surnames, is the result of rather a hurried search:

Spelling.	Pronunciation.
Anstruther	Anster.
Athelstaneford	Elstanfurd.
Bethune	Beaton.
Cassilis	Cassils.
Charteris	Charters.
Cockburn	Coburn.
Cockburnspath	Coppersmith.
Colquhoun	Coboon.
Crichton	Cryton.
Dalziel or Dalyell	Dee-ell.
Farquhar	Farkar.
Halket	Hacket.
Inglis	Ingils.
Kemback	Kemmick.
Kilconquhar	Kinnenchar.
Macleod	Macloud.
Marjoribanks	Marchbanks.
Menzies	Meengis.
Methven	Meffen.
Monzie	Monee.
Restalrig	Lastalrik.
Rutherglen	Ruglen.
Ruthven	Rivven.
Sciennes	Sheens.
Sanquhar	Sankar.
Urquhart	Urcart.
Wemyss	Weems.

Arbroath is a corruption of Aberbrothok, Gretna of Gretenhow, and Meiklam of M'Ilquham: but probably one of the most remarkable transformations in Scotland is to be found in the name of a small villag», a few miles to the south of Edin-

* So in my authority.

burgh, where *Burdiehouse* has usurped the place of Bordeaux. E. N.

The Term "Milesian" (Vol. iv., p. 175.).—I beg to direct your attention to the accompanying extract, which furnishes a reply to MR. FRASER's Query:—

"Whoever is acquainted with Irish history, or whoever has had opportunities of mixing with the natives of that country, cannot be ignorant that they claim a descent from a long race of Milesian kings, who reigned over them for thirteen centuries before the Christian æra. The stock from which this long line of monarchs emanated is traced to a pretended Milesian colony, supposed to have emigrated from Spain into Ireland under the conduct of Heremon and Heber. The most rational inquirers, however, into the subject consider it as nothing more than a tissue of imaginary events, originating in the fertile fancies of their bards. A very brief and general abstract of this contested part of Irish history shall be given in the words of Mr. Plowden:

"'About 140 years after the Deluge, Ireland was discovered by one Adhua, who had been sent from Asia to explore new countries by a grandson of Belus: he plucked some of the luxuriant grass as a specimen of the fertility of the soil, and returned to his master. After that the island remained unoccupied for 140 years; and about 300 years after the Flood, one Partholan, originally a Scythian, and a descendant from Japhet in the sixth generation, sailed from Greece with his family and 1000 soldiers, and took possession of the island. They all died off, and left the island desolate of human beings for the space of thirty years. Afterwards different sets of emigrant adventurers occupied and peopled the island at different periods. About 1080 years after the Deluge, and 1300 B.C., Niul (the son of Phenius, a wise Scythian prince), who had married a daughter of Pharaoh, inhabited with his people a district given to him by his father-in-law on the Red Sea, when Moses led the Israelites out of Egypt. The descendants of that Phenius (called more generally Feniusa Farsa) were afterwards expelled by Pharaoh's successors on account of their ancestors having favoured the escape of the Israelites through the Red Sea. They then emigrated and settled in Spain, whence, under the command of Milesius, a colony of them sailed from Brigantia in Galicia to Ireland, gained the ascendancy over the inhabitants, and gave laws and a race of monarchs to the island. The Milesian dynasty continued to govern Ireland without interruption till about the year 1168, when it ceased in the person of Roger O'Connor, and the sovereignty was assumed by our Henry II. Of this race of kings the first 110 were Pagan, the rest Christian.'"—Barlow's *Hist. of Ireland*, vol. i. pp. 22–4.

GEORGE RICHARDS, M.A.
Queen's Coll., Birmingham.

Title of D.D. (Vol. ii., p. 13.).—The remark of your correspondent EYE-SNUFF, "that any lay scholar of adequate attainments in theology is competent to receive this distinction, and any university to bestow it upon him," is incorrect in two ways, as far as the university of which I am a member is concerned. A reference to the Oxford University Calendar, or to the Statutes of the University, will show him that no one can take the degree of B.D., or D.D., without first exhibiting his letters of priest's orders: and the theological attainments represented by the degree D.D. are next to nothing; the exercise required for B.D. used to be a mere form, and I believe is little more now; a certain number of terms kept in the university, and payment of certain fees, being all that is necessary for proceeding D.D. The case is the same, I imagine, at Cambridge. W. FRASER.

Lass of Richmond Hill (Vol. ii., p. 103.).—I have heard it said, of course with little regard to probability, that this once popular song was written by George IV. when Prince of Wales.

W. FRASER.

A Bull (Vol. ii., p. 441.).—I have heard it argued that the word *bull*, meaning an incoherent blunder, was derived from the Pope's Bulls, the tyrannical contents and imperious tone of which often made so odd a contrast with the humility of the subscription, "Servus servorum Dei," that the name *bull* was applied to anything that seemed absurdly inconsistent or self-contradictory.

W. FRASER.

Remains of Horses and Sheep in Churches (Vol. v., p. 274.).—We have good evidence that the Saxons used the places of sepulture which they found in England; and it is well known that Anglo-Saxon remains have often been discovered in the vicinity of churches, a fact which leads to the supposition that churches occupied the sites of Pagan temples. The bones of animals have often been found on and near the sites of our London churches. J. Y. A.

Fern Seed (Vol. v., pp. 172. 356.).—I am led to think there is an error in the notice of your correspondent R. S. F. on the above subject. The seed of St. John's Fearn cannot be gathered on Midsummer Eve, inasmuch as at that time it is in a merely embryotic state. The seed attains perfection late in autumn, and it remains attached to the dry brown stem until shaken off by the autumnal and winter blasts. The taking of it, therefore, is not, according to those versed in such mysteries, the easy task of a Midsummer twilight, but must be performed amid the darkness of a winter's night. On the midnight of Saint John the Evangelist, to whom the seed and plant are dedicated, must it be shaken, not pulled, from its stem. Very probably mystic virtues were imputed to the seed before the introduction of Christianity. And it were not perhaps hazarding too much to suppose that the old superstitious monks assigned it to Saint John from an idea that the potency of the seed might have influenced the wondrous revelations with which he, more than any other of the disciples, or all the disciples, was favoured. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Society, of which the fourteenth Annual Meeting on Monday last passed off most successfully, has just issued to its Members *The Chronicle of The Grey Friars of London*, edited from a MS. in the Cottonian Library in the British Museum. This very interesting document, which altogether escaped the research of the industrious and voluminous Strype, though it had passed through the hands of Stowe, who had either the possession or the loan of the original MS., was written by one of the Grey Friars, who appears to have watched narrowly, and recorded carefully, the religious changes of the times, more particularly those which occurred within the sphere of his personal observation in the city of London, and the metropolitan church of St. Paul. As he retained possession of his register, and continued his labours after the dissolution of his house, and the dismissal of the rest of his fraternity, he has preserved to us many particulars of great historical value; and his work has this additional claim to attention, that, whereas the majority of the existing documents are records of the Reforming party, this comes from one of the Reformed, and presents us accordingly with the other side of the case. The work is edited by Mr. J. G. Nichols, whose name is a sufficient guarantee for the fidelity with which the document is printed, and the learning and care bestowed upon its illustration.

The Publications of the Antiquarian Etching Club. — Part III., 1851, presents us with no less than thirty-three etchings by Members of the Club (of course of various degrees of merit), of objects of antiquarian interest, comprising Ecclesiastical, Military, and Domestic Edifices, Fonts, Sepulchral Monuments, Portraits, Fac-similes, copies of rare prints, and numerous other vestiges of antiquity calculated at once to instruct the archæologist, and preserve in a pictorial form a record of much which, but for the *burins* of the members of this useful little Society, might have been lost for ever.

It is but a few weeks since we noticed the admirable second volume of the *Catalogue of the London Library*, by Mr. J. G. Cochrane. We have now to record the death of that gentleman on Tuesday last. He was a most worthy man, and a good scholar; and possessed a vast fund of bibliographical knowledge. His death therefore will be felt, not only by his own immediate friends, but also by the institution which he had served so ably and so zealously ever since its formation.

It would be treason to the Brothers Grimm, and to our own love of the literature of the people, if we did not notice and (as it deserves it) say a good word of a new and complete translation of the world-renowned *Kinder und Haus Mährchen*, which Messrs. Addey have commenced publishing under the title of Grimm's *Household Stories*. They are very faithfully translated from the last edition; and we specify this because the little *Almaine 4to.* first edition of 1819 has long been one of our household books, and finding that the translation did not agree with the versions there given, we have compared it with the edition of 1843, and so discovered, first, that the translator has used the later edition; and secondly, what we were not till now aware of, namely, that these great scholars, Wilhelm and Jacob Grimm, amid their more learned labours, have not disdained to revise and enlarge their collection of nursery stories, which have been the delight of the children of all Europe. What a justification is this for the attention which is bestowed in "N. & Q." on our own English Folk Lore!

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Fabricii Bibliotheca Latina. Ed. Ernesti. Leipsig, 1773. Vol. III.
The Anacalypsis. By Godfrey Higgins. 2 Vols. 4to.
Codex Diplomaticus Ævi Saxonici, opera J. M. Kemble. Vols. I. and II. 8vo.
Eckhel, Doctrina Numorum. Vol. VIII.
Brougham's Men of Letters. 2nd Series, royal 8vo., boards. Original edition.
Knight's Pictorial Shakspeare. Royal 8vo. Parts XLII. XLIII. XLIV. L. and LI.
Conder's Analytical View of all Religions. 8vo.
Halliwell on the Dialects of Somersetshire.
Sclopetaria, or Remarks on Rifles, &c.
Sowerby's English Fungi. Vol. III.
Supplement to Sowerby's English Fungi.
European Magazine. Vols. XXIII. XXIV. and XXV.
Poetic Wreath. Small 8vo. Newman.
Gems from British Poets. 4 Vols. Tyas.
The Works of Lord Byron. Vols. VI. VII. and VIII. 12mo. Murray, 1823.
Mallet's Poems. Bell's edition.
Mallet's Play of Elvira. 1763.
Joannis Lelandi Collectanea. Vol. V. 1774.
Bishop Patrick's Commentary on the Bible. The Volumes containing Joshua and Judges. Small 4to.
Kent's Anthems. Vol. I. folio. Edited by Joseph Corfe.
The Mathematician. Vol. I. No. I. 1844.
Back's Voyage of the Terror, 8vo.
L'Histoire de la Saincte Bible, par Royaumonde: à Paris, 1701.
Johnson's (Dr. S.) Works, by Murphy. Trade Edition of 1816, in 8vo. Vol. XII. only.

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Notices to Correspondents.

Replies Received. — *Prentice Pillars — Cross on Counsel's Briefs — Many Children — Merchant Adventurers — Burning Fern brings Rain — Sheriff and Lord Lieutenant — Sir E. Seaward's Narrative — Rhymes on Places — Pedigree of Roper — Pigeons' Feathers — Monumental Plate at Lewes — Portrait of Mesmer — Where was Cromwell buried — Kakous — Passage in "Measure for Measure" — De la Beche Monuments — Daniel Defoe, &c. — "Thirty Days hath September" — Buro Berto Beriora — St. Christopher — Monument to Mary Queen of Scots at Antwerp — Ednowain ap Bradwen — Sir R. Howard's Conquest of China — Corrupted Names of Places — My own Crow, &c. — Jasher — "And tye" — Taylor Family — Scologlandi and Scologi — Couch — The Martyr Rogers — Dr. Fell — Chantrey's Sleeping Children, &c. (from* H. G. T.*) — Ground Ice — Mr. Van Butchell — "Up Guards, and make ready!" — British Ambassadors — Cromwell's Head — Stops when first introduced — Serpent with human Head — Burials in Woollen — Knollys Family — Sterne at Sutton — "'Tis tuppence now" — Game Feathers — Age of Trees — Baxter's Pulpit — Sally Lunn — Was Queen Elizabeth dark or fair — Martinique — Duchess of Lancaster — Etymology of Poison, &c.*

Mr. Foss *and* Mr. Lower. *The communications for these gentlemen (addressed to our care) have been forwarded to them.*

J. G. W. *is thanked. His list shall be made use of.*

C. B. *We should be much obliged for the* OLDYS *article.*

THE OLD COUNTESS OF DESMOND. *We have several more very interesting communications on this subject, which we hope to insert very shortly.*

C— S. T. P. *will be inserted.*

A. N. *We shall be obliged by the Note on* Cagots.

H. M. *The Queries shall receive early attention. We are so full just now, we fear to enter on the* JOHN BULL *question.*

C. F. A. *is referred to our* Notices to Correspondents *in* Nos. 129. *and* 130. *The line is from Congreve's* Mourning Bride.

C. H. M. *will find the information he requires respecting Fletcher of Saltoun's aphorism respecting Legislators and Ballad-makers in our* 1st Vol., p. 153.

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This Magazine contains, in its OBITUARY, Biographical Memoirs of:—1. The Duchess Ida of Saxe Weimar. 2. Prince Felix von Schwartzenberg. 3. Lord Rendlesham. 4. Lord Dunsany. 5. Lord Panmure. 6. Hon. Frederick West. 7. Sir John Shelley, Bart. 8. Rev. Sir Harcourt Lees, Bart. 9. Sir Henry Wheatley, Bart. 10. Captain Sir Samuel Brown, R.N. 11. Major Eardley-Wilmot, R. Art. 12. Dymoke Welles, Esq. 13. William Iremonger, Esq. 14. Thomas Tyrwhitt Drake, Esq. 15. Rev. John Keate, D.D. 16. William Jacob, Esq., F.R.S. 17. John Landseer, Esq. 18. Arthur Jewett, Esq. 19. Mr. R. A. Davenport. 20. Richard Gilbert, Esq. 21. Thomas Allason, Esq. 22. David Bremner, Esq. 23. Mr. Edward Fitzwilliam. 24. Mrs. Kelly.

The Magazine for April contained Memoirs, among others, of Sir Herbert Jenner Fust, Sir John Franks, Basil Montagu, Esq., Dr. Murray, R.C. Archbishop of Dublin; Thomas Moore, Esq., Rev. Christopher Anderson, Samuel Prout, Esq., Mr. William Watts, Johnson Jex, &c. &c.

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LORD KING, THE SCLATERS, DR. KELLET, ETC.

The Original Draught of the Primitive Church, 8vo. Lond. 1717, written in reply to *An Inquiry into the Constitution and Discipline of the Primitive Church*, by Mr. Peter King, afterwards Lord Chancellor [from 1725 to 1733], and Baron King of Ockham, is usually attributed to Mr. William Sclater. Respecting this writer, whose work attained and has preserved considerable celebrity, and respecting others of his name, I forward some Notes which I have met with, and beg anxiously to solicit others from your correspondents.

In Lathbury's *History of the Nonjurors*, cap. vii. p. 303., he is thus mentioned:

"Sclater at length stepped forth [to reply to King's *Inquiry*], and it is said that King was not only convinced by his arguments, but that he made him an offer of a living in the Church of England. Sclater was a nonjuring clergyman; consequently he could not accept preferment in the Anglican Church, which involved the taking the oath of allegiance. All the arguments in King's book were considered with the greatest candour and ability. The author was a man of singular modesty, of unaffected piety, and of uncommon learning, of which this work affords abundant evidence."

Dr. Hinds, the present Bishop of Norwich, in his *History of the Rise and early Progress of Christianity*, Preface, page xv., 1st edit., thus speaks:

"Lord King wrote his once celebrated *Inquiry* in an honest and candid spirit, as the result testifies; but his research was partial, and led him to adopt the congregational principle of the Independents. In Mr. Sclater's reply, principles scarcely less erroneous may be pointed out; yet, as far as the controversy went, he was right, and his opponent, by an act of candour perhaps unexampled, acknowledged himself convinced, and gave Sclater preferment for his victory."

Lord Campbell, however, in his *Lives of the Chancellors*, vol. iv. p. 369., discredits the idea of this conversion. He says:

"This work [the *Inquiry*] made a great sensation, passed through several editions, and called forth many learned and able answers, particularly one by a nonjuring clergyman of the name of Sclater, which is said (*I believe without authority*) even to have made a convert of King himself."

These are the only notices of Sclater which have fallen in my way.* I should remark, that his *Original Draught* is anonymous. He merely styles himself "a Presbyter of the Church of England."

Of another William Sclater I find two notices in *Miscellanies of Divinitie divided into three Books, by Edvvard Kellet, Doctour of Divinitie, and one of the Canons of the Cathedrall Church of Exon*, fol. Cambridge, 1635:

"Melchisedec was a figure of Christ, and tithes by an everlasting law were due to the priesthood of Melchisedec, as is unanswerably proved by my reverend friend (now a blessed saint, Doctor Sclater), against all sacrilegious church-robbers."—B. i. c. v. p. 83.

Again:

"When that man of happy memory, the late right Reverend, now most blessed Saint, Arthur Lake, Lord Bishop of Bath and Wells [from 1616 to 1626], appointed Doctour Sclater (now also a saint in Heaven, then my most loving friend, and sometime fellow-collegian in the two royall colledges at Eaton and Cambridge) with myself to confer with an Anabaptisticall woman, we heard her determine great Depths of Divinitie as confidently as ever St. Paul did, though he was taught by Christ himself, and as nimbly as ever an ape crackt nuts," &c.—*Ibid.* c. viii. p. 151.

[* We have met with two other accounts of the Chancellor's conversion, both varying in a few particulars with the extracts given by our correspondent. Archdeacon Daubeny, in his work on *Schism*, p. 235., says, "Lord Chancellor King was at one time of his life so determined an advocate for Presbyterianism, and considered himself so perfectly acquainted with the merits of that subject, that he published a book upon it. To this book an answer was written by one Sclater, a clergyman, under the title of *A Draught of the Primitive Church*, which brought the point at issue within a short compass, and decided it in the most satisfactory manner. This book the author did not live to publish. It happened, however, that the author's manuscript, after his death, came into the hands of the Lord Chancellor, who was so perfectly satisfied with its contents, that he published Sclater's manuscript at his own expense, as the strongest proof that could be given to the world of the alteration of his own views on the subject in question." The other version occurs in the *Gentleman's Mag.* for Oct. 1792, p. 910.:—"There is a circumstance relating to Lord King's book, and Mr. Sclater's answer to it, very little known, but which to me comes vouched with unquestionable authenticity. Before Mr. Sclater's book was published, it was read in manuscript by Lord King himself, it having been seized, among other papers, in the house of Mr. Nathanael Spinkes, a Nonjuring bishop, and carried to Lord King, then Chancellor, who very politely returned it, confessing that it was a very sufficient confutation of those parts of his book which it undertook to answer; that it was written with equal Christian temper and moderation, and unanswerable strength of argument; and desiring or consenting that it might be published."—Ed.]

This Dr. William Sclater, then, was of Eton, and Fellow of King's College; was author of a work on Tithes; and probably beneficed in the diocese of Bath and Wells during the episcopate of Lake, who preceded Laud in that see. To him also we may probably ascribe *The Exposition on the first three Chapters of Romans*, published by a person of this name in 1611. As in 1635 he is spoken of as dead, he could, if connected at all with the author of *The Original Draught*, hardly have been his father. He may have been his grandfather.

There is another Sclater, who may have been father of Lord King's opponent,—Dr. Edward Sclater, who in 1686 published *Consensus Veterum; or the Reasons for his Conversion to the Catholic Faith*. He was incumbent of Esher and of Putney, and, as such, obtained a curious dispensation from all pains, penalties, and forfeitures of non-residence on his benefices, accompanied by a license to keep a school, and to take "boarders, tablers, or sojourners," direct from the king, James II. This document may be found in Gutch's *Collectanea Curiosa*, No. 36., vol. i. p. 290.; and the concurrence of its date (May 3, 1686) with that of the *Reasons for his Conversion* is of ominous significancy. In 1687 he published another work, entitled *The Primitive Fathers no Protestants;* to which Edward Gee replied in his *Primitive Fathers no Papists*, in 1688. Several other tracts, addressed by Gee to this convert to the religion of the sovereign, show that there must have been a smart and long-continued controversy between them.*

Having contributed all that I can collect respecting the Sclaters, I should be obliged to any of your correspondents who may be able to add any further notices, or to show whether they were connected or not as members of the same family.

Dr. Edward Kellet is mentioned by Wood, in *Fasti Oxonienses*, anno 1616, as rector of Ragborough and Croscombe, in Somersetshire. There is no place in Somersetshire of the former name, but there is one which bears the latter. I conceive, therefore, this to be a misprint for *Bagborough* and *Crowcombe*, parishes nearly contiguous in the western part of the county.

The *Gentleman's Magazine* for February 1841 contains a notice of a work by Edward Kellet, entitled *Tricœnium Christi in nocte proditionis suæ: The Threefold Supper of Christ*, &c.: folio, Lond. 1641. His antipathy to tobacco must have been worthy of that of good King James himself; for,

[* On the 5th of May, 1689, being Rogation Sunday, Dr. Edward Sclater made a public recantation of the Romish religion, and was readmitted into the bosom of the English Church, in the chapel at the Savoy. The sermon was preached by Burnet, the newly-consecrated Bishop of Salisbury. (Wood's *Athenæ*, vol. iv. p. 700. (Bliss.)—Ed.]

starting from the Feast of the Passover, he delivers the following violent counter-blast against the weed, and those who use it:

"The earth, ayre, and water afford not enough for their gluttony, and though sawcy Art second Nature, nor eye nor desire is satisfyed: the creatures grone under this grosse abuse: these are swinish Epicures, prodigal consumers of God's blessings. Tobacco, the never unseasonable Tobacco, the all-usefull Tobacco, good for meate, drinke, and cloathing; good for cold, heate, and all diseases, this must sharpen their appetites before meate, must heate it at their meate, being the only curious antepast, sauce, and post-past; wine and beere must wash downe the stenche of that weede, and it again must dry up their moyst fumes."

To revert to the Sclaters, or to a name *idem sonans*. In the Hutton Correspondence, as published by the Surtees Society, at p. 65., is a letter of remonstrance, dated "10 Maye, 1582," addressed to Francis Walsingham, by the Chapter of York, respecting a dispensation that had been granted to "Mr. Doctor Gibson;" and among the signatures appears that of George Slater, who, "as one of their companie," had been despatched to deal personally "for the quietinge of the matter" with the Archbishop of Canterbury and the Earl of Huntingdon, then President of the North Mountstone.

BALLIOLENSIS.

PASSAGE FROM DOVER TO CALAIS.

The charge for conveyance of passengers between Dover and Calais was fixed by a statute made in the fourth year of the reign of Edward III., A.D. 1330, at sixpence for a foot passenger, and two shillings for a man and horse, as may be seen in the following extract from this statute:

"Item. Com avant ces heures homme a cheval soleit aver son passage de la meer a port de Dovre pur ii, *s.* et homme apee pur vi, *d.* et ore denovel ont les gardiens de passage et passagers pris plus a grande damage de poeple; Si est accorde que en dit port et touz autres, et auxint en touz les autres passages de la terre, auxibien en ewes douces, come en braz de meer, les passauntz paient desore come ancienement soleint, et de plus ne soient charges, ne les passagers ne gardiens des passages nient plus ne preignent."— *Statutes of the Realm*, vol. i. p. 262.

"Item. Whereas before this time a horseman was wont to have his passage of the sea at the port of Dover for two shillings, and a man afoot for sixpence, and now of late have the guardians of passage and passagemen taken more, to the great damage of the people; so it is agreed that in the said port and all others, and also in all the other passages of the land, so well in fresh waters as in arms of the sea, the passengers shall pay henceforth as anciently they were wont, and more they shall not be charged, nor shall the passagemen nor guardians of the passages take any more."

The present steam-packet fares between Dover and Calais are, chief-cabin eight shillings, fore-cabin six shillings, and horses twenty-five shillings; *i.e.* for a man about *seven shillings*, and for a man and horse about *thirty-two shillings*.

Hence it would appear, that the value of a shilling was sixteen times greater, five hundred years since, than it is at present. A pound troy of standard silver, from the Conquest to the 28th year of the reign of Edward I., A.D. 1300, was coined into twenty shillings; and from that time to the 23rd of Edward III., A.D. 1349, into twenty shillings and three pence. The standard of silver coin was then 11 *oz.* 2 *dwts.* pure silver, and 18 *dwts.* alloy, as it is at present; but a pound troy of standard silver is now coined into sixty-six shillings. Therefore, without taking into consideration the smaller fractions of a penny, the shilling, from the Conquest to the middle of the reign of Edward III., contained the same quantity of silver as do three shillings and three pence halfpenny of our present money. The sixpence paid by a passenger at the date of the above quoted statute, contained a quantity of silver equal to that contained in *one shilling and seven pence three farthings;* and the two shillings paid for the passage of a man and horse contained a quantity of silver equal to that contained in *six shillings and seven pence* of our present coin of the realm.

Hence it appears that, whether it be for a man only, or for a man and horse, we now pay, for a passage between Dover and Calais, nearly five times as much silver as was paid for the same passage five or six hundred years since. It would therefore seem, that the value of silver, measured by this kind of labour, was then nearly five times greater than its value in the present day.

I suspect however that silver was then really worth much more than five times its present value; and in order to arrive at a more correct conclusion, I shall be much obliged to any correspondent of "N. & Q." who will inform me what were the usual fares by sailing-vessels before, or at the time of, the introduction of steam-packets between Dover and Calais.

J. LEWELYN CURTIS.

POPULAR STORIES OF THE ENGLISH PEASANTRY, NO. II.

(*Continued from* p. 363.)

I am much pleased with MR. STERNBERG's Oxfordshire version of *Die kluge Else* (Vol. v., p. 363.). I have heard another in that county, and think the variations may be acceptable to those who are interested in our rather scanty country legends.

An old couple lived in the country on a nice bit of land of their own, and they had an only daughter whose name was Mary, and she had a sweetheart whose name was John. Now there was a garden at the back of their house with a well in it. One day, as the old man was walking in the gar-

den, he thought a thought. He thought, "If John should have Mary, and Mary should have a child, and the child was to go tittle-tottle by the well, and to fall in, what a thing that would be;" so he sat down and cried. A little while after the old woman came into the garden and saw him, and asked him why he cried. And he told her he had thought, "If John should have Mary, and Mary should have a child, and the child should go tittle-tottle by the well, and fall in, what a thing that would be." "So it would," said the old woman; and she sat down and cried.

Mary arrives, hears the thought, and sits down and cries. John finds them crying, and says he will put on a new pair of shoes, and if, by the time they are worn out, he has not found three such big fools, he will save the child's life by not marrying Mary. He puts on the shoes, and sets out early the next morning.

Before he had gone far he came to a barn with the two doors wide open, and saw a man hard at work with a shovel, as if he was a shovelling something into the barn; but there was nothing in the shovel. "What be ye doing of, Measter?" says John. "I be a shovelling the sunshine in to dry the wheat as was carried in the wet." "What a fool ye be!" says John; "why don't you take out the sheaves, and lay 'em in the sun?" "Oh, God bless ye, Sir," says the man; "I wish ye'd come this way afore. Many a hard day's work ye'd a saved me." So John cut a notch in his stick for one fool, and went on.

He went a little further, and came to where a man was cutting at pebbles with a knife. "What be ye at, Measter?" says John. "I be a cutting of the pebbles to get at the kernels," says the man. "What a fool ye be!" says John; "why don't ye get a masonter's hammer and split 'em, and then ye'll see whether there be any kernels or no." "Ah, God bless you, Sir," says the man; "many a good knife ye'd a saved me if ye'd come this way afore." So John made another notch for the second fool.

The third is drawing a cow up the ladder, to eat the tussock of grass that grows every year in the thatch, and is equally thankful on being advised to cut it down and give it to the cow; for "many a good cow ye'd a saved me that I've throttled, if ye'd come this way afore." So John cut the third notch; and finding that folly was not peculiar to the family, went back and married Mary while his shoes were new. And they lived very happy, and she put a rail round the well, and the child was not drowned.

In this department of history, old women are the highest authorities; and it is desirable to fix their localities as nearly as we can. I heard the story from my nurse, a native of Souldern, Oxon., a village on the borders of Northamptonshire, and from another of Bucknel, fourteen miles north of Oxford.

A version of the *Froschskönig* is, or was, current in the same neighbourhood.

There was a farmer that had an only daughter; and she was very handsome, but proud. One day, when the servants were all afield, her mother sent her to the well for a pitcher of water. When she had let down the bucket, it was so heavy that she could hardly draw it up again; and she was going to let loose of it, when a voice in the well said, "Hold tight and pull hard, and good luck will come of it at last." So she held tight and pulled hard; and when the bucket came up there was nothing in it but a frog, and the frog said, "Thank you, my dear; I've been a long while in the well, and I'll make a lady of you for getting me out." So when she saw it was only a frog, she took no notice, but filled her pitcher and went home.

Now, when they were at supper, there came a knock at the door, and somebody outside said, —

> "Open the door, my dearest sweet one,
> And think of the well in the wood;
> Where you and I were together, love a keeping,
> And think of the well in the wood."

So she looked out of the window, and there was the frog in boots and spurs. So says she, "I sha'n't open the door for a frog." Then says her father, "Open the door to the gentleman. Who knows what it may come to at last?" So she opened the door, and the frog came in. Then says the frog, —

> "Set me a chair, my dearest sweet one,
> And think," &c.

"I'm sure I sha'n't set a chair; the floor's good enough for a frog." The frog makes many requests, to all of which the lady returns uncivil answers. He asks for beer, and is told "Water is good enough for a frog;" to be put to bed, but "The cistern is good enough for a frog to sleep in." The father, however, insists on her compliance; and even when the frog says, "Cuddle my back, my dearest sweet one," orders her to do so, "For who knows what it may come to at last?" And in the morning, when she woke, she saw by her side the handsomest gentleman that ever was seen, in a scarlet coat and top-boots, with a sword by his side and a gold chain round his neck, and gold rings on his fingers; and he married her and made her a lady, and they lived very happy together.

I suspect the *scarlet coat and top-boots* to be a modern interpolation, the natural product of a sporting neighbourhood. It destroys the unity of costume, as I believe Alderman Sawbridge is the only person recorded as having gone hunting in a gold chain, and with a sword by his side.

Grimm's frog sings, —

> "Königstochter, jüngste, mach mir auf,
> Weisst du nicht wie gestern du zu mir gesagt
> Bei dem kuhlen Brunnenwasser?
> Königstochter, jüngste, mach mir auf."

There is not much difference in the song, but the moral tone of the German is much higher. The frog restores the princess's golden ball, which has fallen into the well, on her promising to do all those things which he afterwards demands; and the king insists on her compliance, because a promise is sacred, when made even to a frog. Our farmer contradicts his daughter's inclinations to the verge, or perhaps beyond the verge, of decorum, on the speculation of "what it may come to at last." To be sure, if the Oxfordshire version is correct, she gets only a sportsman for a husband.

H. B. C.

U. U. Club.

NO. III.

There was once an old woman, who left her daughter at home to get dinner ready, while she was at church. On coming back she found nothing touched, and her daughter crying by the fire-place. "Why, what now?" exclaimed the old woman. "Why, do you know," replied her daughter, "as I was going to cook the dinner a brick fell down the chimney, and you know it *might* have killed me." This the old woman could not deny, and joined her daughter in her lamentations.

So in a little while the good man came in, and finding both weeping, cried out, "What's the matter here? What, all in tears?" "Why," said the old wife, "do you know, as Sally was going to get the dinner ready a brick fell down the chimney, and you know it *might* have killed her." This her husband was forced to confess, and lifted up his voice with them.

Shortly after, Sally's sweetheart came in, and seeing the hubbub and confusion, began, "What's up here? All weeping?" "Why, you know," said the father, "as Sally was going to cook the dinner a brick fell down the chimney, and you know it *might* have killed her." "Well!" said the young man; "of all the fools I've seen, you three are the greatest; and when I find three as great, why, then I'll come back and marry your daughter."

So away he went and went till he came to where an old woman was busy, for she was going to bake. But she bitterly bewailed her ill-luck; for, instead of taking the bread to the oven, she had got a rope fastened to the oven, and was trying with all her might to drag it to the bread, but it wouldn't budge an inch for all her pains. "Oh, you fool," cried the young man; "you should take the bread to the oven, and not try to drag the oven to the bread." "Oh, I didn't think of that," said she; "la! so I should." "Well, indeed, and that's fool number one," said the young man; and he went on his way.

So he went and went, longer than I can tell, till he came to where an old woman should feed her cow with grass that grew on her cottage-roof; but, instead of throwing down the grass to the cow, she was trying to drag the cow to the roof, but she could not, for all her pains. "Why, you fool," said the young man, "cut the grass, and throw it to the cow, to be sure." "Ay, I didn't think of that," said she. "That's fool number two, sure enough; but it will be long before I meet such another."

But again he went and went, till at last he saw a man who was trying to put his breeches on; but instead of holding them in his hand, he had propped them up with sticks, and was trying in vain to take a running jump into them. "Put in your legs, stupid!" said he. "That I didn't think of," said the man. "Here, indeed, is fool number three," said the young man. So he turned him homewards; came back to his sweetheart's cottage, and married Sally, the old woman's daughter.

For a Norwegian parallel story, see *Norske Folkeeventyr samlede ved Asbjörnsen og Jörgen Moe*, I., Christiania, 1843, No. 10. pp. 61–67., "Somme Kjærringer er slige."

George Stephens.

GOLDSMITH'S HISTORY OF MECKLENBURGH.

In Mr. Prior's *Life of Goldsmith* (vol. i. p. 388.), he observes that "one of his (Goldsmith's) labours, if we may believe the accounts of several personal acquaintances, for no certain evidence of the fact is at hand, and the work has been sought for in vain," was *The History of Mecklenburgh*, published for Newbery in February, 1762. This work, which seems to have eluded Mr. Prior's great diligence, I have now before me. It is in 8vo., to which a portrait of Queen Charlotte is prefixed, and is entitled, *The History of Mecklenburgh from the first Settlement of the Vandals in that Country to the present Time, including a Period of about Three Thousand Years:* London, printed for J. Newbery, at the Bible and Sun, in St. Paul's Churchyard, 1762. Pages, Preface, xiv.; History, 360. It is dedicated by Newbery to the Queen, in a short and rather elegant address, in which, as well as in the Preface which follows, there are marks of Goldsmith's style. The History itself appears to have been compiled in haste, and certainly bears no decisive internal evidence of having Goldsmith for its author. It is, however, rather superior to the ordinary run of similar compilations, and in some parts—(see account of the Vandals, pp. 11. to 22., and character of Gustavus Adolphus, p. 271.)—is not without proofs that the writer had powers of pleasing and vigorous composition. It may have proceeded from Goldsmith, and, as it is attributed to him by the accounts of several personal acquaintances, in all probability did so; though, without some indication of that kind, its authorship would not perhaps have been suspected. Mr. Forster (*Life of Goldsmith*, p. 241.) states that for the

revision of this work he (Goldsmith) received 20*l.*: but is there any proof of this? Mr. Prior, as I understand him (see *Life*, vol. i. p. 416.), merely supposes that he might receive that sum, from the prices paid for the other works of a similar kind.

JAMES CROSSLEY.

FOLK LORE.

Eagles' Feathers.—Will any of the correspondents of "N. & Q." favour me with an explanation of the allusion in the following passage?

"You must cast away the workes of darknes, and then put on the armour of light: first you must put off, and then put on. *As the eagle's feathers will not lie with any other feathers, but consume them which lie with them:* so the wedding garment will not bee worne with filthie garments," &c.

The passage is from a sermon on Rom. xiii. 14., entitled "The Wedding Garment." It is contained in a volume in small 4to. (Lond. 1614), the earlier portion of which contains six sermons by Maister *Henry Smith;* and the latter, in which the above occurs, though it has no distinct title-page, yet appears, from style and general appearance, to be by the same author. ARNCLIFFE.

East Wind on Candlemas Day.—The following couplet embodies a little bit of folk lore which, from the long prevalence of easterly winds from which we are suffering, may interest some of your readers.

"When the wind's in the east on Candlemas day,
There it will stick till the second of May."

G. B.

Placing Snuff on a Corpse.—"The custom of placing a plate of salt on the body of the dead" has already been noticed in "N. & Q." I am informed that a custom obtains in some parts of Ireland, of placing a plate of snuff in the same situation; and that it is etiquette for all those who are invited to the funeral to take a pinch on arriving at the house of mourning. Hence has arisen the not very delicate threat, "I'll get a pinch of snuff off your belly yet!" by which Paddy would intimate to his rival his intention to survive him, and to crow over his remains. This must, indeed, be a pinch of "*rale* Irish."

ALFRED GATTY.

ON A PASSAGE IN KING HENRY IV., PART I. ACT V. SC. 2.

Pursuant to my conviction that most of the obscure passages in our great poet's dramas arise from typographical errors in the early editions, I submit the following suggested correction of an error in a noble passage, which has hitherto passed unnoticed, to the candid consideration of those who can enter into the spirit of the poet, and are not pertinaciously wedded to the lapses of a very careless printer; to whom, in my opinion, the editors of the first folio confided its correction. Otherwise, we must presume they were unaccustomed to such labour, and in the hurry of active life did their best, however imperfectly.

I must be indulged with rather a long extract, that the reader may be enabled at once to judge whether the words I impugn are in harmony with the tone and spirit of Hotspur's speech.

"*Enter a Messenger.*

Mess. My lord, here are letters for you.

Hot. I cannot read them now.——
O gentlemen, the time of life is short;
To spend that shortness basely, were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour.
An if we live, we live to tread on kings;
If die, brave death, when princes die with us!
Now for our consciences,—the arms are fair,
When the intent of bearing them is just.

Enter another Messenger.

Mess. My lord, prepare; the king comes on apace.

Hot. I thank him, that he cuts me from my tale,
For I profess not talking: only this —
Let each man do his best: and here draw I
A sword, whose temper I intend to stain
With the best blood that I can draw withal
In the adventure of this perilous day.
Now,—Esperance!—Percy!—and set on.—
Sound all the lofty instruments of war,
And by that musick let us all embrace:
For, heaven to earth, some of us never shall
A second time do such a courtesy."

What are we to understand by the words "For heaven to earth," in the last line but one? Can they be tortured, by any ingenuity, to signify, as Warburton paraphrases them, "One might wager heaven to earth"? To say nothing of such an extraordinary and unwonted ellipsis, would it not be a strange wager, and stranger thought, to enter Hotspur's mind at such a moment? I feel assured that Shakspeare wrote, and that we should read:

"Sound all the lofty instruments of war,
And by that musick let us all embrace:
For *here on* earth, some of us never shall
A second time do such a courtesy."

If it should be thought that *here on* could not well be mistaken, even in MS., for *heaven to*, I reply that stranger misreadings of the compositor could be easily adduced; and that even in the preceding page we have one at any rate more wide of the mark, where *supposition* is printed in both the folios for *suspicion*.

How this extraordinary reading should have hitherto escaped suspicion, I am at a loss to imagine, and feel assured that no one who is competent to enter into the spirit of this exquisitely conceived passage, which breathes the true expression of heroic pathos, will attempt a vindication of the old reading. S. W. SINGER.

Minor Notes.

"*Thirty days hath September.*"—The unknown author of *Thirty days hath September* may be fairly described as the most popular versifier in the history of English literature. I believe he was rather a translator than an author, and that both the Latin text and the English version are of very early date. Be it as it may, no one can dispute its merit as a specimen of mnemonic verse.

On the list of claimants to the honour in question it is my wish to place, but without advocating the cause of either, 1. Richard Grafton, citizen of London; and 2. Arthur Hopton, A.B. Oxon., the "miracle of his age for learning."

(1.) "A rule to knowe how many dayes euery moneth in the yere hath.

Thirty dayes hath Nouember,
Aprill, June and September.
February hath .xxviii. alone.
And all the rest haue xxxi."

Graftons Abridgement of the chronicles of Englande, 1570. 8vo.

(2.) "The which ordination of the moneths, and position of dayes [by Julius Cæsar], is vsed to this present time, according to these verses:

'*Sep. No. Iun. Ap. dato triginta: reliquis magis vno: Ni sit bissextus, Februus minor esto duobus.*'

Which is,

Thirtie dayes hath September,
Aprill, Iune, and November:
The rest haue thirtie and one,
Saue February alone.
Which moneth hath but eight and twenty meere,
Saue when it is bissextile, or leap-yeare."

Arthur Hopton, A concordancy of yeares, 1615. 8vo. p. 60.

Wood states that Hopton left "divers copies of verses scattered in books," so that we may venture to ascribe to him the above version—but it is not the *popular version*. BOLTON CORNEY.

"*When found, make a Note of.*"—The following poem may be considered in the light of an enlarged paraphrase on the motto of your valuable periodical. It is one of a collection of poems by John Byrom, first published in 1773. An edition was published at Leeds in the year 1814.

"*A Hint to a Young Person, for his better Improvement by Reading or Conversation.*

"In reading authors, when you find
Bright passages that strike the mind,
And which perhaps you may have reason
To think on at another season,
Be not contented with the sight,
But take them down in black and white.
Such a respect is wisely shown,
As makes another's sense one's own.
When you're asleep upon your bed,
A thought may come into your head,
Which may be useful, if 'tis taken
Due notice of when you are waken.
Of midnight thoughts to take no heed
Betrays a sleepy soul indeed;
It is but dreaming in the day,
To throw our nightly hours away.
In conversation, when you meet
With persons cheerful and discreet,
That speak or quote, in prose or rhyme,
Facetious things or things sublime,
Observe what passes, and anon,
When you get home think thereupon;
Write what occurs; forget it not;
A good thing sav'd is so much got.
Let no remarkable event
Pass with a gaping wonderment,
A fool's device—'Lord, who would think!'
Rather record with pen and ink
Whate'er deserves attention now;
For when 'tis gone you know not how,
Too late you'll find that, to your cost,
So much of human life is lost.
Were it not for the written letter,
Pray what were living men the better
For all the labours of the dead?
For all that Socrates e'er said?
The morals brought from Heav'n to men
He would have carry'd back again;
'Tis owing to his short-hand youth
That Socrates does now speak truth."

Vol. i. p. 59. Edit. 1814.

M.

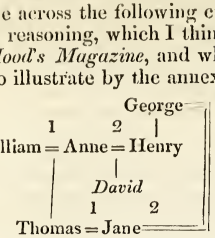
Dublin.

The Dodo, existing Specimen of.—A friend of mine has just informed me, on the authority of one of the principal members of the family, that at Nettlecombe Park, in Somersetshire, the seat of Sir John Trevelyan, Bt., there is now existing a stuffed specimen, entire, of the supposed extinct bird, the Dodo.

How is it that such an important fact should have escaped the notice of the principal naturalists of the country? At the Great Exhibition there was a manufactured specimen of this bird, which called forth, I believe, the encomium of Mr. Strickland and other well-known naturalists; but not a word was said about this alleged real specimen at Nettlecombe Park. There was in the same case which contained this fictitious Dodo, a cast of the head and leg from the remains now in the Ashmolean Museum at Oxford,—the only portions, I believe, that were rescued when the entire specimen of the bird, once in that collection, was destroyed. It is said, I think, there are other remains somewhere abroad; but that there is no *entire* specimen of the Dodo now in existence anywhere, is, I imagine, the universal belief. I hope that you, or some of your correspondents, may be able to solve this mystery, or set my friends right should they be labouring under some mistake.

ROWLAND WINN.

A Proof that a Man can be his own Grandfather! — I lately came across the following curious piece of genealogical reasoning, which I think originally appeared in *Hood's Magazine*, and which I have endeavoured to illustrate by the annexed table:



There was a widow (Anne) and her daughter-in-law (Jane), and a man (George) and his son (Henry). The widow married the son, and the daughter married the father. The widow was therefore mother (in-law) to her husband's father, and consequently grandmother to her own husband (Henry). By this husband she had a son (David), to whom she was great-grandmother. Now, as the son of a great-grandmother must be either a grandfather or great uncle, this boy (David) was one or the other. He was his own grandfather! This was the case with a boy at school at Norwich. E. N.

Memoria Technica

For the Plays of Shakspeare, omitting the Historical English Dramas, "quos versu dicere non est."

Cymbeline, Tempest, Much Ado, Verona,
Merry Wives, Twelfth Night, As You Like It, Errors,
Shrew Taming, Night's Dream, Measure, Andronicus,
Timon of Athens.

Wintry Tale, Merchant, Troilus, Lear, Hamlet,
Love's Labour, All's Well, Pericles, Othello,
Romeo, Macbeth, Cleopatra, Cæsar,
Coriolanus.

From a Common-place Book at Audley End.

BRAYBROOKE.

Portrait of George Fox.—A writer in the *Westminster Review* for the present quarter, on "The Early Quakers and Quakerism," says (p. 610.), respecting George Fox,—

"Portrait painters having been in his eyes panderers to the fleshly desires of the creature, we have no likeness of him."

Whether or not there is in existence an *authentic* portrait of George Fox, I do not know; but I saw some time since, at the shop of Smith, the Quaker bookseller in Whitechapel, an engraved portrait of Fox, and another of his early coadjutor, James Nayler. LLEWELLYN.

Lines on Crawfurd of Kilbirnie.—George Crawfurd, who wrote a *Peerage of Scotland*, which was published in folio at Edinburgh in the year 1716, says, under the head of "Crawfurd, Viscount of Garnock," p. 159., that Malcolm Crawfurd, Esq., succeeded to the barony of Kilbirny in right of Marjory his wife, daughter and sole heir of John Barclay of Kilbirny; whereupon he assumed the coat of Barclay, and impaled it with his own:

"Here it may be remarked," he continues, "that all the estate the family ever had, or yet possesses, was acquired to them by marriage: or lands so obtained were exchanged for others lying more contiguous to the rest of their fortune; which gave occasion to a friend to apply to them the following distich:

'Aulam alii jactent, at tu Kilbirnie, nube:
Nam quæ fors aliis, dat Venus alma tibi.'"

Which may be thus translated:

"Let others choose the dice to throw,
Do you, Kilbirny, wed:
On them what Fortune may bestow,
On you will Venus shed."

C— S. T. P.

W—— Rectory.

Queries.

WHERE WAS ANNE BOLEYN BURIED?

It is said in Miss Strickland's *Queens of England* (iv. 203.), that there is a tradition at Salle in Norfolk that the remains of Anne Boleyn were removed from the Tower, and interred at midnight, with the rites of Christian burial, in Salle Church, and that a plain black stone without any inscription is supposed to indicate the place where she was buried. An account of Salle Church, with the inscriptions on the Boleyn monuments, is given in the 4th volume of Blomefield's *Norfolk* (folio ed.), p. 421., but no allusion is made to any such tradition; and other parts of the same work, where the Boleyns (including the Queen) are referred to, are equally silent on the subject. Lord Herbert of Cherbury, in his *History of King Henry VIII.*, does not state how or where she was buried. Hollingshed, Stow, and Speed say, that her body, with the head, was buried in the choir of the chapel in the Tower; and Sandford, that she was buried in the chapel of St. Peter in the Tower.

Burnet (vol. i. p. 318.), who is followed by Henry, Hume, and Lingard, says that her body was thrown into a common chest of elm-tree that was made to put arrows in, and was buried in the chapel within the Tower, before twelve o'clock. Sharon Turner, in his *History of the Reign of King Henry VIII.*, vol. ii. p. 464., cites the following passage from Crispin's account of Anne Boleyn's execution, written fourteen days after her death, viz.:

"Her ladies immediately took up her head and the body. They seemed to be without souls, they were so languid and extremely weak; but fearing that their mistress might be handled unworthily by inhuman men, they forced themselves to do this duty; and though almost dead, at last carried off her dead body wrapt in a white covering."

In a letter in the *Gentleman's Magazine* for October, 1815, signed "J. C.," it is said —

"But the headless remains of the departed Queen were said to be deposited in an arrow-chest, and buried in the Tower Chapel, before the High Altar. Where that stood, the most sagacious antiquary, after a lapse of less than three hundred years, cannot now determine; nor is the circumstance, though related by eminent writers, clearly ascertained. In a cellar the body of a person of short stature, without a head, not many years since was found, and supposed to be the reliques of poor Anna; but soon after re-interred in the same place, and covered with earth."

I am informed that the stone in Salle Church was some time since raised, but that no remains were to be found underneath it. Has the tradition referred to by Miss Strickland been noticed by any other writer? and upon what authority does Burnet say that her remains were placed in an arrow-chest? I may add that Miss S. states that a similar tradition is assigned to a black stone in the church at Thornden on the Hill: but Morant, in his *History of Essex*, does not notice it.

J. H. P.

TORTOISESHELL TOM CATS.

Can any correspondents of "N. & Q." who may have paid particular attention to natural history, throw any light or grounds for explaining the fact of there, I may almost say, never being instances of a *male tortoiseshell cat?* for though I have been very lately told that such a one was exhibited in the great display in Hyde Park, yet as I did not witness it myself, I can only use it as the exception which proves the general rule.

Having for the last fifty years been in the constant habit of keeping cats, and having frequently during that time possessed many of a rare and foreign breed, some of which were tortoiseshells of the most beautiful varieties, I have always endeavoured, by mixing the breeds in every way, to procure a male of this peculiar colour; but with the vast number of kittens that during this long period have fallen under my observation, I have invariably found that if there was the slightest appearance of a single *black hair* on one, otherwise *white and orange*, so sure would it prove a female; and thus *vice versâ*, an orange hair appearing on a black and white skin, even in the smallest degree, would immediately proclaim the sex.

I have asked for an elucidation of this curious fact from two of our greatest naturalists of the present day, but without any success; I have racked my own brain even for some plausible mode of accounting for it, but in vain; for it should be observed that this peculiarity or line of demarcation as to sexes does not obtain with other animals, for I have seen what may be called tortoiseshell horses and cows, that is, with the same admixture of colours, and yet they have been indiscriminately of both sexes.

Now it is true we hear occasionally of a *tortoiseshell tom cat* advertised as having been seen or heard of, but in all these instances a solution of the *nitrate of silver* has been *freely used to aid the imposition*, and with all the pains I have taken, I have never been fortunate enough to meet with a *bonâ fide* ocular demonstration.

Should any of the correspondents of "N. & Q." have it in their power to throw light on this curious fact in natural history, it will much gratify me, even if it should prove that I am making much about nothing.

W. R.

Surbiton.

Minor Queries.

Oasis. — What is the proper pronunciation of this word? Ninety-nine people out of a hundred will say, as *I* said, "Oāsis, of course!" Let them, however, proceed to consult authorities, and they will begin to be puzzled. Its derivation from the Coptic "wáhe" (or "ouahe," the French way of expressing the Egyptian word wáhe. — *Encycl. Metrop.*) seems universally admitted. As to the pronunciation, the way in which the word is accented by the different authorities in which I have been able to find it is as follows: —

Ὄασις (πόλις). — *Herodot.* iii. 26. Larcher's *Notes*, and Liddell and Scott's *Greek Lexicon*, give no help as to the pronunciation.

Rees's *Cyclopædia*, and the *Encyclopædia Britannica*, do not accent the word at all. Brasse's *Greek Gradus*, Ainsworth's and Riddle's *Dictionaries*, Yonge's *Gradus*, Walker's *Rhyming Dictionary*, Webster, Richardson, and Johnson, do not even contain the word.

The few authorities which *do* accent the word, do it "with a difference." Ex. gr.:

O'asis. — *Penny Cyclopædia.*
O'asis. — *Imperial Dictionary.*
O'asis. — Spiers' *English-French Dictionary.*
Oāsis. — Anthon's *Lemprière.*
Oásis. — Brande's *Dictionary of Science, &c.*
Oāsis. — Butler's *Classical Atlas.* Index.

Who is right? I have searched all the Indices to the Delphin edition of the Latin poets, without finding the word at all. A Cambridge friend quoted at once "sacramque Ammonis oasim;" but, on being pressed, admitted, that if it were not the fag-end of some prize-poem line lurking in his memory, he did not know whence it came. I cannot get anybody to produce me an instance of the use of the word in English poetry. One says, "I am sure it's in Moore," and another, "You're sure to find it in Milton;" but our English poets lack verbal indices. Some such line as "Some green oasis in the desert's waste," haunts my own memory, but I cannot give it a

"local habitation." Of course, two or three instances from *English* poets would not *absolutely* determine the question one way or the other, as we pronounce many words derived from Greek and Latin sources in defiance of their original quantity. Still they would not be without their value. Can any wise man of the East help?

HARRY LEROY TEMPLE.

Ballad on Shakspeare.—About fifty years ago there was an old ballad in praise of Shakspeare which used to be very popular in Warwickshire. All I remember is the following stanza, which, I remember, was the concluding one:—

> "The pride of all nature was sweet Willy, O;
> The pride of our land was sweet Willy, O;
> And when Willy died, it was Nature that sighed
> At the loss of her all—her sweet Willy, O."

Where can the rest of the ballad be obtained? and who was the author? SAXONICUS.

Dr. Toby Matthew.—In Le Neve's *Lives of the Protestant Archbishops* under Dr. Toby Matthew, Archbishop of York, it is stated that he was appointed Bishop of Durham in 1595; and that on 7th April, Archbishop Whitgift granted a commission to Archbishop Hutton, "to confirm and consecrate this our bishop within the province of Canterbury, which," says Le Neve, "no doubt was done accordingly, though I cannot find, either in his diary or elsewhere, the time when, place where, or the names of the bishops who assisted at that solemnity," (vol. ii. pp. 105–6.). In Surtees' *History of Durham*, it is said that his consecration took place on "Palm Sunday." Palm Sunday fell on 9th April that year: the very Sunday, therefore, which followed the date of the licence mentioned by Le Neve. I believe Surtees refers to *Rot. Durham* as his authority. In the *Church of England Magazine*, Jan. 1847, p. 13., there is a Life of Dr. T. Matthew, said to be "Abridged from a manuscript in the British Museum, entitled 'The Preaching Bishop,'" &c. Does this document supply the information which Le Neve sought in vain?* Can any reader ascertain from the diary, or elsewhere, what the bishop was doing on 9th April, 1595, or where he was; or give any information on the subject? C. H. D.

[* The MS. in the British Museum does not supply the information required; it merely corrects Bishop Godwyn's date of the consecration, viz. March, 1594: "but," says the writer, "he was mistaken; it was the year after, for he preached the first sermon after he was made bishop, May 11, 1595, as he himself sets down, being then forty-eight years of age." It is not given in Mr. Perceval's valuable list of the consecrations of English prelates in the Appendix to his *Apology for the Apostolical Succession*, so that we may conclude it is not to be found among the Lambeth records. It is possible it may be found in the document quoted by Surtees, viz. "Rot. Mathew, A."—ED.]

Hart and Mohun.—Very little is known of these two old actors and managers. When were they born, and when did they die?

EDWARD F. RIMBAULT.

Burial without Religious Service.—In case of the friends of any person deceased either objecting to, or not wishing to compel the clergyman to use, the burial service, is there any law to *forbid* the corpse being interred in the parish churchyard *without any religious service at all?* Suppose the deceased were a baptized dissenter, who had himself in his lifetime objected to, and whose surviving relatives also objected to the performance of the burial service, though they wished the body to be deposited in the churchyard; does a clergyman render himself liable to any penalty in *permitting* the body to be thus silently interred? Some years ago, at the Kensal Green cemetery, the sons of Carlile *protested at the grave* against the performance of *any* religious service. The chaplain persisted in its performance in spite of their expressed wishes to the contrary! Was this right or wrong in a legal point of view? C. H. D.

Ganganelli's Bible.—Can any of your readers inform me who was the translator of the "Ganganelli (Pope) Bible," published in 1784 in folio, what is the merit of the translation, and who wrote the notes? If I mistake not, Evans, the auctioneer who sold the Duke of Sussex's library, puts in the catalogue that the notes are not the Pope's, it being "a scandalous imposture" in the title-page to say so, "for they have a free-thinking tendency."

The title-page of said Bible says that that Pope and the translator were liberals, and the author of the notes must have been a radical, all very intelligible in those days, but not without instruction to these.

The Duke's copy sold to the British Museum for 30*l.* May I ask why it is so rare? J. D. G.

Wherland Family.—Information is desired respecting the family of "Wherland," now of Cork, and whether they came from Scotland; and if so, whether the family still exists there? The crest of the Cork Wherlands is a demi-lion rampant out of a ducal coronet. T. W. W.

Flemish Proverb quoted by Chaucer.—Can any of the readers of "N. & Q.," or, should I not rather say, of its Dutch ally, "DE NAVORSCHER," point out the original of the old Flemish proverb,

> "Soth play quod play,"

quoted by Chaucer in his Prologue to the "Cook's Tale;" and whether or not there is any history attached to it? PHILO-CHAUCER.

Derivation of the Word "Callis," an Almshouse.—The word is not given in Bailey or Richardson. It appears in Holloway's and Halliwell's *Provincial*

Dictionaries in the plural, and is spelt "calasses." Each quotes Grose, who refers the word to the *Gentleman's Magazine* for May, 1784; but there the above question only is asked, and is unanswered. It has been suggested that the callis may be so called from its having been founded by some merchant of the Staple of Calais, or from its endowment being derived from donations to the chalice, made by persons to the priest administering extreme unction. *Calis* was the old form of *chalice*.—Vide Halliwell's *Dictionary*. J. P. Jun.

Nashe's "Terrors of the Night," 4to. 1594.—Can any correspondent oblige me with Notes, critical, philological, or otherwise, illustrative of the subjoined passages, which occur, among many others scarcely less curious, in the above rare tract, of which I am fortunate enough to possess a (not quite perfect) copy? Speaking of Iceland, he says,—

"It is reported, that the Pope long since gaue them a dispensation to receiue the Sacrament in ale, insomuch as for their vncessant frosts there, no wine but was turned to red emayle as soone as euer it came amongst them."—*D.* iii.

"Other spirits like rogues they have among them, destitute of all dwelling and habitation; and they chillingly complayne if a constable aske them *Cheuela* in the night, that they are going vnto Mount Hecla to warme them."—*D.* ii.

What is *emayle?* and is *Cheuela* for *Qui va là?*

Speaking of a vision of devils, he mentions some with

"Great glaring eyes, that had whole shelues of Kentish oysters in them; and terrible wide mouthes, whereof not one of them but would well haue made a case for *Molenax*' great gloabe of the world."—*D.* iii.

Is, then, Wyld's great Globe only a plagiarism from Molenax? J. EASTWOOD.

Did Orientals ever wear Spurs?—In the second volume, p. 38., of Prescott's *Ferdinand and Isabella*, are given some lines from Hyta, *Guerras de Granada*, &c., descriptive of the departure of Abdallah Chico on his fatal expedition against Lucena. These, enumerating all the braveries of the cortège, amongst others, mention

"Cuánto de Espuela de Oro,
Cuánta Estribera de Plata."

Now, unless this be an oversight of Hyta, his spurs of gold and stirrups of silver require some explanation, since the specification of both does not leave us the alternative of supposing that the former merely meant the sharp corners of the shovel-stirrup, which we all know serve the Oriental horseman of the present day as spurs.

Was Hyta a Spaniard or a Moor? A. C. M.

Badges of Noblemen in the Fifteenth Century.—What were the customary badges or cognizances of De la Pole, Duke of Suffolk, executed 1450; Humphrey Duke of Gloucester, and John Duke of Bedford, Protectors, temp. Henry VI.; Cardinal Beaufort; the Earls of Somerset, Salisbury, and Arundel, temp. Henry VI.; and Sir John Fastolfe? BURIENSIS.

Sir Roger de Coverley.—In the first article of the Number of the *Quarterly Review* just published, on *Sir Roger de Coverley, by the Spectator, with Notes and Illustrations*, by W. Henry Wills, it is stated,—

"At the suggestion of Swift they took advantage of a popular name, and derived the Knight's descent from the inventor of the celebrated country-dance," &c.

I should like to know the authority for this statement respecting Swift, as, at the time of the *Spectator* first appearing, he was certainly not on good terms with either Addison or Steele. The first Number of the *Spectator* was published on the 1st of March, 1710–11. In Swift's journal, sent to Stella, he says, March 6th,—

"I have not seen Mr. Addison these three weeks: all our friendship is over."

On the 16th he says,—

"Have you seen the *Spectator* yet? a paper that comes out every day. 'Tis written by Mr. Steele, who seems to have gathered new life, and have a new fund of wit; it is in the same nature as his *Tatlers*, and they have all of them had something pretty. I believe Addison and he club. I never see them," &c.

C. DE D.

Lines on Elizabeth.—No doubt some of your readers will be able to tell me where I may find these verses:—

"*Princeps Elizabetha tuis Dea magna Britannis.*"

which is fathered upon Ascham; and the following, which report gives to Camden:—

"*Elizabetha suis Diva et Dea sola Britannis.*"

PETROS.

Twyford.—Simeon of Durham relates the history of the acts of a council held A. D. 684, in the presence of King Egfrid, and presided over by Archbishop Theodore, at a place called *Twyford*, near the river Alne [*Ættwyforda, quod significat ad duplex vadum.*]—*Libellus*, &c., p. 44. Is there any vestige or record of the site of Twyford? Camden mentions it when speaking of the Northumberland coast:

"The shore afterwards opens for the river Alaun, which, still retaining the same name it had at Ptolemy's time, is called by contraction Alne, on whose bank is *Twifford*, q. d. *Two-fords*, where was held a synod under King Egfrid; and Eslington, Alnwick," &c.

CEYREP.

Irish Titles of Honour: The Knight of Kerry; The O'Conor Don; The O'Gorman Mahon.—Will somebody explain for me the origin of, and right to, these titles, which do not receive the honour

of any mention in the ordinary "Baronetages, Knightages," &c. &c.; as also the mode in which the individuals who claim them are addressed in ordinary conversation. HARRY LEROY TEMPLE.

Sir Hobbard de Hoy. — A common term for a lad between boyhood and manhood is a *hobbledehoy*. I find an early use of this word in Tusser's *Hundred Points of Husbandry*, A.D. 1557, in his verses entitled *Man's age divided here ye have, By Prenticeships from birth to grave.*

> "The first seven years bring up as a child,
> The next to learning, for waxing too wild;
> The next keep under *Sir Hobbard de Hoy*,
> The next a man, no longer a boy," &c.

Can you tell me the origin of this curious term? W. W. E. T.

Warwick Square, Belgravia.

The Moon and her Influences. — Can any of your readers inform me of books treating scientifically, or giving traditional notices, about the supposed influences of the moon; for instance, on the tides, on lunatics, on timber felled during the wane, on fish taken by moonlight in the tropics?

Also can any account be given of the origin of the tradition that connects "the man in the moon" with the history given of the "man gathering sticks upon the Sabbath day" (*Numbers*, xv. 32—36.)? W. H.

St. Ulrich's, Augsburg. — In Pugin's *Glossary of Ecclesiastical Ornament*, the author refers to a book containing an account, with illustrations, of the Trésor of the church of St. Ulrich at Augsburg; he also adds, "this book is now very rare." Could any of your correspondents inform me who is the author; for I have searched the Museum catalogue under the names "Augsburg and Ulric, or Udalric," without any success? Probably, if I had the author's name, I might run some chance of finding it. W. B.

The late Mr. Miller of Craigentinny. — I should be glad if any of your Edinburgh or other correspondents could favour me with any particulars relating to the above gentleman. He was a well-known book collector, and in the spirit of his purchases the legitimate successor of Richard Heber. He bequeathed his noble collection of books to the Advocates' Library of Edinburgh. In early English poetry the collection is almost unrivalled. Mr. Miller was the purchaser of the *Heber Ballads*. The collection, in money market value, is nearly equal to the Grenville gift to the British Museum. I have heard the title to the property of Craigentinny was in dispute.

PETROPROMONTORIENSIS.

Whipping Boys. — Will any correspondent of "N. & Q." inform me when ceased the custom of male heirs apparent to the throne of England having whipping boys? when and why it originated? what remuneration such boys received? and whether our queens had during their state of pupillage any such kinds of convenience. I have only met with the names of two whipping boys; Brown, who stood for Edward VI., and Mungo Murray, who did the like for Charles.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

Edwards of Essex. — This family can be traced to Anstey from 1700. A descendant in New York has the arms: Argent, a fess ermines between 3. martlets (2. and 1.) sable. Can any correspondent find him any old branches of his family tree? E.

New York.

Minor Queries Answered.

Polynesian Languages. — Where could I obtain Testaments in the various languages of Polynesia, more especially in the Feejeean and Samoan? I have applied at the British and Foreign Bible Society without success. These Testaments have been published by this society. EBLANENSIS.

[Our correspondent should consult *The Bible of every Land*, lately published by Bagster and Sons, which gives some account of the different Polynesian and Malayan versions.—See Class V., pp. 299—312.]

Arms of Thompson. — Will any of your Lancashire correspondents be kind enough to inform me whether they have ever met with the following arms in connexion with the name of Thompson, in any work on the history of Lancashire, or on any monument in that county, namely, "Per pale, argent and sable, a fess embattled between three falcons, countercharged, belled or?" I believe a family of the name to which the arms are attributed held landed property in the neighbourhood of Hornby and Gressingham. JAYTEE.

[We know nothing beyond the fact of such a coat being described in an ordinary of arms for Thompson of Lancashire, without any particular locality.]

The Silent Woman. — What is the origin of the old sign-board "The Silent Woman?" She is represented headless, holding her head under her arm. There is, or was, a sign of this at a small ale-house not far from Ledbury, in Herefordshire, and I was told it was not an uncommon sign in these parts. F. J. H.

Edinburgh.

[Has not this sign, which we have seen also described as that of *The Good Woman*, its origin in the satirical spirit which prompted the Dutch epigrammist to write, —

> "A woman born without a tongue,
> I can conceive it;
> But silent, with a tongue in her head,
> I'll ne'er believe it."]

Review of Hewett's Memoirs of Rustat. — In what literary paper can I find a review of Mr. Hewett's *Memoirs of Tobias Rustat?* C. W.

[A review of this work will be found in the *Gentleman's Magazine* of June, 1850, pp. 638—640.]

Robert Recorde.—Can any of your readers inform me whether Robert Recorde, who in 1549, or possibly some years later, was Comptroller of the Mint at Bristol, was the same person as the author of *The Whetstone of Wit*, and other mathematical works? Also, whether there is any fuller account of his life to be met with than that given by Hutton? J. E.

[It does not appear that Robert Recorde, the celebrated mathematician, was ever connected with the Bristol mint. The best account we have met with of the author of *The Whetstone of Wit*, is in Mr. Halliwell's pamphlet on *The Connexion of Wales with the Early Science of England*, 8vo., 1840. Consult also a very able and learned article in the *Companion to the British Almanack* for 1837, pp. 30—37., by Professor De Morgan.]

Strange Opinions of great Divines.—I shall be obliged to any of your correspondents who can give me references to the following quotations from the works of two great divines:

(1.) "I would that we were well rid of this [the Athanasian] Creed."

(2.) "The Apocalypse either finds a man mad, or leaves him so."

C. MANSFIELD INGLEBY.

[1. The first quotation will be found in a letter of Archbishop Tillotson's to Bishop Burnet, dated Oct. 23, 1694. The archbishop says, "The account given of Athanasius' Creed (*i. e.* in Burnet's *Exposition of the Thirty-nine Articles*) seems to me no-wise satisfactory. I wish we were well rid of it." Dr. Birch adds, "The archbishop did not long survive the writing of this letter."—See Birch's *Life of Tillotson*, edit. 1752, p. 343.; ed. 1753, p. 315. Consult also *Remarks upon Dr. Birch's Life of Tillotson*, 8vo., 1753, p. 53., anonymous, but attributed to George Smith, a Nonjuror.

2. The second quotation is probably the following, which occurs in Dr. South's Sermon on the Nature and Measures of Conscience (Serm. XXIII.): "Because the light of natural conscience is in many things defective and dim, and the internal voice of God's Spirit not always distinguishable, above all, let a man attend to the mind of God, uttered in His *revealed Word:* I say, His revealed Word; by which I do not mean that mysterious, extraordinary (and of late so much studied) book called 'The Revelation,' and which, perhaps, the more it is studied, the less it is understood, as generally either finding a man cracked, or making him so; but I mean those other writings of the prophets and apostles, which exhibit to us a plain, sure, perfect, and intelligible rule; a rule that will neither fail nor distract such as make use of it."]

Inquisitiones Post Mortem. — What are these, extending to seven volumes, regularly paged, and coming down to 1656, referred to in Oldfield's *History of Wainfleet?* Are they printed works? It is quite a different publication to the *Calendarium*, &c. in four volumes.

When did the Post Mortem Inquisitions cease? W. H. L.

[The *Inquisitiones* quoted by Oldfield are sometimes called Cole's *Escheats*, and will be found in the Harleian Collection in the British Museum, the first five volumes in Nos. 756. to 760., and the sixth and seventh, Nos. 410, 411.]

Derivation of Carmarthen. — What is the derivation of this word *Carmarthen?* LLEWELLYN.

[Caermarthen appears to have been the *Maridunum* of Ptolemy, and the *Muridunum* of Antoninus, one of the principal stations in the country of the Dimetæ, situated on the Via Julia, or great Roman road. Its modern name of Caermarthen, or *Caer Fyrdden*, as it is called by the Welsh (by a change of the convertible consonants *f* and *m*, common in their language), implies "a military station fortified with walls," and perfectly agrees with the description given by Giraldus Cambrensis, who calls it "Urbs antiqua coctilibus muris."]

"*Mediæval and Middle Ages.*" — These terms are now in constant use, and very differently and vaguely defined. Will any of your correspondents, antiquaries or historians, say what period is comprehended in these terms, and give the date when it should commence, and when terminate? L. T.

[The late lamented Rev. J. G. Dowling, in his *Introduction to the Critical Study of Ecclesiastical History*, fixes upon the Council of Chalcedon, A.D. 451, as the commencement of the Mediæval, or Middle Ages, which he thinks ended with the revival of classical literature in the fifteenth century, "that age of transition and revolution, combining in itself several of the most striking characteristics of the two states of society between which it forms the interval." This able work ought to find a place in the library of every ecclesiastical student.]

Garlands hung up in Churches.—It is said that the pretty wild flower, the small Woodruff (*Asperula Cynanchica*), was formerly employed in adorning the walls of churches. Is this true? If so, what was the origin of the custom? Was this particular flower thus used for the reason that it long preserves its scent? Is it mentioned by any early poet in connexion with the decoration of churches? R. VINCENT.

[Garlands of Rosemary and Woodroof were formerly used to decorate the churches on St. Barnabas' day, as appears by many old entries and church-books; *e. g.* in the churchwardens' accounts of St. Mary-at-Hill, in the city of London, 17 and 19 Edward IV., the following entry occurs: "For Rose garlondis and Woodrove garlondis on St. Barnebe's daye, xj*d.*" The reason Woodroof was used, Gerard tells us in his *Historie of Plants*, p. 965.: "It doth very well attemper the aire, coole and make fresh the place, to the delight and comfort of such as are therein."]

Replies.

ANCIENT TIMBER TOWN-HALLS.

(Vol. v., pp. 257. 295.)

Mr. Parker makes some inquiries relative to the ancient town-halls of our country towns; and should the following particulars of some still in existence be of service, I shall feel a pleasure in having been the means of gratifying his curiosity.

The town-hall in the city of Hereford is a timber structure built upon twenty-seven pillars, and was originally a very handsome building, but was many years since denuded of its upper story, in which the fourteen different trading companies of the city transacted their business. It was erected by the celebrated John Abel, in the reign of James I. Prior to the erection of the present county hall, the assizes were held in this building.

The town-hall at Leominster, or Butter-cross as it is frequently called by the inhabitants, was erected in the year 1633, by the above-named architect; it stands upon twelve oak pillars, and was originally ornamented with a variety of curious carvings, and the shields of arms of those who contributed towards the expense of its erection, but which have long since vanished. Around the building, just above the pillars, was inscribed the following sentences, but portions of which only now remain. On the south side:

"Vive Deo gratus, toti mundo tumulatus, crimine mundatus, semper transire paratus."

On the east side:

"Where justice reigns, there virtue flows. Sat cito, si sat bene vive ut post vivas. As columns do support the fabric of a building, so noble gentry do subprop the honour of a state."

On the north side:

"In memoriâ æternâ erit Justus, 1663."

In the year 1793, this hall underwent very considerable repairs, more properly called spoliation, by taking down the gables, and with them the curious carvings, shields of arms, &c., which must have greatly destroyed its picturesque effect. It contains a clock, and is surmounted by a cupola, in which is a bell, whereon the hours strike.

The town-halls of Brecon, Kington*, and Weobly, and probably others of which at present I can give no particulars, were built by the same person. Mr. Abel being in Hereford when that city was besieged in 1645, was of great service by constructing mills to grind corn for the use of the inhabitants and soldiers confined therein, for which Charles I. afterwards conferred upon him the title of one of his majesty's carpenters.

In Sarnesfield churchyard, in the county of Hereford, is a monument consisting of the effigies of himself and his two wives, with the emblems of his profession, executed by his own hands after he reached the patriarchal age of ninety years; it has the following inscription, being his own composition:

"This craggy stone a covering is for an architector's bed,
That lofty buildings raised high, yet now lyes low his head:
His line and rule, so death concludes, are locked up in store,
Build they who list, or they who wist, for he can build no more.
His house of clay could hold no longer,
May heaven's joy frame him a stronger.
John Abel.
Vive ut vivas in vitam æternam."

I believe Sarnesfield was his native place; he died there in 1694, having attained the great age of ninety-seven years. J. B. Whitborne.

Leamington.

* This hall had similar inscriptions to those of Leominster.

In my reply to a Query upon the interesting subject introduced by Mr. J. H. Parker, I felt anxious to direct his attention to other peculiar characters appertaining to the ancient town of Wokingham, besides those marks by which it in some degree approximates to his general description of the English towns in France. In reply to Mr. Parker's inquiry respecting the mediæval town-halls, and other public halls of that period remaining in England (Vol. v., p. 295.), I have much pleasure in forwarding the following account of the Town-hall of Leicester, which formerly belonged to the Guild of Corpus Christi, in the church of St. Martin. It was built in the reign of Elizabeth, and was first opened by a banquet, given by George Norris, the mayor, to celebrate the victory over the Spanish Armada. This anniversary was continued until within the memory of some of the burgesses now living, and was called the "Venison Feast." The hall is a low-roofed timber building, lighted by plain latticed windows, and was enlarged, by the addition of the *Mayor's parlour*, in 1636. The great hall, or court, is fitted with appropriate seats of state for the mayor and aldermen, and with galleries for spectators of municipal ceremonies; and its walls were formerly enriched with many valuable paintings. The adjoining parlour is remarkable for the quaint character of its decorations; it is, like the great hall, provided with state seats or benches, and has a long range of low windows, containing stained glass illustrative of religious subjects, and emblems of the seasons. The Town-library is a storied building, containing a large hall, founded by the Corporation in 1632, and possessing at present about 1000 volumes, chiefly of old divinity, together with a few miscellaneous books, and a MS. of the Greek Testament written

on vellum and paper, supposed to be of the thirteenth century, and which was given to the library in 1649 by the Rector of Thrussington.

There are hospitals in Leicester of similar style, and two of much earlier periods, 1330 and 1512.

KT.

Leicestershire.

OLD SIR RALPH VERNON.

(Vol. v., p. 389.)

In an old manuscript book now before me, containing a copy of Flower's "Visitation of Cheshire," 1580, together with a very great number of coats of arms, copies of charters, &c., is the curious account of old Sir Raulfe Vernon, which I now send you. I have not at present Ormerod's *History of Cheshire* to refer to; but, if I remember right, there is an account of the old knight, and of the great age he is said to have attained, there. The latest date in the book from which this is extracted is 1610; but there is bound with it eleven pages of "Armes of the Gentry of Cheshire, entred in ye Visitation of that County made in A° 1663 and 1664, by me Wm. Dugdale, Esq^r., Norroy King of Armes."

"*Coppies of old Pedegrees remayning w^th S^r John Savadge*, 1583.

"Theare was S^r Raulfe y^e Vernon ye old, ye quych xx levet vij yer and x yere, and he had to his first Wyffe on Mary ye Lordes doughter of Dacre, and he had Issue by her one S^r Raulf ye Vernon of Hanwell, M^r Ric^rd person of Stockporte, other two sonnes Mighell & Hugh, ye quich wer both freres: and two daughteres, Agnes and Rose and yen deghet ye forsaid Mary, and after her death ye forsaid old S^r Raulf tooke to paremer on Maude ye Grosevener, and had Issue by her Ric^rd and Robart bastardes. Ye forsaid S^r Raulf ye Vernon of Hanwell was maryed to A. Seintper, and had Issue by her Ralyn, Hychcoke, John, & Thomas, ye quiche Ralyn had Issue S^r Raulfe ye Vernon of Mottrem, ye quich S^r Raulf had Issue yong S^r Raulf, ye forsaid S^r Raufe ye Vernon of Hanwell, Ralyn his Sonn, and S^r Raufe his sonn deygen, lyvand ye old S^r Raufe; and ye sam tym on S^r Ric^rd Damory was Justice of Chester, and ye forsaid old S^r Raufe and he weren accordet yat ye yong S^r Raufe shold wedde Agnes daughter of ye forsaid S^r Ric^rd Damory, and that Sir Raufe ye old shold be fyne reret at Chester, gife all his landes &c. to ye said M^r Ric^rd his sonn, getten by ye forsaid Mary of Dacre and to his heires, and so it was done, and the sam Ric^rd pson gyfe the sam lands &c. to ye sam old S^r Raufe againe to term of his Lyve; and after his dessease to ye yong S^r Rauf and to Agnes his Wyfe daughter to S^r Ric^rd Damory, and to ye heires male of yr bodyes geten; for default of Issue mall of ye forsaid yong Sir Raufe and Agnes, yat all ye Landes &c. then Remaine to Ric^rd ye Sonn of Raufe ye Vernon of Shibbrocke getten by Maud ye Grosvener, and to ye heires of his body begotten male, and for default of Issue of his body getten male, that all ye Landes &c. sholden remain to ye right heires of ye forsaid Mr Ric^rd w^thouten ende. Ye forsaid yong S^r Raufe and Agnes deyhten w^thout Issue of hose bodyes begotten male, and yen entret S^r Raufe yat last deyhten as sonn and heir to Ric^rd ye Vernon ye sonn of old S^r Rauf ye Vernon and Maude ye Grosevenor, by Vertue of ye fyne before rehersed. Ye forsaid S^r Rauf Ric^rd son deyget w^thout heir of his body getten mall, and so S^r Ric^rd ye Vernon brother to yis last S^r Rauf entret heir male, and continued all his Lyfe and had Issue mulier S^r Ric^rd ye quiche is now dead w^thout Issue malle."

C. DE D.

OLD TREES. — FAIRLOP OAK.

(Vol. v., p. 114.)

I have, in my scrap-book, a curious old print of Fairlop Oak, to which some verses are attached, which I think is somewhat of a rarity. It is on thin, miserable paper; size, demy quarto; without date or printer's name; in general character bearing a very Catnachian aspect. The print of the tree occupies nearly half the sheet, and is a most vile specimen of both drawing and engraving. The tree is represented as in a dilapidated condition, with a huge hollow trunk, within which are seen some persons making themselves "jolly" at a drinking-table. The tree has but five principal branches, and these are only tipped here and there with foliage, the work of popular demolition under which the tree is known to have fallen being plainly seen in its many barren branches, and still more pointedly suggested by the four persons, who, having climbed aloft, are airing themselves in the forks of its boughs. The background is filled up with the incidents of the fair. To the right, in the fore-ground, is one of the well-known "boats" mounted on wheels, the deck manned by block-makers "on their legs" singing a chorus. Behind, in the distance, is a theatre or exhibition-booth, with the band and sundry performers entertaining the crowd gratis; on the proscenium above is written, . . . GELL . CLARK. On the left hand is another of these unclassical erections, with a man in front balancing himself on a ladder; the name SAUNDERS being inscribed above. Below this is an exhibition of a minor sort, and several groups of gaping cockneys. A "boat," a booth, and a set of "knock 'em down" complete the scene; in the latter case a woman caters for the encouragement of the English but ignoble sport of "three throws a penny."* Below the print is a line in large type (scarcely legible), announcing it to be "An original Drawing by an eminent Artist [printed off] a Woodcut engraved on a Block of the celebrated Tree." I transcribe literally what follows.

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* Query, whence the origin of this fashionable accompaniment of cockney fairs?

"The Stem of this vegetable Progidy, which was [roughly hollowed (?)], measured, at 3 feet from the ground, about 36 feet in girth, and the boughs extended about 300 feet in circumference. The Fair which was held upon this spot was founded about the year 1720, by Mr. Daniel Day, Block Maker, of Wapping, who gave his men an annual Bean Feast, under the shade of the Oak, on the first Friday in July; and which has been visited for a number of years by the Block Makers and Watermen of the eastern part of the metropolis, who parade round the spot singing the following songs: —

"*Song from the Block Makers' Boat, sung by Mr. Hemingway.*

"George, our great King, as he sat on the throne,
The supporters of Fairlop sent in their petition,
That he the old Oak in true wisdom would own,
The answer returned from the head of the Nation,
This we agree that the Maggot and Spot
Never shall be crushed, but for ever shall reign.
A Charter we have got to support the old Spot,
And Fairlop shall flourish again and again.

This answer so noble abroad quickly spread,
The enemy to friendship began to complain,
That this Fair of mischief was surely the head,
And if suffered would certainly soon show its aim.
Down, cried he, with this Fairlop Tree;
But George, ever generous, said, Cease to complain.
A Charter we got, &c.

Freedom, the Goddess for Britons so fair,
When she heard that a few of her supporters so free
Did reverence the Oak which was always her care,
And she said that the day ever sacred should be,
The Maggot and Spot the care of us shall be,
And never shall be crushed, but for ever shall reign.
A Charter we got, &c.

Bright July now comes on, when we all are so gay,
The first Friday in the month we all know,
Our Maggot for ages shall shine on that day,
And every year some new splendour shall show,
When we agree that the Maggot and Spot
Never shall be crushed, but for ever shall reign.
A Charter we got, &c.

Now, my brave boys, since united we be,
With friendship and harmony keep up the day;
Our boat rigg'd and mann'd well, so pleasant to see,
There's nothing can equal our Maggot so gay.
A Toast now I say to good Daniel Day,
Who taught us first this Fair to maintain.
A Charter we have got, &c.

"*Written and sung by Mr. Lidard from the Watermen's Boat.*

"Come to Fairlop Fair, my good fellows invite,
To partake of that day, that is our delight;
For we have spirits like fire, our courage is good,
And we meet with the best of respect on the road.
Would you see us, you'd say, when we are muster'd quite gay,
Success to the lads that delight in that day.
Haste away, haste away, all nature seems gay,
Let's drink to the joys of Fairlop so gay.

Our horses are all of the very best blood,
Our boat is well built and her rigging is good.
With our flags and our badges we unanimous agree,
And join hand-in-hand to s [up ?] port the old Tree.
There's old Cruff and young Cruff our music shall play,
While George Hull's staunch ponies shall tow us away.
Haste away, &c.

'Twas one Daniel Day that invented this Fair,
As hearty a fellow as ever was there;
The lord of the manor our Charter did gain,
And we sons of old Neptune will uphold the name:
We'll enjoy all the pleasure that springs from the day,
And ever remember that old Daniel Day.
Haste away, &c.

From Wapping Old Stairs away then we drive,
Upon the first Friday that comes in July;
We breakfast at Woodford, at Loughton we lunch,
And return back to Rounden's, to dine and drink punch;
Then our boatswain he starts us away to the Fair,
While Phœbus does shine on our colours so clear.
Haste away, &c.

It's when from the forest to Ilford we steer,
Every town we go thro' we'll give them three cheers;
Then up to Tommy Wright's for to get refreshed there,
Then return back to Wapping to sup of the best fare;
Where we'll dance and sing so cheerful and gay,
And ever remember that old Daniel Day.
Haste away, &c.

Now, having described our boats, horses, and crew,
And our Fairlop so gay, which you all do review,
Our boat she comes home by the winding of [. . . .],
And now you are welcome into Fairlop Hall.
Our boat we put by for another fair day,
And ever remember that old Daniel Day.
Haste away, &c.

"A few years before Mr. Day died, his favourite oak lost a limb, out of which he procured a coffin to be made for his own interment, and often used to lie down in it, to try how it would fit him. He died October 13, 1767, aged eighty-four, and his remains were conveyed to Barking by water, pursuant of his own request, accompanied by six journeymen Block and Pump Makers, to each of whom he bequeathed a new leathern apron and a guinea."

So runs this historical and poetical (?) fragment. The first song I have often heard sung, or rather bawled, by Mr. Hemingway from one of the wine dows in the street which diverges out of the Mil-End Road, at the "King's Arms." That was before I commenced my teens. Hemingway has long since gone the way of Daniel Day; and Fairlop has lost so much of its original vigour and popularity, as to be almost one of the things that were.

There is an engraving of Fairlop Oak, as it appeared in 1806, in the *Gentleman's Magazine* for July, 1806, p. 617. I think that some particulars of Fairlop Oak are given in Loudon's *Arboretum*. The woodcut in the *Mirror* referred to (p. 114.)

bears some resemblance, in the outline of the tree, to my specimen of the Catnach literature.

SHIRLEY HIBBERD.

[Our correspondent will also find a woodcut of the Catnach style prefixed to a pamphlet published in 1813, entitled *History, Origin, and Rise of Fairlop Fair; with a History and Description of the Forests of Essex, and an Account of Mr. Daniel Day, founder of Fairlop Fair.* Another tract with a similar title was published in 1795. — ED.]

TAYLOR FAMILY.

(Vol. v., p. 370.)

The first person of the name as Mayor of Worcester, occurring in 1648, is James Taylor, Esq.; in 1666, Henry Taylor, Esq.; in 1675, Rowland Taylor, Esq.; in 1731, Samuel Taylor, Esq. In 1732, James Saunders, Esq., was elected, but, dying in his mayoralty, Samuel Taylor, Esq., was re-elected, to serve the remainder of the year; and in 1737, a Samuel Taylor, Esq., was again elected, and this is no doubt the same person, making his third election.

It is, I think, evident from the following, which may be found in Green's History of that city, vol. ii. p. 106. of Appendix, that their burial-place was in a vault at the west end of the north aisle of St. Helen's Church:—

"Opposite the pulpit — Richard Taylor, Alderman of this city, died Nov. 11th, 1754, aged sixty-eight. There are several more of the same family interred under this stone."

In 1718, a Mr. Thomas Taylor, lay clerk, and in 1719, Elizabeth, wife of Mr. Thomas Taylor, a lay clerk of this church (Worcester Cathedral), were buried therein.

I think it very probable, from the orthography of the names being alike, that the above parties were connected by family ties.

I do not find, either in my own MS., in Green's History, or any other work, memorials of the same name in any other of the Worcester churches.

Nash, in his County History, gives the arms of Taylor of Welland, a small village near Upton-on-Severn: "sable, a lion passant, argent."

On flat stones within the communion-rails of that (Welland) church are the following inscriptions: —

"Edmund Taylor, Esq., died 10 Jan., 1721, aged 55.

"'Hic jacet Radulphus Taylor vir nullo non doctrinæ genere instructissimus uxorem duxit Penelopen filiam natu secundam Nicholai Lechmere de Hanley-castle, armigeri, quarto die Junii, obiit, A. D. 1676, æt. 39:' and several of their children are here buried.

"Penelope Taylor, died 29 May, 1710, aged 62."

Arms on the stone.

I know of no family of the name resident in that city; but, having left it many years, I am almost a stranger to its inhabitants. But I recollect a gentleman of that name resident at Strensham, the birth-place of the poet Butler (*Hudibras*), and who, to his honour, in 1843, erected a monument to the memory of that celebrated man, in the church of his native village. His name was John Taylor, Esq. J. B. WHITBORNE.

Replies to Minor Queries.

Portrait of Mesmer (Vol. v., p. 418.). — Your correspondent SIGMA may be informed that there is an engraved portrait of Mesmer in tom. xiii. p. 261. of the *Biographie Nouvelle des Contemporains*, Paris, 1824. TYRO.

Dublin.

Sleeveless (Vol. i., p. 439.). — Your correspondent might have found "*sleeveless* errand" explained by Tooke; and from him by Todd and Richardson. It is "an errand without cover or pretext." Skinner, with the word *sleeve*, A.-S. *slife*, tegmen, before his eyes, could write, "*a liveless* or lifeless errand." Earm-slife is "that with which the arm is *covered*." Q.

Barbarian (Vol. ii., p. 78.). — Gibbon observes that —

"In the time of Homer, when the Greeks and Asiatics might probably use a common idiom, the imitative sound of *Bar-Bar* was applied to the ruder tribes, whose pronunciation was most harsh, and whose grammar was most defective." — Ch. 51. n. 162.

Tooke's suggestion is, that the Gr. βαρυς, strong, with a reduplication of the first syllable βαρ, gave the compound βαρ-βαρος; their great strength being the characteristic for which the barbarians were distinguished by the Greeks. (*Div. of Purley*, vol. ii. p. 183. 8vo. ed.) Q.

"*O wearisome condition*" (Vol. iii., p. 241.). — Q. inquired after the author of some remarkable verses quoted by Tillotson, beginning "O wearisome conditions of humanity." By the kind assistance of the Rev. A. Dyce, I am enabled to answer, that they are by Lord Brooke, in his tragedy of *Mustapha*, and may be found at p. 159. of his *Works*, in one vol. small folio, 1633. Q.

The Meaning of "to be a Deacon" (Vol. v., p. 228.).—An allusion to the fact, that to become a deacon (the first step in the priesthood) it was necessary to have *the hair cut*, which is also done previous to beheading. In Foxe's time the customs of the Roman church were known to all. J. B. C.

Dr. Richard Morton. — Perhaps the following brief particulars of this celebrated physician may be acceptable to your correspondent M. A. LOWER, Vol. v., p. 227. He was born in the county of Suffolk, educated at Magdalen College, Oxford, where he became Chaplain of New College. He

was for some time chaplain, and probably tutor, to the Foley family in Worcestershire; but after the Restoration took his degrees in medicine, and became an eminent practitioner in London, dying at his residence in Surrey in the year 1698. An engraved portrait of him, with the large flowing wig of the period, now lies before me, with this inscription:

"Richardus Morton, M. D.
Colleg: Med: Lond: Soc."

I have not been able to discover whether this gentleman was related to the Mortons of Severn Stoke, co. Worcester. J. B. WHITBORNE.

Moravian Hymns (Vol. iv., pp. 30. 502.; Vol. v., pp. 113. 129.).—Your correspondents having met with the third part only, I will describe the first and second parts now before me. Both were printed for James Hutton, London, 1746, who printed also *The Watchwords of the Covenant in the Blood of Jesus for the Years* 1743 *and* 1746. They contain 403 hymns, and two supplements. I have sought in vain for the hymn in the *New Bath Guide*, but the two following will show that Anstey did not colour too highly.

Many circumstances concurred to render these books now very rare. The impression was undoubtedly limited, and the wear and tear of enthusiastic singers for above a century, of a 12mo. book of nearly a thousand pages, very great. Unless preserved in "N. & Q.," the existence of such hymns might be doubted some years hence, even by the religious fraternity for whom they were compiled, and whose collection is now widely different:

"Jesu! our joy, and loving friend,
Both thy dear wings around extend,
Thy little chickens hide.
Would Satan seize us as his prey,
Then let the angels sing and say,
This chick shall undisturb'd abide."
P. 328.

"My Jesus is my love,
I am his little dove,
Which flies upon his hands
And there her food demands;
Which wants herself to hide
In that his bleeding side," &c.—P. 548.
E. D.

Junius Rumours (Vol. v., pp. 125. 159.).—In spite of the memorable declaration of Junius that his secret should perish with him, and the hitherto unsatisfactory attempts that have been made to draw him from his hiding-place, I have ever felt assured that he will eventually be unearthed. After half a century's active exertion, the "Iron Mask" was unveiled.

I recollect that, somewhere in Woodfall's edition, is a letter from Junius, requiring a copy of the letters to be sent him, bound in a particular manner and colour, which, at the time that edition came out, was thought likely to afford a clue to the detection: some such casual notice may not yet be unlikely to lead to the discovery. Many years since, in conversation with an old officer, then barrack-master at Pendennis Garrison, Captain Hall, he related a circumstance that occurred when he was a boy, that curiously impressed itself on his memory. His family and Woodfall's were intimate, and when about ten years old he was taken by his mother to see Woodfall, whilst in prison on account of the publication of these redoubtable letters.

During this visit a tea-service of plate was received by Woodfall as a present from Junius, and was exhibited with no small degree of pride and gratification. Surely two such circumstances could not occur without being known to more than one or two persons; and had the inquiry been keenly followed up, I think, not unreasonably, that a chance might be afforded for the solution of the problem. JAMES CORNISH.

Wyned (Vol. v., p. 321.).—The supposition that the initial *w* of this word may have been a misreading for *pa*, however ingenious, is not tenable. Not having the MS. at hand (it is in the University Library, Cambridge), I wrote to a learned friend there to request him to refer to the passage. He assures me that the word is *wyned*, not *payned*. Indeed, the precedent being fairly written in a clerkly hand, there was little possibility of mistake. I beg, therefore, to leave the word in the hands of your etymological reader for further suggestion or explanation. C. W. G.

The Tradescants (Vol. iii., pp. 119. 286. 391. 393. 469.; Vol. v., pp. 266. 367. 385.).—The ensuing Note, although it has no reference to *the* Tradescants who have been the subject of many interesting communications in "N. & Q.," will, perhaps, not be considered unacceptable; for, in conjunction with the mention made in the will of the younger John Tradescant (p. 367.) of his "two namesakes, Robert Tradescant and Thomas Tradescant of Walberswick in the Countie of Suffolk," to whom the testator, if his love is to be estimated by the amount of their legacies, would not appear to have borne much esteem,—it establishes the fact that there was, at that time, at least one collateral branch of the Tradescant family. I find in the town books of Harleston, in Norfolk, the name of a *John Tredeskin* as a resident in that town in the year 1682-83, and of *Mr. Robert Tredeskin* from 1683-84 to 1688-89 inclusive, and from that time to 1691-92 *Mrs. Tradeskin*, widow, appears as the occupier, in the last year the name being spelt *Tradescant*. The name also occurs in the Court Books of the Manor of Harleston. Robert Tradescant, and Martha his wife, are mentioned in 1687, and it appears that

she survived and was afterwards the wife of Charles Fox, gentleman. In 1721 John Tradescant is described as son and heir of the said Robert and Martha, both deceased. I have not met with it at a later period. Whether this Harleston family branched from Walberswick, or whether either were actually related to the Lambeth Tradescants,—for the term "namesake" does not of itself imply relationship — is not certain, but both are at all events probable. I may observe that the prefix *Mr.* indicated a person above the rank of a tradesman, and such as we should now address upon a letter as "Esquire." G. A. C.

Movable Organs and Pulpits (Vol. v., p. 345.). — Of the first-named class of curious ecclesiastical structures I know of no examples; of one of the latter, the following notice occurs in Mr. Wesley's *Journal*, vol. iv. p. 213.: —

"*Aug.* 15 (1781). I went to Sheffield: in the afternoon I took a view of the chapel lately built by the Duke of Norfolk. One may safely say, there is none like it in the three kingdoms, nor, I suppose, in the world. It is a stone building, an octagon, about eighty feet in diameter. . . . . The pulpit is movable: it rolls upon wheels; and is shifted once a quarter, that all the pews may face it in their turns: I presume the first contrivance of the kind in Europe."

This was an episcopal place of worship connected with a noble charity, "The Shrewsbury Hospital," a suite of liberally-endowed almshouses for old people of both sexes. The "chapel" in question, as well as the almshouses, have, many years ago, given place to a large market. But I must add, the charity still flourishes, and its recipients enjoy a suite of beautiful little dwellings, and a commodious place of worship, in a pleasant and airy part of "Sheffield Park." J. H.

There is a movable pulpit in Norwich Cathedral. J. B.

Scologlandis and Scologi (Vol. v., p. 416.). — These words are derived from *sgológ*, a Celtic word meaning a farmer, a husbandman, and probably denote the husbandlands and husbandmen holding the kirktoun (church lands) of Ellon, or parts thereof. A distinction is drawn between the husbandman and the cottar in an unpublished return to an inquisition in 1450, concerning the payments and services due by certain tenants of some ecclesiastical lands — "that is to say, of ylke husband an thraf (threave) of corn and half an ferlot of meil, and of ylke coter an pek." The husbands of church lands (bondi of Scotch charter Latin?) were in all likelihood the "Kyndlie tenantis" of the church, who seem to have had a sort of hereditary right to renewal of their leases on payment of a fine, either taxed or uncertain. In a charter lately before me, a lease of tithes was renewed to the holder as "Kyndlie tenant," on payment of a grassum (equivalent to a fine), and it was declared that the said tenant and his ancestors had held the vicarage land hereditarily, past the memory of man, on payment of a rent, though the said vicarage land belonged in property to the vicar. Neither *sgológ* nor *bondi* are applicable to tenants of church lands exclusively. The compilers of the Highland Society's *Gaelic Dictionary* do not appear to have met with the word *sgológ*, or, if they did, have confounded it with *scalóg* or *sgalóg*, a boor, a hind, a countryman.

DE CAMERA.

St. Botolph (Vol. v., p. 396.). — Your correspondent A. B. has anticipated an inquiry I was about to make as to the history of this saint, which I am desirous of learning. It is a rather singular circumstance that three churches dedicated to St. Botolph, and all of ancient foundation, are situated immediately without gates of the city, viz. at Aldgate, Bishopsgate, and Aldersgate. There was also before the Great Fire a church similarly dedicated at Billingsgate, and a water-gate, called Buttolph's gate (*vide* Stow).

I can hardly imagine that this is merely a coincidence, and should be glad to know whether any explanation can be given of it. J. R. J.

Which are the Shadows? (Vol. v., p. 281.). — An extract from the *Memoirs of Wordsworth*, vol. ii. p. 273., will throw some little light on J. C. R.'s perplexities:

"The anecdote of the saying of the monk, in sight of Titian's picture, was told me in this house (Rydal Mount) by Mr. Wilkie, and was, I believe, first communicated to the world in this poem, the former portion of which I was composing at the time ('Lines suggested by a Portrait by F. Stone, 1834'). Southey heard the story from Miss Hutchinson, and transferred it to the *Doctor*; my friend Mr. Rogers, in a note *subsequently* added to his *Italy*, speaks of the same remarkable words having many years before been spoken in his hearing by a monk or priest in front of a picture of the Last Supper, placed over a refectory table in a convent at Padua."

It is much to be feared that this goes far towards reducing "the mild Jeronymite's" remark to the established order of *stereotype*. On which supposition, one need not wonder that—

> "his griefs
> Melted away within him like a dream,
> Ere he had ceased to gaze, perhaps to speak."

J.

Nightingale and Thorn (Vol. iv., pp. 175. 242.; Vol. v., pp. 39. 305.). — Is it known to your correspondents who take an interest in this subject, that the nightingale, when she builds her nest, *inserts a thorn about an inch long in the centre of it*, probably to lean her breast against.

During my angling excursions I often get comfortably housed at a little farmer's in Berks, and

in conversation with him, about two years ago, relative to the habits of the nightingale, he mentioned this peculiarity, adding that he carried a nest home with a thorn an inch long built strongly through the middle of it. I recollected at the time the subject had been treated by some of our poets, but was not aware that it had any practical applicability.

In Berkshire they say of the nightingale's plaintive ditty:

"I've a thorn in my breast,
And can get no rest."

MARYBONE.

Groom of the Stole (Vol. v., p. 347.). — Your correspondent J. R. (Cork) is in error when he asserts that the above-named office does not belong to female majesty.

Among the collection of pictures at Montreal, in Kent, is a portrait which was purchased at the sale at Strawberry Hill, in 1842, on the back of which is the following inscription in the handwriting of Horace Walpole:

"Lady Elizabeth Percy, only daughter and heiress of Josceline, last Earl of Northumberland. She was first married to Henry Holles Cavendish, Lord Ogle, only son of Henry Duke of Newcastle. 2ndly, To Thomas Thynne, Esquire, who was murdered by Count Konismark. And, lastly, to Charles Seymour Duke of Somerset. To Queen Anne she was groom of the stole, and had great influence." — Vide Swift's *Journal.*

By Beatson's *Political Index* it appears that her predecessor in this office was Sarah, Duchess of Marlborough. E. H. Y.

The De Clares (Vol. v., p. 261.). — I am sorry that I am unable to give your correspondents, MR. GRAVES of Kilkenny, and E. H. Y., any information on the subject of the De Clares. The pedigree from which I quoted is not one of that family, but merely contains some few of them; introduced, as I said before, among the "præclarissimæ affinitates." The arms of Strongbow, Earl of Pembroke, are brought into the shield of quarterings through the well-known line of Marshall, De Braose, Cantelupe, La Zouche, and thence through Burdet and Ashbye; nor, with the exceptions of the last three, is there much mention of each family, but merely what is necessary to show their descent. H. C. K.

——— Rectory, Hereford.

Book of Jasher (Vol. v., p. 415.). — You might have added to your list of editions of this work, one printed at New York in 1840, a number of copies of which have been recently sent to this country. The title is *The Book of Jasher, referred to in Joshua and Second Samuel, faithfully translated from the Original Hebrew*, 8vo. pp. 267. It was published with the recommendations of many learned men in America, one of which by Prof. Noah, who appears to be the translator, I think worth extracting as giving some idea of the character of the book: —

"Without giving it to the world as a work of divine inspiration, or assuming the responsibility to say that it is not an inspired book, I have no hesitation in pronouncing it a work of great antiquity and interest, and a work that is entitled, even regarding it as a literary curiosity, to a great circulation among those who take pleasure in studying the Scriptures."

WM. BROWN, Jun., Bibliop.
Old Street.

I have read this book formerly. It is the *jeu d'esprit* of an unbeliever. The drift of it is, to present a cotemporary naturalist account of the Mosaic and Josuetic histories, in opposition to the supernatural histories in the Bible. But I remember seeing announced among the intended publications of the Oriental Translation Fund, the "Book of Jasher." That proves a work, so entitled, to exist in some oriental language. What has become of that manuscript; and why was the translation of it never printed, as promised? I have long wished to learn. A. N.

Chantrey's Sleeping Children (Vol. v., p. 428.). — In a highly interesting and pathetic volume of elegiac poetry, written by Sir Brooke Boothby (and published in London by Cadell and Davies, 1796), entitled *Sorrows Sacred to the Memory of Penelope*, is contained a fine engraving of the exquisite recumbent figure by Banks in Ashbourne Church, referred to by your correspondent. Perhaps you will afford room for the quotation of the following sonnet (*Sorrows*, p. 18.), which may interest readers unacquainted with the volume:

SONNET XII.

"Well has thy classick chisel, Banks, express'd
The graceful lineaments of that fine form,
Which late with conscious, living beauty warm,
Now here beneath does in dread silence rest.
And, oh, while life shall agitate my breast,
Recorded there exists her every charm,
In vivid colours, safe from change or harm,
Till my last sigh unalter'd love attest.
That form, as fair as ever fancy drew,
The marble cold, inanimate, retains;
But of the radiant smile, that round her threw
Joys, that beguiled my soul of mortal pains,
And each divine expression's varying hue,
A little senseless dust alone remains."

H. G. T.
Weston super Mare.

Daniel De Foe (Vol. v., p. 392.). — Your correspondent, on referring to Wilson's *Life of De Foe* (vol. iii. p. 648.), will find some mention of John Joseph De Foe, his unfortunate great-grandson (not grandson), who was executed at Tyburn, January 2, 1771. In the *Sessions Papers for* 1770–1 (p. 25.), he will also find the trial of John

Clark and John Joseph Defoe, otherwise Brown, otherwise Smith, for the robbery, on the King's highway, of Alexander Fordyce, Esq. There seems to have been no distinct identification of De Foe as one of the parties committing the robbery; but in those days juries did not stand upon trifles, and he had but little grace accorded to him. He was probably the grandson of Daniel's second son, Bernard Norton De Foe, the abused of Pope; but this is not quite certain.

Of the descendant of Daniel De Foe, who lived in or adjoining Hungerford Market, your correspondent will also find mention in Wilson (vol. iii. p. 649.). In all probabllity there are many descendants of this great man now living in this country or abroad.

Your correspondent is under a mistake as to Robert Drury's Journal. The first edition of that work, which I have now before me, came out in 1729, and therefore could not have been made use of by De Foe in writing *Robinson Crusoe*, published ten years before. How far Drury's Journal is true or fictitious, and by whom it was written, are curious questions; but to attempt their solution would be out of place in this reply.

JAS. CROSSLEY.

Howard's Conquest of China (Vol. v., p. 225.). — Is J. MT. satisfied that the scene written by the Earl of Rochester does not form part of Elkanah Settle's play, *The Conquest of China by the Tartars* (1676, 4to.)? It is also written in rhyme; and Rochester was, as is well known, a patron of Settle. If J. MT. have not referred to it, it may be worth while to do so, or to give a few lines from the scene, to afford an opportunity of ascertaining the point.

JAS. CROSSLEY.

Buro, Berto, Beriora (Vol. v., p. 395.). — A satisfactory explanation of these three words is much to be desired, as they have puzzled the antiquary, the linguist, and the classical scholar for nearly forty years. They remind me of a similar case I met with in my reading not long ago. The word *Ilpadelt*, painted on the windows of the church of the Celestines at Marconcies, was the puzzle of all that read it, till one day a Turk, who had received baptism, and was in the suite of Francis I., came to Marconcies in the year 1523, and discovered that the word was *Syriac*, and that it meant "God is my hope;" which explanation was registered in the abbey library. These words had been the motto of John de Montaign, who had founded the abbey, and enriched it with many valuable treasures, according to a vow he had made during the sickness of Charles VI.

However, if it will not disconcert the learned, I will, *audax omnia perpati*, venture upon a conjecture as to the meaning of these hidden words. Ought not the first letters, thought to be *Bu*, in reality to be read *Pro?* in which case the legend will be *Pro Roberti Beri ora, i.e.* pray for Robert Berry; and the ring will be a mourning ring.

While on this subject, I may add that the inscribed rings, commonly called *talismanic* or *cabalistic* rings, are improperly so designated. The Latin term is much more appropriate, "annuli vertuosi." Perhaps *mystical* might be a suitable name.

CEYREP.

Where was Cromwell buried? (Vol. v., p. 396.). — A. B. will find that the interesting inquiry relative to the last resting-place of Cromwell, has been investigated in a little work by Henry Lockinge, M.A., late curate of Naseby, entitled *Historical Gleanings on the Memorable Field of Naseby*, published in 1830. Mr. Lockinge, besides alluding to the "Memoranda" of the vicar, the Rev. W. Marshall, on the subject, adduces evidence, apparently satisfactory, which leaves the Protector's remains slumbering, "uncommemorated, beneath the turf of Naseby Field."

OLIVER PEMBERTON.

Birmingham.

Glass-making in England (Vol. v., pp. 322. 382.). — Allow me to refer MR. CATO to the late Mr. Turner's work on *Domestic Architecture of the Middle Ages*. He will there find (pp. 73—83.) an interesting digression on the history of glass-making, and its introduction into domestic use. In addition to the facts contained in that work, the following anecdote from my common-place book may not be altogether uninteresting. It is recorded with gratitude that Robert de Lindesay, chosen Abbot of Peterborough in 1214, beautified thirty of the monastic windows with glass, which previously had been stuffed with straw to keep out the cold and rain. (Gunton's *Hist. Ch. Peterborough*, p. 27.; Stevens' *Continuation of Dugdale's Monasticon*, vol. i. p. 478.)

F. SOMNER MERRYWEATHER.

The Surname Devil (Vol. v., p. 370.). — In answer to your correspondent, who inquires whether there are any persons named *Devil*, I beg to say that there is (or was, two years since) a person of that name, a labouring man, residing in the hamlet of Aston, in the parish of Hope, Derbyshire. Whether there are more of the name living there, I am unable to state; but I remember distinctly hearing of one, and the name being so peculiar, fixed itself in my memory.

R. C. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

There can be little doubt that the beneficent intentions which prompted the late Earl of Bridgewater to bequeath 8000*l.* for the production of a work *On the Power, Wisdom, and Goodness of God, as manifested in the Creation*, were fully realised, when the late Mr. Davies Gilbert, the then President of the Royal So-

ciety, to whom the duty of carrying out such intentions was allotted, did, with the assistance of the Archbishop of Canterbury and the Bishop of London, select for that purpose the very eminent men to whom the world is indebted for the now well-known series of books entitled *The Bridgewater Treatises*. And there can be as little doubt that the republication, in a more popular form, of these Essays, written by men most eminent for their scientific attainments, and for the noble purpose of proving the consistency of the works with the Word of God, is a still further carrying out of the original intentions of the testator. We are therefore glad to see that they are to form a portion of Bohn's *Scientific Library*. The first volume — being the first also of the Rev. W. Kirby's Treatise *On the History, Habits, and Instincts of Animals*, revised by Professor Rymer Jones, who has added a few notes to the text explanatory of omissions and errors incidental to the condition of zoological knowledge at the time of its publication, and with the addition of many new woodcuts — has just been issued, and is destined, we trust, to be circulated throughout the whole length and breadth of the land.

Our readers who take an interest in the literature of Germany will be pleased to hear that the *Deutsches Wörterbuch* of the Brothers Grimm, the announcement of which fourteen years since created so much excitement, is at press, and that the first portion of it may very shortly be expected in this country. From the specimen which has been forwarded to us by Messrs. Williams and Norgate, we think we may safely assure our readers that, while on the one hand the work will be found such as to do justice to the well-known acquirements of its distinguished authors, it will not be found to be so overlaid with learning as to be only fit for the use of profound philologists.

Messrs. Murray and Longman continue stedfast in their good work of supplying the still increasing demand for works of real value at moderate prices. The *Reading for the Rail* has, since we last called attention to the series, been enriched with James's *Fables of Æsop*, with one hundred original and beautiful woodcuts designed by John Tenniel; with the *Sketch of Theodore Hook*, from which we quoted in our last Number; and with an admirable collection of stories of naval heroism, under the title of *Deeds of Naval Daring*.

Messrs. Longman, on the other hand, have added to their *Traveller's Library* one of the most interesting and curious books of travels in Africa ever given to the public, we allude to Ferdinand Werne's *Feldzug nach Taka*, the merits of which were recently pointed out in *Blackwood's Magazine*, and which Mr. Johnston has well translated, under the title of *African Wanderings; or an Expedition to Taka, Basa, and Beni-Amer, with a Particular Glance at the Races of Bellad Sudan*. A more interesting book for the traveller, or the stayer at home, we have not met with for some time.

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Notices to Correspondents.

Replies Received. — *The Book of Jasher — Samuel Horsey — Ground Ice — "And Tye" — Surnames — Old China — Enigma on the Letter H — Thomas Crawford — Monument of Queen Mary at Antwerp — Nine Days' Wonder, &c. — Lothian's "Scottish Historical Atlas" — We three — The Lass of Richmond Hill — Nottinghamshire Provincialisms, &c. — Showing the White Feather — Salmon Fisheries — Sweet Singers — Boiling to Death — Nightingale and Thorn — Sites of Buildings mysteriously changed — The Azores — Corrupted Names of Places — Wedgewood Family — Sir A. Hungerford — Countess of Middleton — Algernon Sidney — Gilbert de Clare — Blind taught to read — Miller's Melody, &c. (from* F. P. P.*) — The Holy Shove — Moravian Hymns — Burials in Woollen — Memoria Technica — Cagots — Fides Carbonarii — Philip Quarl — Bishop of London's House.*

We have been compelled this week, by want of space, to omit numerous articles of great interest which are in type.

H. C. D. *is thanked. His communication shall receive early attention.*

R. I. S., *who inquires who were the authors of certain articles in the* Anti-Jacobin, *is referred to our* 3rd Volume, *particularly to* p. 348.

Vox. *What request did our correspondent make? We cannot understand his letter. Surely he does not* seriously *ask whether there is any charge for the insertion of Queries.*

A Constant Reader. *Admission to the Brompton Hospital is, we believe, by order from a Governor. Is the case to which our Correspondent refers one of great urgency?*

C— S. T. P. *We inserted the Latin epigram when it appeared, but there are many reasons why we cannot avail ourselves of the very happy English translation offered by our Correspondent.*

W. (Cambridge). *Will our Correspondent who writes so gravely on the antiquity of the* Joneses (*including of course Davy Jones*) *favour us with the name of the profound thinker at the University of Berlin to whom he alludes?*

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Errata.—Page 361. col. 2. l. 6. for "habitus," read "habitas;" p. 367. col. 2. l. 30. for "*crest*" read "*coat;*" p. 448. col. 1. l. 4., for "campanæm," read "campanam."

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Notes.

A FEW THINGS ABOUT RICHARD BAXTER.

In the year 1836, I visited Kidderminster for the purpose of seeing the place where Richard Baxter spent fourteen of the most valuable years of his life; and of ascertaining if any relics were to be found connected with the history of this remarkable man. Baxter thought much of Kidderminster, for with strong feeling he says, respecting this place, in his poem on "Love breathing Thanks and Praise" (*Poetical Fragments*, 1st edit. 1681): —

> "But among all, none did so much abound,
> With fruitful mercies, as that barren ground,
> Where I did make my best and longest stay,
> And bore the heat and burden of the day;
> Mercies grew thicker there than summer flowers:
> They over-numbered my daies and hours.
> There was my dearest flock, and special charge,
> Our hearts in mutual love thou didst enlarge:
> 'Twas there that mercy did my labours bless,
> With the most great and wonderful success."

While prosecuting my inquiries, I was shown the house in which he is said to have resided. It is situated in the High Street, and was, at the time of my visit, inhabited by a grocer; but I had my doubts, from a difference of opinion I heard stated as to this being the actual house. After looking at this house, I visited the vestry of the Unitarian Chapel, and examined the pulpit; the description of which given by your correspondent is very correct. He omits to mention Job Orton's chair, which was shown me, as well as that of Bishop Hall. From all I could learn at the time, and since, I should say that there is not the slightest probability of any engraving having been published of this pulpit. Sketches may have been made by private hands, but nothing I believe in this way has ever been given to the public. I have long taken a deep interest in everything pertaining to Richard Baxter. I some years ago collected ninety-seven out of the one hundred and sixty-eight works which he wrote, most of them the original editions, and principally on controversial subjects. After they had served the purpose for which I purchased them, I parted with

them, reserving to myself the first editions of the choicest of his practical writings. The folio edition of his works contains only his practical treatises. One of the most remarkable facts connected with the history of Baxter, is the prodigious amount of mechanical drudgery to which he must have patiently submitted in the production of his varied publications. He had a very delicate frame: he was continually unwell, and often greatly afflicted. To this constant ailment of body he refers in a very affecting note in his *Paraphrase on the New Testament* under the fifth verse in the fifth chapter of the Gospel of St. John. The reference is to the impotent man at the pool of Bethesda, who had an infirmity thirty and eight years.

Note. "How great a mercy is it, to live eight and thirty years under God's wholesome discipline? How inexcusable was this man, if he had been proud, or worldly, or careless of his everlasting state? O my God! I thank thee for the like discipline of eight and fifty years. How safe a life is this, in comparison of full prosperity and pleasure."

His ministerial duties were of an arduous nature, and yet he found time to write largely on theological subjects, and to plunge perpetually into theological controversy. The *Saint's Rest*, by which his fame will ever be perpetuated, was published in 1619, 4to. It is in four parts, and dedicated respectively to the inhabitants of Kidderminster, Bridgenorth, Coventry, and Shrewsbury. It was the first book he wrote, and the second he published (*The Aphorisms of Justification* being the first published): it was written under the daily expectation of dying. The names of Brook, Hampden, and Pym, which have a place in the first edition, are, singularly enough, omitted in the later ones. Fifty years after the appearance of the *Saint's Rest*, and a few months only before his death, he published the strangest of all his productions; it is —

"The Certainty of the World of Spirits, fully evinced by unquestionable Histories of Apparitions and Witchcrafts, Operations, Voices, &c. Proving the Immortality of Souls, the Malice and Misery of Devils and the Damned, and the Blessedness of the Justified. Written for the Conviction of Sadducees and Infidels." 12mo. 1691.

His *Reliquiæ Baxterianæ*, folio, 1686, is the text-book for the actual every-day life of this eminent divine.

H. M. Bealby.

North Brixton.

LATIN SONG BY ANDREW BOORDE.

The life of this "progenitor of Merry Andrew," as he is termed, would, if minutely examined, doubtless prove a curious piece of biography. Wood furnishes many particulars, but some of his statements want confirmation. He tells us that Boorde was borne at Pevensey in Sussex; but Hearne corrects him, and says it was at Bounds Hill in the same county. It then becomes a question whether he was educated at Winchester school. Certain it is that he was of Oxford, although he left without taking a degree, and became a brother of the Carthusian order in London. We next find him studying physic in his old university, and subsequently travelling through most parts of Europe, and even of Africa. On his return to England, he settled at Winchester, and practised as a physician. Afterwards we find him in London occupying a tenement in the parish of St. Giles-in-the-Fields. This appears to have been the period when, in his professional capacity, King Henry VIII. is said to have consulted him. How long he remained in London is uncertain, but in 1541 he was living at Montpelier in France, where he is supposed to have taken the degree of doctor in physic, in which he was afterwards incorporated at Oxford. He subsequently lived at Pevensey, and again at Winchester. At last we find him a prisoner in the Fleet — the cause has yet to be learned, — at which place he died in April, 1549. The following curious relic is transcribed from the flyleaf of a copy of *The Breviary of Health*, 4to., London, 1547. It is signed "Andrew Boord," and if not the handwriting of the facetious author himself, is certainly that of some one of his cotemporaries:

"Nos vagabunduli,
Læti, jucunduli,
Tara, tantara teino.
Edimus libere,
Canimus lepide,
Tara, &c.
Risu dissolvimur,
Pannis obvolvimur,
Tara, &c.
Multum in joculis,
Crebro in poculis,
Tara, &c.
Dolo consuimus,
Nihil metuimus,
Tara, &c.
Pennus non deficit,
Præda nos reficit,
Tara, &c.
Frater Catholice,
Vir apostolice,
Tara, &c.
Dic quæ volueris
Fient quæ jusseris,
Tara, &c.
Omnes metuite
Partes gramaticæ,
Tara, &c.
Quadruplex nebulo
Adest, et spolio,
Tara, &c.

Data licencia,
Crescit amentia,
Tara, &c.
Papa sic præcipit
Frater non decipit
Tara, &c.
Chare fratercule,
Vale et tempore,
Tara, &c.
Quando revititur,
Congratulabimur,
Tara, &c.
Nosmet respicimus,
Et vale dicimus,
Tara, &c.
Corporum noxibus
Cordium amplexibus,
Tara tantara teino."

Andrew Boorde's printed works are as follows:

1. *A Book of the Introduction to Knowledge*, 4to., London, 1542.

2. *A Compendious Regiment or Dietary of Health, made at Mountpyller*, 8vo., 1542.

3. *The Breviary of Health*, 4to., London, 1547.

4. *The Princyples of Astronomye*, 12mo., R. Copland, London, n. d.

Wood tells us he wrote "a book on prognosticks," and another "of urines." *The Merry Tales of the Wise Men of Gotham* are also ascribed to him, as well as *A Right Pleasant and Merry History of the Mylner of Abington*, &c.

The origin of the *Merry Tales* is pointed out by Horsfield, in his *History of Lewes*, vol. i. p. 239.:—

"At a *last*, holden at Pevensey, Oct. 3, 24 Hen. VIII., for the purpose of preventing unauthorized persons 'from setting nettes, pottes, or innyances,' or anywise taking fish within the privileges of the Marsh of Pevensey, the king's commission was directed to John, Prior of Lewes; Richard, Abbot of Begham; John, Prior of Mychillyn; Thomas, Lord Dacre, and others . . . Dr. Boorde (the original Merry Andrew) founds his tale of the 'Wise Men of Gotham' upon the proceedings of this meeting, Gotham being the property of Lord Dacre, and near his residence."

The inhabitants of Gotham in Nottinghamshire have hitherto been considered the "biggest fools in christendom;" but if the above extract is to be depended upon, the *Gothamites* of Sussex have a fair claim to a share of this honourable distinction.

The quotation from the *History of Lewes* was first pointed out by your learned correspondent, MR. M. A. LOWER, in a communication to Mr. Halliwell's *Archæologist*, 1842, p. 129. The investigation of the origin of this popular collection of old *Joe Millerisms* is of some importance, because upon them rests Dr. Boorde's title to be the "progenitor of Merry Andrew."

EDWARD F. RIMBAULT.

SHAKSPEARE NOTES.

Who was the editor of *The Poems and Plays of William Shakspeare*, eight vols. 8vo., published by Scott and Webster in 1833?

In that edition the following passage from *The Merchant of Venice*, Act III. Sc. 2., is *pointed* in this way:—

"Thus ornament is but the guiled shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian; beauty's, in a word,
The seeming truth which cunning times put on
To entrap the wisest."

To which the anonymous editor appends the following note:—

"I have deviated slightly from the folio — the ordinary reading represents ornament as '*the beauteous scarf veiling an Indian beauty*,' a sentence which by no means serves to illustrate the reflexion which Bassanio wishes to enforce. Sir Thomas Hanmer proposed to read *dowdy* for beauty!"

My object in this quotation is not that of commending the emendation, but of affording an opportunity of recording the following reasons which induce me to reject it; not only as no improvement to the sense, but as a positive injury to it.

1st. The argument of Bassanio is directed against the deceptiveness of ornament in general, of which seeming beauty is only one of the subordinate illustrations. These illustrations are drawn from *law*, *religion*, *valour*, and *beauty*; all of which are finally summed up in the passage in question, beginning "*Thus ornament*," &c.; and still further concentrated in the phrase "*in a word*." Therefore this summing up cannot refer singly to *beauty*, no more than to any other of the subordinate illustrations, but it must have general reference to adventitious ornament, against which *the collected argument* is directed.

2ndly. The word *beauty* is necessarily attached to Indian as designative *of sex*: "an Indian," unqualified by any other distinction, would imply a male; but an "Indian beauty" is at once understood to be a female.

3rdly. The repetition, or rather *the opposition*, of "*beauteous*" and "*beauty*," cannot seriously be objected to by any one conversant with the phraseology of Shakspeare. Were it at all necessary, many similar examples might be cited. How the anonymous annotator, already quoted, could say that the sentence, as it stands in the folio, "*by no means serves to illustrate Bassanio's reflexion*," I cannot conceive. "The beauteous scarf" is the deceptive ornament which leads to the expectation of something beneath it *better* than an *Indian* beauty! Indian is used adjectively, in the sense of wild, savage, hideous — just as we, at the present day, might say a Hottentot beauty; or as Shakspeare himself in other places uses the word "Ethiop:"

"Thou for whom Jove would swear
Juno but an Ethiop were."

"*Her mother was her painting.*"— *Cymbeline*, Act III. Sc. 4. — I have read Mr. Halliwell's pamphlet upon this expression, noticed in "N. & Q." of the 10th of April (p. 358.) I would beg to suggest to that gentleman that he has overlooked one text in Shakspeare that would tell more for his argument than the whole of those he has cited. All his examples are drawn from the word *father*, metaphorically applied in the sense of *creator* to inanimate objects; and the same sense he extends, by analogy, to *mother*. But in the following lines from *As You Like It* (Act III. Sc. 5.), *mother* is directly used as a sort of warranty of female beauty! Rosalind is reproving Phebe for her contempt of her lover, and in derision of her beauty, she asks:

> "Who might be your mother?
> That you insult, exult, and all at once,
> Over the wretched?"

Now if Phebe had been one who *smothered her in painting*, an appropriate answer to Rosalind's question might have been — her mother was *her painting!*

Most certainly, this latter phrase is the more graceful mode of expressing the idea — far more in unison with the language one would expect from the refined, the delicate, the bewitching Imogen — from her who wished to set "*that parting kiss betwixt two charming words.*" A. E. B.

Leeds.

PUBLICATIONS OF THE STUTTGART SOCIETY.

The following is a list of the works which have appeared under the auspices of the Stuttgart Society, referred to in my Note respecting Felix Faber:—

I. 1. Closener's Strassburgische Chronik.
2. Des Ritters Georg von Ehingen Reisen.
(*a*). Nach der Ritterschaft.
(*b*). Æneas Sylvius Piccolomineus de Viris illustribus.
(*c*). Ott Ruland's Handlungsbuch.
(*d*). Codex Hirsaugiensis.

II.—IV. Fratris Felicis Fabri Evagatorium, 3 vols.

V. (*a*). Die Weingartner Liederhandschrift.
(*b*). Italiänische Lieder des Hohenstaufischen Hofes in Sicilien.

VI. Briefe der Prinzessin Elisabeth Charlotte v. Orleans an die Raugräfin Louise (1676—1722).

VII. (*a*). Des Böhmischen Herrn Leo's von Rozmital Reise durch die Abendlände in den Jahren 1465, 1466, und 1467.
(*b*). Die Livländische Reimchronik.

VIII. Chronik des Edlen En Ramon Muntaner.

IX. (*a*). Bruchstück über den Kreuzzug Friederichs I.
(*b*). Ein Buch von guter Speise.
(*c*). Die alte Heidelberger Liederhandschrift.

X. Urkunden, Briefe und Actenstücke zur Geschichte Maximilians I. und seiner Zeit.

XI. Staatspapiere zur Geschichte des Kaisers Karl V.

XII. Das Ambraser Liederbuch vom Jahre 1582.

XIII. Li Romans d'Alixandre par Lambert, Li Tors et Alexandre de Bernay.

XIV. Urkunden zur Geschichte des Schwäbischen Bundes (1488—1533), Erster Theil, 1488—1506.

XV. Cancionero Geral I.

XVI. (*a*). Carmina Burana (from a MS. of thirteenth century).
(*b*). Albert v. Beham u. Regerten Papst Innocenz IV.

XVII. Cancionero Geral II.

XVIII. Konrads von Weinsberg Einnahmen- und Ausgaben-Register.

XIX. Das Habsburg.-Œsterreichische Urbarbuch.

XX. Hadamars v. Laber Jagd.

XXI. Meister Altswert.

XXII. Meinauer Naturlehre (*circa* 1300).

XXIII. Der Ring, von Heinrich Wittenweiler.

XXV. Ludolfi de Itinere terræ sanctæ liber (*circa* 1350).

Vol. XXIV. is in the press. F. NORGATE.

MANUSCRIPT SHAKSPEARE EMENDATIONS.

Your able correspondent MR. S. W. SINGER, in Vol. v., p. 436., gives his positive adhesion to MR. COLLIER's emendation of the corruption "bosom multiplied" in *Coriolanus*, Act III. Sc. 1. Agreeing with MR. SINGER in his opinion of the value of this emendation, there is yet an importance attached to it which I feel sure MR. COLLIER will not object to have pointed out, although doubtlessly all the argument respecting the *sources* of his early MS. corrections will be carefully considered in the volume he so liberally intends presenting to the Shakspeare Society. Shakspearian criticism is a field so open to varied opinions, and is a subject on which so few can be brought exactly to agree, it is a mere chance if, in addressing these few lines, I in any degree anticipate MR. COLLIER's conclusions.

MR. COLLIER's discovery was, perhaps, of even greater interest to myself than to others, not merely on account of its being an important evidence for the state of the text, *but because I had long since had the opportunity of using a volume of precisely*

similar character, namely, the copy of the third folio, with numerous MS. emendations in a coeval hand, mentioned by Lowndes, p. 1646., as having some years since sold for 65*l.*, on account of those MS. emendations. This volume contains several hundred very curious and important corrections, amongst which I may mention an entirely new reading of the difficult passage at the commencement of *Measure for Measure*, which carries conviction with it, and shows, what might have been reasonably expected, that *that to* is a misprint *for a verb*. There are numerous other corrections of equal importance, but I forbear at present to notice them, under the conviction it is not safe to adopt MS. corrections, unless we know on what authority they are made. It was on this account I ventured to indicate the extreme danger of adopting any of the MS. readings of Mr. Collier's second folio, without a most rigid examination, or until their authority was unquestionably ascertained. Now, in Mr. Collier's first two communications to the *Athenæum* there was scarcely a single example which indicated it was derived from an authentic source, but many, on the other hand, which could be well believed to be mere guess-work; and it was rather alarming to see the readiness with which they were received, threatening the loss of Shakspeare's genuine text.

A ray of light, however, at length appears in the new reading in *Coriolanus*. This, more than any other, gives hopes of important results; and it does something more than this: it opens a reasonable expectation that the MS. corrector had, in some cases, recollection of the passages as they were delivered in representation. Once establish a probability of this, and although many of the corrections must still be looked upon as conjectural, the volume will be of high value. The correction "*bisson multitude*" seems to me to be clearly one of those alterations that no conjectural ingenuity could have suggested. The volume has evidently been used for stage purposes; and it may be taken as almost beyond a doubt that that particular correction was made on authority. We can scarcely imagine that authority to be a MS. of the play, and are therefore thrown on the supposition the corrector sometimes altered from memory, and sometimes from conjecture, writing as he thought Shakspeare *ought* to have written, even if he did not.

It is scarcely necessary to say these observations are grounded solely on what is already before the public. The appearance of Mr. Collier's volume may modify their effect either one way or the other; and perhaps I am committing a literary trespass on my friend's manor in thus prematurely entering into an argument on the subject. But Mr. Collier, with his usual liberality, has invited rather than deprecated discussion; and having expressed in print opinions grounded on his first two communications, it would be uncandid in me not to acknowledge they are in some degree modified by the very important correction since published. J. O. Halliwell.

THE GRAVE-STONE OF JOE MILLER.

In consequence of the disfranchisement of St. Clement's burial-ground, Portugal Street, Clare Market, the last memorial of "honest Jo" is condemned for removal; and this being the case, I have forwarded for "N. & Q." a copy of the inscription. The epitaph written by Stephen Duck, and the stone itself, were, about the beginning of the present century, in jeopardy of obliteration, but for the compassion of Mr. Bulgen, the gravedigger; and being still in a very bad condition, Mr. Buck a few years afterwards repaired it. The following is the inscription:

"Here Lye the Remains of
honest Jo. Miller
who was
a tender Husband,
a sincere Friend,
a facetious Companion,
and an excellent Comedian.
He departed this Life the 15th day of
August 1738, aged 54 years.

If humour, wit, and honesty could save
The humorous, witty, honest from the grave,
The grave had not so soon this tenant found,
Whom honesty, and wit, and humour crowned;
Could but esteem and love preserve our breath,
And guard us longer from this stroke of death,
The stroke of death on him had later fell,
Whom all mankind esteemed and loved so well.

S. Duck.

From respect to social worth,
mirthful qualities, and histrionic excellence,
commemorated by poetic talent, humble life,
the above inscription, which Time
had nearly obliterated, has been restored
and transferred to this stone by order of

Mr. Jarvis Buck, Churchwarden.

A.D. 1816."

Unicorn.

FOLK LORE.

Swearing on a Skull. — In April, 1851, a man was committed to Mayo prison for cutting off the head of a corpse but a few days interred. His object in severing the head was that of clearing himself of some imputed crime by swearing on a skull, a superstition said to be very common in that part of Ireland. Philip S. King.

New Moon. — If, when you look at the new moon for the first time, you think of one parti-

cular thing which you greatly desire to have, or to have accomplished, your wishes on that same point will be realised before the close of the year.

R. VINCENT.

Rust.—If, without any neglect on your part, but even with care, articles of steel belonging to you, such as keys, knives, &c., continually become rusty, some kindhearted person is laying up money for *your* benefit.

This superstitious notion is very prevalent in Wales. R. VINCENT.

Minor Notes.

Epitaph at Low Moor.—The following curious epitaph is on a tombstone in the Low Moor churchyard, near this town:—

"In Memory of Christopher Barlow, Blacksmith, of Raw Nook, who died Oct. 9th, 1824, aged 56.

"My stithy and my hammer I reclin'd;
My bellows, too, have lost their wind;
My fire's extinguish'd, and my forge decay'd,
And in the silent dust my vice is laid.
My coal is spent, my stock of iron 's gone,
My last nail driven, and my work is done."

C. WILLIAMS.

Bradford, Yorkshire.

Sir Thomas Overbury's Epitaph.—I do not think that the epitaph of the unfortunate Sir Thomas Overbury, poisoned by Carr, Earl of Somerset, in 1613–14, has ever been published. I send it to you, copied from a manuscript on a blank leaf of a black-letter copy of Howe's *Abridgement of Stow's Chronicle* in my possession.

"1614.

SR. THOMAS OVERBURY HIS EPITAPH.

"The Span of my daies measured, heare I rest
That is my body, but my Soule his Guest
Is hence assended whither neither Tyme
Nor Fayth nor Hope: but only Love can Clyme.
Wheare beinge nowe enlightned Shee doeth knowe
The trueth of all men argue of belowe.
Only this Dust doeth heare in pawne remaine,
That when the Worlde dissolves, Shee com againe.

THOMAS OVERBURY,
1614."

RICHARD F. LITTLEDALE.

Dublin.

Bibliotheca Literaria.—I possess a copy of the *Bibliotheca Literaria*, 1722–4, in which the names of some of the authors are appended in manuscript to various papers, as follows:

In No. 4., Dr. Brett's name is appended to the first paper.

In No. 5., the first paper, concerning the pillar of fire and cloud, has the name "Sam. Jebb."

In No. 6., the third paper has the name of Dr. Brett; also, the first in No. 7., a continuation of it.

In No. 8., the first and third papers have "Carol. Ashton;" the second, Dr. Brett.

In No. 9. the first and second papers have "Thos. Wagstaffe."

Finally, the second in No. 10. has the name of Dr. Brett.

In the hope that this may be of some utility, I send it, on the chance that these names may not have been published already, which I have not time to ascertain. W. H. S.

Edinburgh.

[All the above contributors to this valuable literary journal were Nonjurors. It may not be generally known that the principal editor was Samuel Jebb, M.D., of Peter House, Cambridge, who subsequently attached himself to the Nonjurors, and accepted the office of librarian to the celebrated Jeremy Collier. Dr. Jebb was also assisted by Mr. Wasse, Dr. Wotton, Dr. Jortin, Dr. Pearce, and others.—ED.]

Inscription at Dundrah Castle.—In the course of a summer spent in Argyleshire, I paid a visit to old Dundrah, or Dundarrow Castle, which stands between Inverary and Cairndhu, on the south-west. It is now a small farm-house. The tenant refused me admission under half-a-crown, so I contented myself with a survey of the exterior. Over the doorway I found the following inscription carved in the stone:

"I · MAN · BEHALD · THE · END · DE · NOCHT · VISER · NOR · HEIEST · HOIP · IN · GOD."

The meaning is evident, though what connexion it has with the old castle I am not able to say. I send it you, as I have not seen it noted in any book. C. M. I.

Derivation of Charing.—Mr. Peter Cunningham, in his most entertaining work, *The Handbook of London*, tells us that the origin of *Charing Cross* has never been discovered.

It lies buried in the venerable pages of Somner and Skinner. It was first propounded by the former in his Notes on Lipsius, appended to Meric Causaubon's *Commentatio de Quatuor Linguis*, in v. SCURGI. The A.-S. *cyrrung* (from *cyrran*, avertere) is, as he tells us, *aversio*:

"Atque hinc, a viarum (scil.) et platearum diverticulis, ut in compitis, pluribus apud nostrates locis hoc nomen olim inditum, quod postea in *Cerring* mutatum, tandem transiit (ut nunc dierum) in *Charing*; quomodo quadrivium sive compitum illud nuncupatur in suburbiis Londinensibus, ab occidente, prope Westmonasterium, *Charing Crosse*, vulgo dictum; *Crosse* addito, ob crucem ibidem, ut in compitis solitum, olim erectam."

Q.

Queries.

POEM BY NICHOLAS BRETON.

I have recently purchased a small manuscript in quarto, containing fifteen leaves, written about the year 1590, which consists of a poem in six cantos, without title or name of the author, but which, I feel convinced, from the style, is one of the numerous works of Nicholas Breton. In the hope that some of your correspondents may be able to identify the poem, which may possibly be printed in some of Breton's very rare works, I subjoin the commencing stanzas:

"Where should I finde that melancholy muse,
That never hard of any thinge but mone,
And reade the passiones that her pen doth use,
When she and sorrow sadlye sitt alone
To tell the world more then the world can tell
What fits indeed most fitlye figure hell.

"Lett me not thinke once of the smalest thought
May speake of less then of the greatest gref,
Wher every sence with sorrowes overwrought
Lives but in death, dispayring of relef,
While thus the harte with torments torne asunder
Maye of the worlde be cal'd the wofull wonder."

These two stanzas are by no means favourable specimens of the entire poem, but I prefer to give them, because the work itself may be printed. If it appears, on inquiry, to be still inedited, I may venture to submit a few other extracts from it of a more illustrative character. Our bibliographers would be more useful guides, were they always to give the first lines of old poems. I have a tolerably good library, but can find no work sufficiently descriptive of Breton's works to enable me to trace the above. H.

THE VIRTUOSI, OR ST. LUKE'S CLUB.

Where is to be found that intensely interesting MS. Lot 120., Sixth Day's Sale, at Strawberry Hill, a *folio tract* entitled *The "Virtuosi," or St. Luke's Club, held at the Rose Tavern, first established by Sir Anthony Vandyke; with Autographs of all the eminent Artists of the day?*

Such is the account of Mr. George Robins, to the sound of whose hammer it fell, let us hope, into worthy hands.

By the aid of a note made whilst the several precious contents of that "Gothic Vatican of Greece and Rome," as I think Pope described it, were on view, I hope to whet the appetite of some of our literary vultures:

"Rose Tavern, Mar. 5. 1697.

"An order for raising an annual fund for pictures; with twenty names of stewards."

What say you, Mr. Editor, to such subscribing parties as, among others, "Grinling Gibbons, Michael Dahl, J. Closterman, and Christopher Wren?" I cannot remember more, but I think "Alex. Verrio" was among them.

Mem. the second: as entries in a sort of journal:

"That our steward, John Chicheley, Esquire, gave us this day a Westphalia Ham, which had been omitted in his entertainment on St. Luke's day."

Again:

"Paid and spent at Spring Gardens, by Knightsbridge, forfeiture - - - £3 15 *shgs.*"

Why, Mr. Editor here are the new Roxburgh Revels of the Knights of the Brush and Palette. And now that the Chancellor of the Exchequer of the day is expected to take out his diploma, and the ex-Premier is to be the new Professor of Perspective, *vice* the author of the *Fallacies of Hope*, it becomes a question of prevailing interest, which I commend to the research of your dilettanti querists. It may be a thread of connexion with those stores of precious materials obtained by Walpole from the widow of that persevering investigator George Virtue. J. H. A.

THE RABBIT AS A SYMBOL.

The 29th vol. of the *Archæologia* contains an interesting "description of a monumental effigy of Richard Cœur de Lion, recently discovered in the cathedral of Notre Dame at Rouen," by Alfred Way, Esq., who, with his usual precision, has noticed what he very properly calls "some singular details" beneath the figure of the lion crouching at the king's feet; among these details is "the head of *a rabbit* * peeping out of its burrow, and, a little above, a dog warily watching the mouth of the hole." Mr. Way adds:

"I have met with nothing among the accessory ornaments of monumental sculpture analogous to this; and though convinced that what in itself may appear a trifling detail, *was not placed here without design*, I am quite at a loss to conjecture what could have been its import."

The same symbol or device, well known to all lovers of ancient wood-engraving, appears in some of the earliest specimens of that art. It is found in an impression of one of the oldest known playing-cards, representing the knave of diamonds, now in the print-room of the British Museum, of which a fac-simile is inserted at p. 214. of Chatto's *History of Playing Cards*. Another instance of this device occurs (without the dog) in an old woodcut, dated 1418, discovered a few years ago at Malines, of which a copy appeared in the *Athenæum* of Oct. 4, 1845. And a third example is contained in that celebrated and unique woodcut of St. Christopher, dated 1423, in the posses-

* Mr. Way says *a hare* or rabbit, forgetting that the hare does not burrow.

sion of Earl Spencer, copies of which may be found in Janson's *Essai sur l'Origine de la Gravure*, and in Ottley's work. Being as fully convinced as Mr. Way that the symbols he observed on the effigy of Richard at Rouen were *never introduced without design*, but that they were meant to convey some esoteric signification, I have for many years consulted both books and friends to obtain an explanation of this allegorical device, but without success. As a last resource, I address myself to the "N. & Q.," in hopes, from their having now obtained so wide a circulation, that I may receive through their medium, and the kindness of a more learned correspondent, a solution of this enigma.

P.S.—In addition to the above *four* instances of the device of *a rabbit* occurring in ancient sculpture and wood-engraving, a French writer, M. Th. Gautier, in the feuilleton of *La Presse* of the 27th September, 1851, describes the Madonna of Albert Durer as being "presque toujours accompagnée *d'un lapin*," derived (in his opinion) from a "vague ressouvenir du panthéisme Germanique."

SYMBOL.

IS WYLD'S GREAT GLOBE A PLAGIARISM FROM MOLENAX?

(Vol. v., p. 467.)

Some time ago I made the following Notes, which, though they throw some light on the subject of Molineux's globe, yet they do not bear out MR. EASTWOOD'S conjecture. The first is from Richard Hakluyt's Address to the Reader in *The Principal Navigations, Voiages, and Discoveries of the English Nation*, folio, 1589:

"Nowe, because peraduenture it would bee expected as necessarie, that the descriptions of so many parts of the world would farre more easily be conceiued of the Reader, by adding Geographicall and Hydrographicall tables thereunto, thou art by the way to be admonished that I haue contented myselfe with inserting into the worke one of the best generall mappes of the world onely, vntill the comming out of a very large and most exact terrestriall Globe, collected and reformed according to the newest, secretest, and latest discoueries, both Spanish, Portugall, and English, composed by M. *Emmerie Mollineux* of Lambeth, a rare Gentleman in his profession, being therein for divers yeeres greatly supported by the purse and liberalitie of the worshipfull marchant M. *William Sanderson*."

My second Note is from the rare little volume by John Davis, entitled, *The Worlde's Hydrographical Discription*, 12mo., London, 1595:

"The cause why I vse this particular relation of all my proceedinges for this discouery, is to stay this obiection, why hath not *Dauis* discouered this passage [the North-west] being thrise that waies imploied, and how far I proceeded, and in what fourme this discouery lyeth, doth appeare vpon the Globe which Master *Sanderson* to his verye great charge hath published, whose labouring indevour for the good of his countrie deserueth great fauour and commendations, made by Master *Emery Mullineux*, a man wel qualited, of a good iudgement and verye expert in many excellent practises, in myselfe being the onely meane with Master *Sanderson* to imploy Master Mullineux therein, whereby he is nowe growne to a most exquisite perfection."— P. 25.

And here a Query may not be out of place. Whose account of Iceland does Nash refer to?

In the writings of our early navigators, there is frequent allusion to terrestrial globes. This of Mollineux's, for instance, contains Davis's own discoveries, and should therefore be of some importance. In the tract just quoted, Davis says:

"It is wel knowne that we haue globes in the most excellent perfection of arte, and haue the vse of them in as exquisite sort, as Master *Robert Hues* in his book of the globes vse, lately published, hath at large made known."— P. 41.

And in an unpublished MS. relating to Sir Thomas Button's voyage, addressed to King James I. in 1610, the writer says:

"I haue left wth Mr. Wright in yo^{r} librarie att S^{t} James, *a hand globe terrestriall* for demonstracon of these."

Do any of the globes exist, and where?

As I am about to reprint Davis's tract with additional illustrations, including the MS. above referred to, I shall be glad to receive any particulars of the life of Davis, and of his connexion with that great patron of discovery, William Sanderson; of his death, any reference to his autograph, and to any authentic portrait of him.

JOHN PETHERAM.

Minor Queries.

Poem on the Burning of the Houses of Parliament. — On the 17th of October, 1834, the houses of parliament were burnt down, and I believe you will recollect that very soon afterwards a long serio-comic poem was published, detailing the event; the following stray morsels of which just occur to me:

"And poor Mrs. Wright,
Was in a great fright,
For she swore that night,
She saw a great light."

Again—

"She felt a great heat
Come thro' to her feet,
As she sat herself down
In the black rod seat."

I wish very much to find out this poem, or whatever else it may be called; can you assist me? I am told it was published in one of the weekly

papers at the time, probably the *Sunday Times* or *Dispatch*. T. B.

Exeter.

Newton's Library.—In 1813, Leigh and Sotheby sold the books of Mrs. Anne Newton, professing to contain the collection of Newton's own books. As it is fully believed that no *personal* property of Newton descended to any relatives of his name, how is this pretension explained? The statement is copied from Sotheby's catalogue of sales into Hartwell Horne's *Bibliography*, and will be credited at a future time, if not now called in question. M.

Meaning of Royd.—What is the meaning of the word *Royd*, which is attached to the names of so many persons and places in Yorkshire, as Ackroyd, Learoyd, Brownroyd, and Boltonroyd? C. W.

The Cromwell Family.—I have in my possession a document, which shows that my great-grandfather, "William Cromwell of London," mason, was admitted into

"The freedom aforesaid, and sworn in the Mayoralty of Thomas Wright, Esq., Mayor, and John Wilkes, Esq., Chamberlain; and is entered in the book signed with the letter A., relating to the purchasing of freedom and the admission of freemen, (to wit) the 4th day of April, in the 26th year of the reign of King George the Third, and in the year of our Lord 1786. In witness whereof," &c.

The parchment bears the initials "J. W."

I am anxious to learn, from some of your numerous correspondents, whether this person once lived near Bath, and then at Hammersmith? and, secondly, whether he was descended from the Protector? J. G. C.

Sir John Darnell, Knt.—Who was Sir John Darnell, whom did he marry, who were his father and mother, and what arms did he bear? His daughter Mary was married to the Hon. Robert Ord, Lord Chief Baron of Scotland (alive in 1773). Any other particulars regarding his family will be gratefully received by E. N.

Royal "We."—Can you inform me when, and under what circumstances, the use by royalty in Europe sprung up, of using the plural "we" instead of "I," the first person singular?

FRANCIS J. GRUBB.

Gondomar.—Mr. Macaulay, in one of his "Essays," remarks,

"The skill of the Spanish diplomatists was renowned throughout Europe. In England the name of Gondomar is still remembered."

True, oft have I heard of thee, Count Gondomar, and have read from time to time divers anecdotes of thy wit and wisdom, quips and quiddities. But is it not passing strange that this man, this Spanish Don, who, as is well known, exercised such a powerful influence over the weak-minded "Solomon of Whitehall," and who, moreover, bore so large a share in the murder of the brave and highly gifted Raleigh, should be excluded from a niche in the biographical temple; for such I am told is the case. Having deputed a friend to make search for me in the several biographical dictionaries, he reports that the name of Gondomar is *not* to be found in the best book of the kind, the *Biographie Universelle*, nor in the dictionaries of Rose and Chalmers. This desideratum will, I confidently hope, ere long be supplied through the medium of "N. & Q.," by some of its learned contributors.

W. STANLEY SIMMONDS.

Wallington's Journal.—At the sale of the library of Mr. Joseph Gulston, 1784, was sold a Journal of Mr. Nehemiah Wallington, a Puritan divine, written in the year 1630. This volume probably contains some curious matters respecting the Puritans of the day; and, as it is much desired, should any person know of its whereabouts, I should feel much obliged by a note of it. R.

Epistola Luciferi, &c.—Nicolas Oresmius, or d'Oresme, bishop of Lisieux, who died in 1382, wrote *Epistola Luciferi ad prælatos Ecclesiæ*, afterwards printed, Magd. 1549, 8vo., and in Wolf's *Lect. Memor.*, vol. i. p. 654. So far Fabricius. Who was Lucifer? I mean, was he the potentate who goes by the opposite name of the Prince of Darkness? And what is the tenor of his letter? The bishop was a quiet man, of orthodox fame, and tutor to a king of France. M.

Cambrian Literature.—Being a collector of works on Druidical remains and Cambrian history, I shall feel greatly favoured if any of your numerous readers will answer me the following questions, viz.:—

1st. The name of the first book or commentary *printed* in any language abroad, *previous* to the introduction of printing into England, actually written by a *Cambrian?*

2nd. The first book *printed* in the English language, *actually written* by a Cambrian then living?

3rd. The first and second books *printed* in England in the *Welsh* language?

4th. The first book printed in the Welsh language abroad?

5th. The first book printed in the Welsh language in Wales?

6th. The most *ancient author* in MSS. and in print who mentions Stonehenge and Aubury; also the monument called Cromlêch?

7th. Who has on sale the most extensive collection of Welsh books, and those relating to British history? P. B. W.

7. Harrington Street, Regent's Park.

"VCRIMDR" *on Coins of Vabalathus* (Vol. v., p. 148.).—As no professed Oriental scholar has

directed any attention to this word yet, and as, although the root in the words Karimat and Akram appears the same, the analogy to VCRIMDR is not very obvious, I may mention that on searching further I have found the adjective *Ucr*, with the various meanings, *weighty*, *precious*, *esteemed*, *honourable*. I leave it to Orientalists to tell us if VCRIMDR is a compound or an inflexion of *Ucr*. I regret that owing to a peculiarity in my handwriting, De Gauley was twice substituted for De Sauley in my last note, Vol. v., p. 149. W. H. S.

Edinburgh.

Lines on Woman. —

"Oh, woman! thou wert born to bless
The heart of restless man; to chase his care;
To charm existence by thy loveliness,
Bright as a sunbeam—as the morning fair.
If but thy foot trample on a wilderness,
Flowers spring up and shed their roseate blossoms there."

Will any of your readers be kind enough to favour me with the completion of the above stanza, as well as to state who is the author of the same?

J. T.

Penkenol. — John Aubrey, the antiquary, in his *Collections for North Wilts*, Part I. p. 51. (Sir Thomas Phillips's edition), describing the stained glass in Dauntsey Church, uses the following expression:

"Memorandum. The crescents in these coats: Therefore Sir John [Danvers] was not the *penkenol.*"

The word is correctly printed from the original MS. Can any of your readers explain its meaning?

J. E. J.

Fairfax Family Mansion. — On the right-hand side of the road between Tadcaster and Thorpe Arch, Yorkshire, extends the domain of the Fairfax family. The mansion, a comfortable old fashioned red-brick Tudor-looking structure, stands some two hundred yards back in the grounds through which, from the road to the front door of the house, extends a fine avenue of chestnuts, terminated at the roadside by a pair of venerable, rusty, and decaying iron gates *which are kept closed*; the entrance to the park being by a sort of side gateway of insignificant and field-like appearance further on. Can any of your readers give me the facts, or the local tradition which accounts for this peculiarity? I believe it is a family incident of somewhat historical interest, and a subject on which I am desirous of information. G. W.

Postman and Tubman in the Court of Exchequer. —In the *Legal Observer* of the 24th April, I find the following:

"LAW PROMOTION. — Mr. James Wilde has been appointed to the office of *Postman*, in the Court of Exchequer. The *Postman* is the senior counsel without the bar attending the court, and has pre-audience of the attorney and solicitor-general in making the first motion upon the opening of the court. The *Tubman* is the next senior counsel without the bar. The *Postman* and *Tubman* have particular places assigned them by the Chief Baron in open court."

My Query is, from whence and at what date these two offices sprang into existence, with a list of the persons who have occupied them. And it would be as well to inquire what their duties are: for although Stephen's *Blackstone* derives the names from the *places* in which the individuals themselves *sit*, still the explanation hardly conveys sufficient to gather what their duties are.

JOHN NURSE CHADWICK.

Second Exhumation of King Arthur's Remains. —What chronicle narrates the circumstances of the *second* disinterment of King Arthur's bones in Glastonbury, temp. Edw. I. (A.D. 1298)? H.G.T.

Stukeley the Antiquary, and Boston. — In *Anecdotes of British Topography, &c.* (Lond. 1768), occurs the following, speaking of Boston: —

"The Churchwardens' account from 1453 to 1597, and the town-book, wrote by Mr. John Stukeley, 1676, one of his (Dr. Stukeley's) ancestors, are in the hands of the Doctor's son-in-law, Mr. Fleming."

Query, into whose hands have the above records fallen? Did Stukeley leave a family?

The name of "Wm. Stukeley" is appended to sundry parish records, anno 1713, at Boston. I believe he practised here for some years.

THOMAS COLLIS.

Letters of Arthur Lord Balmerino. — Can any one inform me if there are any letters extant of Arthur, seventh Lord Balmerino, and where they are deposited? W. PELHAM A.

Rochester.

Portrait of Thomas Percy, Earl of Northumberland. — Is any portrait known of Thomas Percy, Earl of Northumberland, who was beheaded at York, A.D. 1572, for the part he took in the "Rising in the North?" E. PEACOCK, Jr.

Newtonian System. — Is it known who was the author of a satirical pamphlet against Newton: *The Theology and Philosophy in Cicero's "Somnium Scipionis" explained*, London, 1751, 8vo.? And has an absurd story which it contains, relative to Newton, Locke, and Lord Pembroke visiting Patrick, the barometer-maker, to be shown that the mercurial vacuum was not a perfect one, ever been told elsewhere? M.

Antiquity of Vanes.—We are informed by Baron Maseres, as quoted by Lingard, that the Danes, in the last invasion by Sweyn, 1013, had vanes in the shape of birds or dragons fixed on their masts, to point out the direction of the wind. Is there any

record of an earlier adoption of this method of ascertaining the way of the wind? B. B.

Richard of Cirencester de Situ Britanniæ.—Is this work a forgery or not? Charles Julius Bertram, Professor of English in the Royal Marine Academy at Copenhagen, wrote to Dr. Stukeley in 1747 that such a manuscript was in the hands of a friend of his. It was not until some time had elapsed, and after Dr. Stukeley was presented to St. George's Church, Queen Square, that he "pressed Mr. Bertram to get the manuscript into his own hands, if possible; which, at length, with some difficulty, he accomplished;" and sent to Dr. Stukeley, in letters, a transcript of the whole. Authors go on quoting from this work as genuine authority, and therefore are perhaps misleading themselves and their readers; and it would be conferring a great boon if "N. & Q." could clear up the doubt as to its authenticity.

Mr. Worsaae, the eminent Danish author, or his English translator, are exactly in the position to render this further service to antiquarian literature; and, as relating to the subject of Roman Britain, the question is of so much interest that a little trouble would not, probably, be deemed uselessly expended in the inquiry. G. I.

Spanish Vessels wrecked on the Irish Coast.—Is it true that sixteen Spanish vessels, with 5300 men on board, were wrecked on the coast of Ireland in 1589, and all put to the sword or hanged by the executioner, at the command of the Lord Deputy; who found that they had saved and got on shore a good deal of their treasure which he wanted to secure for himself. Where is any account of it to be found? How came Spanish ships so far north? CYRUS REDDING.

Analysis of Newton's Principia.—In the *Journal des Savants* for April of this year, the celebrated mathematician Biot, in a review of the *Correspondence of Sir Isaac Newton and Cotes* (Cambridge, 1850), makes mention, with the highest praise, of an analysis of Sir Isaac's *Principia* contained in the *Acta Eruditorum* for 1688. Mons. Biot says that at that time there were only two men who could have written such an analysis, Halley and Newton himself; but adds, that the style is not Halley's, being too concise and simple for him. His admiration could not have been contained within such bounds. M. Biot firmly believes that the writer of this analysis was no other than Newton himself (*ex ungue Leonem*), and earnestly calls on the learned of England and Germany to assist in discovering the origin of the analysis; should there perhaps be any means left for doing so in the literary depôts of the two countries. Permit a contributor to "N. & Q." to repeat M. Biot's inquiry through the medium of a publication far more extensively circulated in England than the *Journal des Savants*. J. M.

Minor Queries Answered.

Welsh Women's Hats.—What was the origin of the peculiar hat so universally worn by women of the lower orders in Wales; and at what period did it come into use? TREBOR.

[A gentleman who has resided for the last half century in the Principality, and to whom we submitted our correspondent's Query, has kindly forwarded the following reply:—"I have consulted bards, Welsh scholars, &c., and am sorry that I cannot forward any satisfactory account of the custom alluded to by TREBOR. Some say, we remember the time when the women wore ordinary *felt* hats manufactured from their own wool: one or two travelling hatters occasionally settled at Bangor, who made and sold *beaver* hats. We do not think that the women here intended to adopt any particular costume; but retained the hat as agreeing with the peculiar close cap, and *projecting* border, which it leaves in view, and in *possession of its own uprightness!* The fashion is going out; all our young people adopt the English bonnet with the English language. The flat hat, with a broad brim, is still retained in the mountain regions."]

Pancakes on Shrove Tuesday.—Perhaps some of your readers will kindly inform the Pancake Eating Public as to the period "when," and the reason "why" such a custom grew into existence?

I have frequently heard the question mooted upon this anniversary, without ever hearing, or being able to give, a satisfactory elucidation of it; but it is to be hoped that "N. & Q." will supply the desideratum ere long, and confer a favour on

A LOVER OF PANCAKES AND AN UPHOLDER OF ANCIENT CUSTOMS.

Temple, Shrove Tuesday, 1852.

[Fosbrooke, in his *Encyclopædia of Antiquities*, vol. ii. p. 572., informs us that "Pancakes, the Norman *Crispellæ*, are taken from the Fornacalia, on Feb. 18, in memory of the practice in use before the goddess Fornax invented ovens." The Saxons called February "Solmonath," which Dr. Frank Sayers, in his *Disquisitions*, says is explained by Bede "Mensis placentarum," and rendered by Spelman, in an inedited manuscript, "Pancake Month," because in the course of it cakes were offered by the Pagan Saxons to the sun. So much for the "when:" now for the reason "why" the custom was adopted by the Christian church.

Shrove Tuesday, or Pancake Tuesday, as it is sometimes called, from being the vigil of Ash Wednesday, was a day when every one was bound to confess, and be shrove or shriven. That none might plead forgetfulness of this duty, the great bell was rung at an early hour in every parish, called the Pancake Bell, for the following reasons given by Taylor, the Water Poet, in his *Jacke-a-Lent* (*Works*, p. 115. fol. 1630). He tells us, "On Shrove Tuesday there is a bell rung, called the Pancake Bell, the sound whereof makes thousands of people distracted, and forgetful either of manner or humanitie. Then there is a thinge called wheaten floure, which the sulphory, necromanticke cookes doe mingle with water, egges, spice, and

other tragicall, magicall inchantments, and then they put it by little and little into a frying-pan of boyling suet, where it makes a confused dismal hissing, like the Lernean snakes in the reeds of Acheron, Stix, or Phlegeton, until at last by the skill of the cooke it is transformed into the forme of a *Flap-Jack*, which in our translation is called a *Pancake*, which ominous incantation the ignorant people doe devoure very greedily, having for the most part well dined before; but they have no sooner swallowed that sweet-candied baite, but straight their wits forsake them, and they runne starke mad, assembling in routs and throngs numberlesse of ungovernable numbers, with uncivill civill commotions." In the "Forme of Cury," published with other cookery in Warner's *Antiquitates Culinariæ*, p. 33., and written in 1390, we find a kind of fried cakes called "comadore," composed of figs, raisins, and other fruits, steeped in wine, and folded up in paste, to be fried in oil. This suggests another savoury Query, Whether this is not an improvement on our apple fritters?]

Shakspeare, Tennyson, and Claudian.—

"Lay her i' the earth,
And from her fair and unpolluted flesh
May violets spring!" — *Hamlet*, Act V. Sc. 1.

"'Tis well; 'tis something we may stand
Where he in English earth is laid,
And from his ashes may be made
The violet of his native land."
In Memoriam, XVIII.

I remember having seen quoted, *à propos* of the lines of Shakspeare, a passage from some Latin poet (Claudian, I think) which contained the same idea. Can you, or any of your correspondents, favour me with it; as also where they are to be found? And can they give me the origin and reason of the idea. H. JOHNSTON.

Liverpool.

[The passage to which our correspondent refers is most probably that already quoted by Steevens, from Persius, *Sat.* I.

"—— e tumulo, fortunataque favilla
Nascentur violæ?"]

Replies.

THE RING FINGER.

(Vol. v., pp. 114. 371.)

My subsequent reading has not only confirmed, but added to the information conveyed in the reference quoted. I there surmised that the third was the ring finger, because the thumb and first two fingers have always been reserved as symbols of the blessed Trinity, and consequently the third was the first vacant finger. Both the Greek and Latin church agree in this, that the thumb and first two fingers signify the blessed Trinity. And whilst these three fingers signify the Trinity, the third and fourth fingers are emblematic of the two natures of Christ, the human and divine. As then the third finger served to symbolise the human nature, and marriage was instituted to propagate the human race, that was made the wedding finger. The right hand is the hand of power: hence the wife wears the ring on the ring finger of the *left hand*. The Greeks make each of the first three fingers, *i. e.* the thumb and two fingers, symbolise one of the divine persons. M. Didron informs us that, during his visit to Greece in 1839, the Archbishop of Mistra —

"Whom I interrogated on the subject, informed me that the thumb, from its strength, indicated the Creator, the Father Eternal, the Almighty; that the middle finger was dedicated to Jesus Christ, who redeemed us; and that the forefinger, between the thumb and middle finger, figured the Holy Ghost, who proceeds from the Father and the Son, and in representations of the blessed Trinity is placed between those two persons."

A bishop's ring is emblematic of the gifts of the Holy Ghost: and formerly bishops wore their ring on the forefinger of the right hand. CEYREP.

"And the priest, taking the ring, shall deliver it unto the man, to put it upon *the fourth finger* of the woman's left-hand."— *Rubric, Marriage Service.*

Pray let the lady be comforted! Surely the most punctilious Rubrician will make no impertinent inquiries about the missing finger, so long as *a fourth* remains. But even if all be wanting, I will engage to find her a priest whose conscience will not be hurt at allowing the stump to pass muster. DIGITALIS.

THE MORAVIAN HYMNS.

(Vol. v., pp. 30. 474.)

Having followed with interest the late discussion in your pages upon the earlier specimens of those strange productions, the Moravian Hymns, it seems to me, that although much that is curious has been elicited, the Query of P. H., touching the genuineness of the extraordinary sample reproduced by him from the *Oxford Magazine* for 1769, remains unanswered. It is therefore with a view to supply some information directly to this point, that I now beg to introduce to your readers *my* earliest edition, which looks very like the *editio princeps* of Part III.: at all events it takes precedence of that described by H. C. B. Its title is, *A Collection of Hymns, consisting chiefly of Translations from the German Hymn-book of the Moravian Brethren.* Part III. Small 8vo. pp. 168. London, printed for James Hutton, 1748.

At first sight there would appear to be no difference between H. C. B.'s volume and mine, beyond the latter being the earlier by one year;

that year, however, seems to have been the exact period when the Brethren deemed it advisable, to avoid scandal, to revise and prune their hymn-book.

"In this part (especially) of our hymn-book," says the Preface, "a good deal of liberty has been taken in dispensing with what otherwise is customary and ornamental: and that for different reasons." Then follow these three reasons: the hymns being printed in prose, to save room; the retention of German diminutives which, although scarcely known in the English tongue, "have a certain elegance and effect" in the former language; and the use of "more antique, prosaic, and less polished diction, out of tenderness for the main point, the expressing more faithfully the doctrines of the congregation, rather than seek better at the expense of the sense."

"So much," continues the Preface, "seemed proper to mention to exempt this Book (which though calculated for our own congregation, will no doubt come into the hands of strangers) from the imputation of a needless singularity. Now we only wish that every Reader may also feel something of that solid and happy Bottom, from whence these free, familiar, and perhaps abrupt Aspirations, both in the composing and using of them, do sparkle forth: And so we commit this *Third Part* of our Hymn-book to the Providence and Blessing of that dear Redeemer, who with his Ever-blessed Atonement, is everywhere the subject thereof."

As to the hymns themselves, I need say little more to describe them than to observe that the present edition contains not only the one quoted by P. H. from the *Oxford Magazine*, but all the others which are there to be found, and which have raised a doubt in your correspondent's mind whether they are not rather the fabrications of Anti-Moravians than genuine productions, and at the periods in use among the Brethren. Here, too, is to be found the "Chicken Blessed" of Anstey: in his *Bath Guide* he correctly quotes it as "No. 33. in Count Zinzendorf's Hymn-book,"—that being its position in the present volume. The satirist has, however, given only half of "the learned Moravian's ode," but that faithfully. Besides these there are some of the hymns enumerated by Rimius in his *Candid Narrative of the Hernhuters* (London, 1753), in support of his charges against them.

Probably your readers are content with the specimens which have already appeared in your columns. Had it been otherwise, this curious volume would have supplied some of a singular character: as it is, I cannot resist extracting No. 77. and a part of No. 110.; the former relating an adventure between the Arch-Enemy and Saint Martin; the latter, "Concerning the happy little Birds in the Cross's-air, or in the Atmosphere of the Corpse of Jesus:"

"Once on a time a man there was,
A saint whose name was Martin,
Concerning whom, Severus says,
Satan came to him darting
As Lightning quick and bright array'd;
'I am thy Jesus dear,' he said,
'Me thou wilt surely worship.'

"Martin looks straight towards his side,
No Side-hole met his vision:
'Let me," says he, 'in Peace abide,
Thou hast no side's Incision;
Thou art the Devil, my Good Friend!
The place where Jesus' sign does stand
Blindfold I could discover.'

"The same's the case ev'n at this Day
With Jesu's congregation:
For Larks who round his Body play,
Have of his wounds sensation;
Because our dear incarnate God,
Will with his wounds as man be view'd,
Be felt, and so believ'd on."

"How does a cross-air Bird behave,
When of the Tent it will take leave?
The Body grows a little sick,
The soul may find it long or quick
Till she the Bridegroom see;
There stands he presently.
She views the Side, Hands, Feet, each Part;
The Lamb upon her weary Heart
A kiss then gives her:
This kiss Extracts the soul quite out,
And on his dear Mouth home 'tis brought.
The Kiss's Print the Body shews,
Which to its Fining-place then goes;
When done the Soul does fetch it,
And to the wound-hole snatch it."

Parts I. and II. of these hymns I have never seen; but besides the above described, I have the following editions: *A Collection of Hymns of the Children of God, in all Ages from the beginning till now: in Two Parts. Designed chiefly for the use of the Congregations in union with the Brethren's Church.* Thick 8vo. London, printed in the year 1754: this is the larger hymn-book alluded to by SIGMA. *A Collection of Hymns, chiefly extracted from the larger Hymn-book of the Brethren's Congregation:* London, printed and sold at the Brethren's chapels, 1769,—noticed by H. C. B. These are both extraordinary productions, but yield to the edition of 1748: it having already been observed of these hymns, that the later impression is alway the *tamer*. J. O.

CAGOTS.

(Vol. iv., p. 190.)

I arrive at the conclusion, that the Cacosi of Latin writers, Cacous, or Cagous, represent the

true name from which Cagots, the *t* being mute, is but a slight deviation; while some other forms have scarcely retained more than the initial *Ca.* The etymology from the Goths (most absurd *in substance*, and worthy of the days when Languedoc was fetched from *Land-got*, Land of the Goths,) has reference only to one of the French spellings.

Cacosus, meaning a leper, as well as a Cacous or Cagot, was from κακὸν, κάκωσις, in Greek; and from it came *cacosomium*, contracted for *cacoso-comium*, not a mere *noso-comium*, but an asylum for lepers. See Ducange.

But the Cacous in question were not only lepers, but families in which leprosy was considered hereditary. For this reason they are called Giezites, les Gézits, les Gesitains, from Giezi, servant of Elisha and his posterity. (See Michel, vol. i. pp. 56. 148. 238. &c.) A simple leper was Lazarius or ladre. The latter were, like Lazarus, merely afflicted; but the former were deemed to be under an abiding curse, like Giezi.

But those who were Giezites by condition, as inheriting and transmitting the disease, were by many of the vulgar imagined to be Giezites by blood, and the real posterity of Elisha's servant, "Cagots de Chanaan." By an equally natural result, persons actually free from disease were shunned as Cacous; since the stigma attached to the race, not to the individual. Indeed, the wearing out of the malady has created the whole obscurity of the case.

Their most curious title, Crestiaas or Christians, was not given them in direct affirmation, but in denial of a negative, "not non-christian." Because, being considered of Giezi's lineage, not only Jews, but Jews under a curse, many would be disposed to repell them from communion. See Dom Lepelletier's *Dict. Bretonne*, in Cacous.

Whether hereditary lepra was rightly thought to exist, or whether the negligence of the more abject and squalid families in communicating it to each other falsely raised that idea, is a separate question, which I must leave to physicians. A. N.

SHERIFFS AND LORDS LIEUTENANT.

(Vol. v., p. 394.)

Dalton saith:

"Vice comites have the same authority that the antient comites had; and at this day there are some relicts of that dignity, for he hath *album baculum*, and the grant of the office is commisimus vobis [comitatum]. And also he takes place of every nobleman during the time that he is in office."

The Writ of Assistance ran thus:

"To archbishops, bishops, dukes, earls, barons, knights, freeholders, and all others of our county of C. Whereas we have committed to our well-beloved A. B. the custody of our said county, with the appurtenances, during our pleasure, We command you that ye be aiding, answering, and assisting to the said A. B. as our sheriff of our said county in all things which appertain to the said office."

This form was abolished in 1833. The Lord Lieutenant is a military officer, who appears to have grown into permanence under the Tudors. The office of Custos Rotulorum, which, though quite distinct, is usually joined with it, is much more ancient; its duties are to keep the records of the sessions, which involve the appointment of the clerk of the peace, and the power of recommending to the Great Seal of persons to be inserted in the commission of the peace.

As for instances of such precedence being *claimed*, it is not easy to recollect what is usually taken as a thing so much of course. Perhaps the instance of a Duke, who had been Lord Lieutenant forty years, apologising to a Sheriff for having inadvertently taken precedence, may serve.

VICE. COM. DEPUTAT.

In answer to L. J.'s inquiry, upon what authority the precedency of the Sheriff over the Lord Lieutenant is maintained; may it not partly be founded on the office of Sheriff being of greater antiquity, and on this officer having the command over, and the power of summoning all the people of the county above the age of fifteen, and under the degree of a peer? The office of Lord Lieutenant was first created in the third year of King Edward VI., to suppress, as Strype tells us, "the routs and uproars" in most of the counties. We might suppose that the Sheriff already possessed sufficient power for this purpose: the means then adopted to promote tranquillity were not well calculated to be popular among the people. No drum or pipe was to be struck or sounded. Plays were forbidden. In the churches of Devonshire and Cornwall, Lord Russell was to take down every bell in a steeple but one, so as to prevent a peal being rung.

The precedency in question is acted upon to the present hour; and a Lord Lieutenant, however high his rank in the peerage, gives place to the Sheriff as a matter of course. But do not both these officers yield precedence to her Majesty's justices of assize, when actually engaged on the circuit? J. H. M.

ST. CHRISTOPHER.

(Vol. v., pp. 295. 334. 372.)

Two questions are asked by E. A. H. L. concerning St. Christopher: 1. *Are there any known representations of St. Christopher in painted glass?* There is a very interesting example in a window in *St. Neot's Church, Cornwall.* It represents St. Christopher with the child Jesus on his back, and

below has the legend: "Sante Christophere, ora pro me." This ancient window was presented to the church by three members of the Borlase family. Their benefaction is recorded in the inscription along the cill of the window:

"Orate pro animabus Catherine Burlas, Nicolai Burlas, et Johannis Vyvian, qui istam fenestram fieri fecerunt."

Another example of St. Christopher, bearing the divine infant, is in one of the lights of the three-light window over the altar of *All Saints' Church, North Street, York.* It is the work of the fifteenth century.

In the same city, *St. John's Church, Micklegate*, has two representations of St. Christopher in glass. One is the window north of the altar, but it is only a portion of the figure; the other is in the window south of the altar, and of perpendicular character. In *St. Martin-le-Grand, Coney Street*, in the sixth or eastern window of the north aisle, is a figure of St. Christopher, of date about 1450. *St. Michael-le-Belfroy*, in the same city, has two figures of the saint: one, of perpendicular character, in the window north of the altar; the other, a fragment, in the fourth window from the east end on the south side, of date between 1540 and 1550. *Holy Trinity Church, Goodramgate*, possesses a very beautiful figure of the saint. It forms the fifth of a series of five large figures in the east window of the church, and seems to bear the date 1470.

The second question is, "What is the real meaning of the representations of St. Christopher that are so frequently found on the north walls of churches?" I cannot agree with MR. J. EASTWOOD in thinking that the explanation he gives from *Sacred and Legendary Art* is *sufficiently satisfactory.* It appears to me that the figures of St. Christopher were meant to symbolise the privilege enjoyed by the faithful of receiving the body and blood of Christ, and thus becoming *Christo-feri.* The emblem may have had its origin in the earliest ages, when the *disciplina arcani* was carried out. This opinion receives strength from the circumstance, that Christopher was a name assumed by the saint, and not his baptismal name. The extraordinary powers of cure spoken of in verses often inscribed below the figures of this saint, were understood by the faithful to allude to the efficacy of the Holy Communion, that made them *Christophers*, i. e. persons bearing their blessed Saviour, not on their shoulders, but within their breasts. His figures in sculpture and painting are always represented as colossal, to signify that this heavenly food makes each of the faithful "as a giant to run the way" (Ps. xix. 5.) This explanation will probably satisfy E. A. H. L. that the important position occupied by St. Christopher in the iconography of the mediæval church is to be solved by its symbolical signification.

In addition to the representations of this saint in painted glass mentioned above, E. A. H. L. will find mention of another specimen in the last number of the *Archæological Journal.* It is in private hands, being the property of Mr. Lucas, who purchased a collection of specimens of old glass some years since at Guildford, said to have come from an old mansion in Surrey. The specimen in question is described as "St. Christopher carrying our Saviour — an octagonal piece of glass." — P. 101.

He will also find, in the same place, that a mural painting of St. Christopher has been lately discovered in the chancel of Gawsworth Church, Cheshire, of which a description is given in p. 103.

CEYREP.

E. A. H. L. asks if there is any known representation of St. Christopher in painted glass. There is one in All Saints, York, engraved in Weale's *Papers;* and there is a small one on a brass in Tattershall Church. C. T.

For information on this subject, I would refer E. A. H. L. to Warton, *Poetry*, vol. i. p. 451.; Coryatt's *Crudities*, vol. i. p. 29.; Rudder's *Gloucestershire*, p. 286.; Gage's *Hengrave*, p. 64.; *Winckelm. Stosch*, ch. i. n. 103.

On a loose print of "Painted Glass at Leicester," Throsby del. 1788, now before me, is a representation of him who was once Psychicus the savage, but now the holy Saint Christopher, figured, as usual, under the likeness of a man of gigantic stature, carrying on his shoulder the little child Jesus, through the broad and deep waters of a turbulent river, and steadying his steps with an uprooted palm-tree laden with fruit, which he bears in his hands by way of staff. He is here exhibited in more seemly habiliments, and as a personage of much more dignified and venerable appearance, than in the well-known picture on the walls of Wotton Church. The latter, however, is a portraiture of superior antiquarian interest, on account of its accessories, wherein St. Christopher's especial office, as patron of field sports, is, with much rudeness it is true, but most efficiently and fully illustrated.

In the extract given by J. EASTWOOD from *Sacred and Legendary Art*, we have merely the suppositious conclusions of an ingenious imagination, introduced to supply a void which the accomplished writer was unable otherwise to fill up. There is a pretty little work published by Burns, and entitled *St. Christopher; a Painting in Fordholme Church*, which contains, much too much, however, in the suspicious form of a modern religious allegory, what professes to be the authentic "Legend" of this saint. COWGILL.

E. A. H. L. makes the inquiry whether "there are any known representations of St. Christopher

in *painted glass*; if so, where?" This I am unable to answer; but your learned correspondent JARLTZBERG having sent you one version of the legend attached to this saint, may I venture to remind you of another? This is the one attached to the celebrated picture, "The Descent from the Cross," by Rubens, in the cathedral of Antwerp, in which the painter, adopting the Greek derivation of the name as given by JARLTZBERG, represents the saint supporting Christ on his removal from the crucifix. The picture was painted for the Arquebusiers of Antwerp, whose patron was St. Christopher; but they were dissatisfied with it, and refused Rubens his promised reward, a piece of land in their possession contiguous to his own, for which he had accomplished this, certainly one of his most beautiful paintings. T. W. P.

GENERAL PARDONS — SIR JOHN TRENCHARD.

(Vol. iii., p. 279.)

I am not aware of any general pardon under the great seal having been printed; but the following transcript of one (the original with the seal attached is in the collection of my friend, R. Rising, Esq., of Horsey) is very much at J. G. N.'s service, and is especially interesting, as being one of the last acts of James II. before he quitted England for ever.

"Jacobus Secundus Dei grati: Anglie, Scocie, ffrancie & hibnie Rex, fidei defensor, &c. Omnibus ad quos p'sentes he n're ꝑveniu't saltem. Sciatis q̄d Nos pietate moti, ac gr'a n'ra sp'iali ac ex certa scientia & mero motu n'ris Pardonavimus relaxavim^s et remisim^s ac ꝑ p'sentes ꝑ Nobis heredibus, & successoribus n'ris, Pardonam^s relaxam^s et remittim^s Joñi Trenchard nup de medio Templo Londin' armigero seu quocunque alio nomine vel cognomine artis, misterii, loci vel locor' idem Joñes Trenchard sciat^r censeat^r vocet^r vel nuncupet^r aut nup' sciebat^r, censebat^r, vocabat^r seu nuncupa bat^r omn' et omni'od' Prodic'ones crimina lese maiestatis, mispris'ones Prodic'onis, Conspirac'ones, Sedic'ones, Insurrecc'ones, Concelament' Bellor', gestiones Bellor', machinac'ones, Imaginac'ones, et attempt' Illicit', convinc'ones verbor', p'palac'ones ac om'ia & singula ffelon', et al' malefi'a crimina Transgressiones, contempt' et offens' quecunq: ꝑ ip'um Joñem Trenchard ꝑ se solum sive cum aliqua alia p'sona, seu aliquib' aliis ꝑ'sonis qualicunq:, quandocunq:, seu ubicunq: antehac contra ꝑsonam n'ram Regal' vel Gub'nac'onem n'ram, vel contra Person' Dñi Caroli sc̄di nuꝑ Regis Anglie preclarissimi ffratris n'ri vel Regimen suu' vel leges & statut' regni n'ri Anglie fact' comiss' sive ꝓpetrat'.— Necnon fugam & fugas supinde fact'. Et licet p'fat' Joñes Trenchard ꝑinde arrestat', ind'cat', impetit', utlagat', rectat' appellat' condemnat' convict' attinct' seu adiudicat' existit vel non existit aut inde arrestari, adiudicari, impetiri, utlagari rectari, appellari, condemnari, convinci, attingi seu adiudicari contigerit in futuro. Ac om'ia & singula Jud'camenta, convic'ones, judicia, condempnac'onas attinctur', execuc'ones imprisonamenta, Penas mortis, Penas corporales, fforisfutur', punic'ones & om'es al' Penas ac penalitates quascunq: de, ꝑ, sive concernen^r ꝑ'missa, vel aliqua ꝑ'missor' insuꝑ vel versus ꝑ'fat Joñem Trenchard habit' fact' reddit' sive adiudicat' vel imposter' h'end' f'iend' reddend', sive adiudicand' aut que nos versus ip'um Joñem Trenchard ꝑ p'missis vel aliquo p'missor' h'uimus h'emus seu imposter' h'ere poterimus, ac heredes seu successores n'ri ullo modo he're poterint in futuro. Necnon omnes et singul' utlagar' versus p'fat' Joñem Trenchard rac'one seu occac'one ꝑmissor' seu eor' alicuius ꝑmulgat' seu imposter' p'mulgand' At om'es & om'iod' sect', Querel', fforisfutur' impetic'ones & Demand' quecunq: que nos versus p'fat' Joñem Trenchard ꝑ p'missis vel aliquo ꝑ'missor' h'uim' h'emus seu infuturo h'ere poterimus. Sectamq: pacis n're que ad nos versus ꝑ'fat Joñem Trenchard ꝑtinet seu ptinere poterit, rac'one seu occac'one ꝑ'missor' seu eor' alicui. Et firmam pacem n'ram ei inde dam'·et concedim' ꝑ p'sentes. Volentes q'd ip'e idem Joñes Trenchard ꝑ Justitiar' Vice Comites Mariscallos Escaetor', Coronator', Ballivos seu aliquos al' ministros n're heredum vel successor' n'ror' quoscunq: rac'onib' seu occac'onib' p'd'tis seu eor' aliqu' molestet^r ꝑturbet^r seu in aliquo gravet^r Volentes q'd he l're n're patentes quoad om'ia singul' p'missa supind' menc'onat' bene, firme, valide, sufficien' et effectual' in lege erunt et existent licet Prodic'ones, crimina lese maiestatis, mispris'ones Prodic'onis, conspirac'ones, sedic'ones, Insurrecc'ones, concelament' Bellor', Gestion' Bellor', machinac'ones, Imaginac'ones, vel attempt' Illicit', convinc'ones verbor', Propalac'ones & ffelon' crimina, & offens' p'dict', minus certe specificat' existim't. Q'dq: hec Pardonaco' n'ra in om'ib' curiis n'ris et alibi interpretet^r et adiudicet^r in beneficentissimo sensu ꝑ firmiore exonerac'one relaxac'one & Pardonac'one ꝑ'fat' Joñis Trenchard ac etiam p'litet^r & allocet^r in om'ib: Curiis n'ris absq: aliquo Brevi de Allocac'one mea parte pr'm's obtent' sive obtinend'. Et non obstante aliqua def'tu vel aliquib' def'tibus in his l'ris n'ris patentib' content' aut aliquo statuto, acto, ordinac'one provisione seu Restrinc'one aut aliqua al' re, causa, vel materia quacunq: in contrar' inde ullo modo non obstante.

In Cuius rei testimoniu' has l'ras n'ras fier^ fecimus Patentes.

Teste me ip'o apud West' decimo sept'o die Decembris anno regni n'ri tertio.

Per Breve de p'rato Sigillo
BARKER."

This was in the year 1688, just seven days after, according to Macaulay, that he had fled secretly from the kingdom, having previously thrown the great seal into the Thames, whence it was dredged up some months after by a fisherman. Being driven back by stress of weather, he returned to London, and on the 17th Pepys states,

"That night was a council; his Ma^ty refuses to assent to all the proposals, goes away again to Rochester."

and *on that very night* was this pardon granted, James probably endeavouring to prop up his tot-

tering cause by attaching as many as possible to his own party. There were several documents in the collection of the late Josiah Trench, Esq., of Windsor (1648—1652) signed by John Trenchard, among the other regicides. Ewing, in his *Norfolk Lists*, states that a portrait of him is in existence, and that he was a serjeant-at-law, and at this date (1688) M.P. for Thetford, being at that date merely an esquire. In 1692, according to the same authority, Sir John Trenchard was Secretary of State; and his death took place in 1694. I should be glad to add to these scanty notices, especially as regards the reason which rendered a pardon necessary at this time. E. S. Taylor.

Replies to Minor Queries.

Dayesman (Vol. i., p. 189.).—Bishop Jewell writes:

"M. Harding would have had us put God's word to *daying* (i. e. to *trial*), and none otherwise to be obedient to Christ's commandment, than if a few bishops gathered at Trident shall allow it."—*Replie to Harding, Works*, vol. ii. p. 424. (Dr. Jelf's edit.)

"The *Ger.* Tagen, to appoint a day.
The *D.* Daghen, to cite or summon on a day appointed."—(Wachter and Kilian.)

And *Dayesman* is he, the man, "who fixes the *day*, who is present, or sits as judge, arbiter, or umpire on the *day* fixed or appointed."

It is evident that Richardson made much use of Jewell; but this word "daying" has escaped him: his explanation of *dayesman* accords well with it. Q.

Bull; Dun (Vol. ii., p. 143.).—We certainly do not want the aid of Obadiah Bull and Joe Dun to account for these words. Milton writes, "I affirm it to be a *bull*, taking away the essence of that, which it calls itself." And a *bull* is, "that which expresses something in opposition to what is intended, wished, or felt;" and so named "from the contrast of humble profession with despotic commands of Papal bulls."

"A *dun* is one who has *dinned* another for money or anything."—See Tooke, vol. ii. p. 305. Q.

Algernon Sidney (Vol. v., p. 447.).—I do not intend to enter the lists in defence of this "illustrious patriot." The pages of "N. & Q." are not a fit battle ground. But I request you to insert the whole quotation, that your readers may judge with what amount of fairness C. has made his note from Macaulay's *History*.

"Communications were opened between Barillon, the ambassador of Lewis, and those English politicians who had always professed, and who indeed sincerely felt, the greatest dread and dislike of the French ascendancy. The most upright member of the country party, William Lord Russell, son of the Earl of Bedford, did not scruple to concert with a foreign mission schemes for embarrassing his own sovereign. This was the whole extent of Russell's offence. His principles and his fortune alike raised him above all temptations of a sordid kind: but there is too much reason to believe that some of his associates were less scrupulous. It would be unjust to impute to them the extreme wickedness of taking bribes to injure their country. On the contrary, they meant to serve her: but it is impossible to deny that they were mean and indelicate enough to let a foreign prince pay them for serving her. Among those who cannot be acquitted of this degrading charge was one man who is popularly considered as the personification of public spirit, and who, in spite of some great moral and intellectual faults, has a just claim to be called a hero, a philosopher, and a patriot. It is impossible to see without pain such a name in the list of the pensioners of France. Yet it is some consolation to reflect that in our own time a public man would be thought lost to all sense of duty and shame who should not spurn from him a temptation which conquered the virtue and the pride of Algernon Sidney."—*History of England*, vol. i. p. 228.

Algernon Holt White.

Brighton.

Age of Trees (Vol. iv., pp. 401. 488.).—At Neustadt, in Wirtemberg, there is a prodigious lime-tree, which gives its name to the town, which is called *Neustadt an der Linden*. The age of this tree is said to be 1000 years. According to a German writer, it required the support of sixty pillars in the year 1392, and attained its present size in 1541. It now rests, says the same authority, on above one hundred props, and spreads out so far that a market can be held under its shade. It is of this tree that Evelyn says it was—

"Set about with divers columns and monuments of stone (eighty-two in number, and formerly above one hundred more), which several princes and nobles have adorned, and which as so many pillars serve likewise to support the umbrageous and venerable boughs; and that even the tree had been much ampler the ruins and distances of the columns declare, which the rude soldiers have greatly impaired."

There is another colossal specimen of the same species in the churchyard of the village of Cadiz, near Dresden. The circumference of the trunk is forty feet. Singularly, though it is completely hollow through age, its inner surface is coated with a fresh and healthy bark. Unicorn.

Emaciated Monumental Effigies (Vol. v., p. 427.).—In reference to your correspondents' observations on skeleton monuments, I may mention that there is one inserted in the wall of the yard of St. Peter's Church, Drogheda. It is in high relief, cut in a dark stone, and the skeleton figure half shrouded by grave clothes is a sufficiently appalling object. Beside it stands another figure still "in the flesh." It is many years since I saw the mo-

nument, and whether there be any inscription legible upon it, or whether it be generally known to whom it belongs, I cannot inform you.

URSULA.

There is a very good instance of an "altar tomb," bearing on it an ordinary effigy, and containing within it a skeleton figure, visible through pierced panel work, in Fyfield Church, Berks. It is the monument of Sir John Golafre, temp. Hen. V. Another fine instance I remember to have seen (I believe) in the parish church of Ewelme, Oxon. HENRY G. TOMKINS.

Weston-super-Mare.

Bee Park (Vol. v., p. 322.). — In this neighbourhood is an ancient farm-house called Bee Hall, where I doubt not that bees were kept in great quantities in bygone ages; and am the more led to believe this because they always flourish best upon thyme, which grows here as freely and luxuriantly as I ever elsewhere observed it. About four miles from said Bee Hall, the other day, I was looking over a genteel residence, and noticing a shady enclosure, asked the gardener what it was for. He told me, to protect the bees from the sun: it was upon a much larger scale than we generally now see, indicating that the soil, &c. suit apiaries. Looking to the frequent mention of *honey*, and its vast consumption formerly, as you instance in royal inventories, to which may be added documents in cathedral archives, &c., is it not remarkable that we should witness so few memorials of the ancient management of this interesting insect? I certainly remember one well-built "bee-house," at the edge of Lord Portsmouth's park, Hurstbourne, Hants, large enough for a good cottage, now deserted. While on the subject I will solicit information on a custom well known to those resident in the country, viz. of making a great noise with a house key, or other small knocker, against a metal dish or kettle while bees are swarming? Of course farmers' wives, peasants, &c., who do not reason, adopt this because their fathers before them did so. It is urged by intelligent naturalists that it is utterly useless, as bees have no sense of hearing. What does the clamour mean, — whence derived?

B. B.

Pembroke.

Sally Lunn (Vol. v., p. 371.). — In reply to the Query, "Is anything known of Sally Lunn? is she a personage or a myth?" I refer your inquirer to Hone's *Every-day Book*, vol. ii. p. 1561.:

"The bun so fashionable, called the *Sally Lunn*, originated with a young woman of that name at Bath, about thirty years ago." [This was written in 1826.] "She first cried them in a basket, with a white cloth over it, morning and evening. Dalmer, a respectable baker and musician, noticed her, bought her business, and made a song and set it to music in behalf of Sally Lunn. This composition became the street favourite, barrows were made to distribute the nice cakes, Dalmer profited thereby and retired, and to this day the *Sally Lunn Cake* claims pre-eminence in all the cities of England."

J. R. W.

Bristol.

Baxter's Pulpit (Vol. v., p. 363.).—An engraving of Baxter's pulpit will be found in a work entitled *Footsteps of our Forefathers: what they suffered and what they sought.* By James G. Miall, 1851, p. 232. J. R. W.

Bristol.

Lothian's Scottish Historical Maps (Vol. v., p. 371.). — Although this work is now out of print, and thereby scarce, your correspondent ELGINENSIS will, I have no doubt, on application to Stevenson, the "well-known" antiquarian and historical bookseller in Edinburgh, be put in possession of a copy for 12*s*. T. G. P.

Edinburgh.

British Ambassadors (Vol. iv., pp. 442. 477.). — Some time ago a correspondent asked where he could obtain a list or lists of the ambassadors sent from this court. I do not recollect that an answer has appeared in your columns, nor do I know how far the following may suit his purpose:

"12. An Alphabetical Index of the Names and Dates of Employment of English Ambassadors and Diplomatic Agents resident in Foreign Courts, from the Reign of King Henry VIII. to that of Queen Anne inclusive. One volume, folio."

This is extracted from the letter of the Right Hon. H. Hobhouse, Keeper of His Majesty's State Papers, in reply to the Secretary of the Commissioners of Public Records, dated "State Paper Office, Sept. 19, 1832." (See the Appendix to the *Commissioners' Report*, 1837, p. 78.) TEE BEE.

Knollys Family (Vol. v., p. 397.). — Lt.-General William Knollys, eighth Earl of Banbury, married Charlotte Martha, second daughter of the Ebenezer Blackwell, Esq., banker, of Lombard Street, and Lewisham, Kent.

The present Col. Knollys, of the Fusileer Guards, is his representative.

A. Blackwell, sister or daughter of John Blackwell, the father of Ebenezer, married an Etheridge.

W. BLACKWELL, Curate of Mells.

'Prentice Pillars — 'Prentice Windows (Vol. v., p. 395.).—I am reminded of a similar story connected with the two rose windows in the transept of the beautiful cathedral of Rouen. They were described to me by the old Swiss in charge, as the work of two artists, master and pupil; and he also pointed out the spot where the master killed the pupil, from jealousy of the splendid production of the *north* window by the latter: and, as the *Guide*

Book truly says, "La rose du nord est plus belle que celle du midi"—the master's work. BENBOW.

Birmingham.

St. Bartholomew (Vol. v., p. 129.). — Thanking you for the information given, may I further inquire if any of your correspondents are aware of the existence of any copy or print from the picture in the Church of Notre Dame, at Paris, of St. Bartholomew healing the Princess of Armenia (see Jameson's *Sacred and Legendary Art*); and where such may be seen? REGEDONUM.

Sun-dial Inscription (Vol. v., p. 79.). — The following inscription is painted in huge letters over the sun-dial in front of an old farm-house near Farnworth in Lancashire:

"Horas non numero nisi serenas."

Where are these words to be found? Y.

History of Faction (Vol. v., p. 225.). — In my copy of this work, published in 1705, 8vo., formerly Isaac Reed's, he attributes it to Colonel Sackville Tufton. I observe also that Wilson (*Life of De Foe*, vol. ii. p. 335.) states, that in his copy it is ascribed, in an old handwriting, to the same author. JAS. CROSSLEY.

Barnacles (Vol. v., p. 13.).—May not the use of this word in the sense of *spectacles* be a corruption of *binoculis;* and has not *binnacle* (part of a ship) a similar origin? J. S. WARDEN.

Family Likenesses (Vol. v., p. 7.).—Any one who mixed in the society of the Scottish metropolis a few years ago must have met with two very handsome and accomplished brothers, who generally wore the Highland dress, and were known by the name of "The Princes." I do not mean to enter into the question as to whether or not they were the true representatives of "Bonnie Prince Charlie," which most persons consider to have been conclusively settled in the negative by an article which appeared in the *Quarterly Review:* but most assuredly a very strong point of evidence in favour of their having the royal blood of Scotland in their veins, was the remarkable resemblance which they bore — especially the younger brother — to various portraits of the Stuart family, and, among the rest, to those of the "Merry Monarch," as well as of his father Charles I.

E. N.

Merchant Adventurers to Spain (Vol. v., p. 276.). — C. J. P. may possibly be assisted in his inquiries by referring to De Castros' *Jews in Spain*, translated by Kirwan, pp. 190—196. This interesting work was published by G. Bell, 186. Fleet Street, London, 1851. W. W.

La Valetta, Malta.

Exeter Controversy (Vol. v., p. 126.). — This controversy was one of the many discussions relating to the Trinity which have engaged the theological activity of England during the last two hundred years. It arose in consequence of the imputed Arianism of some Presbyterian ministers of Exeter, the most conspicuous of whom were James Peirce and Joseph Hallet. It began in 1717, and terminated in 1719, when these two ministers were ejected from their pulpits. Your correspondent who put the question will find some account of this controversy in Murch's *History of the Presbyterian Churches in the West of England*, — a work well worth the attention of those who take interest in the antiquities of Nonconformity. T. H. GILL.

Corrupted Names of Places (Vol. v., p. 375.).—When my father was at one time engaged in collecting the numbers drawn for the Sussex militia, he began by calling out for those men who belonged to the hundred of *Mayfield;* and though he three times repeated his call, not a single man came forward. A person standing by suggested that he should say "the hundred of *Mearvel*," and give it as broad a twang as possible. He did so; when *nineteen* out of *twenty-three* present answered to the summons. *Hurstmonceaux* is commonly pronounced *Harsmouncy;* and I have heard *Sompting* called *Summut.* G. BLINK.

Poison (Vol. v., p. 394.). — Junius, Bailey, and Johnson seem all to agree that our word *poison* comes from the French *poison.* I am inclined to think, with the two first-mentioned lexicographers, that the etymon is πόσις, or *potio.* Junius adds, that "Ita Belgis venenum dicitur *gift*, donum;" and it is curious that in Icelandic *eitr* means both poison and gift. In the *Antiquitates Celto-Scandicæ* (p. 13.), I find the following expressions:— "Sva er sagt, at Froda væri gefinn banadryckr." "Mixta portioni veneno sublatum e vivis tradunt Frotonem." Should it not be *potioni*, inasmuch as "bana," in Icelandic, signifies to kill, if I do not err, and "dryckr" is drink? Certainly, in Anglo-Saxon, "bana" (whence our *bane*) and "drycian" have similar significations. C. I. R.

Is there any possible doubt that *poison* is *potion?* Menage quotes Suetonius, that Caligula was *potionatus* by his wife. It is a French word undoubtedly. C. B.

Vikingr Skotar (Vol. v., p. 394.).—In the *Antiquitates Celto-Scandicæ* it is stated (p. 5.), that after the death of Guthormr, and subsequently to the departure of Harald (Harfagr) from the Hebrides, "Sidan settug i löndin vikingar margir Danir oc Nordmenn. Posthac sedes ibi occupant piratæ plurimi, Dani æqua ac Normanni." The word *vikingar*, the true Icelandic word for pirate, often occurs in the same saga, but not combined with *skotar*, though this latter term is repeated, signifying "the Scotch," and also in composition with *konungr*, &c. C. I. R.

Rhymes on Places (Vol. v., pp. 293. 374.). — A complete collection of local rhymes would certainly be both curious and interesting. Those cited by Chambers in his amusing work are exclusively Scotch; for a collection relating to English towns, I would refer your Querist Mr. Fraser to Grose's *Provincial Glossary*, where, interspersed among the "Local Proverbs," he will find an extensive gathering of characteristic rhymes. I conclude with appending a few not to be found in either of these works:

"RICHMOND.

"Nomen habes *mundi*, nec erit sine jure, secundi,
Namque situs titulum comprobat ipse tuum.
From thy rich mound thy appellation came,
And thy rich seat proves it a proper name."
Drunken Barnaby's Journal.

"Anglia, mons, fons, pons, ecclesia, fœmina, lana.
England amongst all nations is most full,
Of hills, wells, bridges, churches, women, wool."
Ibid.

"Cornwall swab-pie, and Devon white-pot brings,
And Leicester beans, and bacon fit for kings."
Dr. King's *Art of Cookery*. See *Spectator*.

In Belgium I am perhaps beyond bounds, but may cite in conclusion:

"Nobilibus Bruxella viris, Antverpia nummis,
Gandavum laqueis, formosis Burga puellis,
Lovanium doctis, gaudet Mechlinia stultis."

William Bates.

You may perhaps think the accompanying "Rhymes on Places" worthy of insertion, on the districts of the county of Ayr, viz.:

"Carrick for a man,
Kyle for a cou,
Cunninghame for butter and cheese,
And Galloway for woo."

F. J. H.

"*We three*" (Vol. v., p. 338.). — It may interest your correspondent to learn that a public-house exists in London with the sign he mentions. It is situate in Virginia Row, Bethnal Green, is styled "The Three Loggerheads," and has a sign-board ornamented with a couple of busts: one of somewhat Cæsarian aspect, laureated; the other a formidable-looking personage with something on his head, probably intended for the dog-skin helmet of the ancient Greeks, — but as the style of art strongly reminds one of that adopted for the figure-heads of ships, I confess my doubts on the subject. Under each bust appears the distich:

"WE THREE
LOGGERHEADS BE."

The sign appears a "notability" in the neighbourhood, as I have more than once in passing seen some apparent new comer set to guess its meaning; and when he confessed his inability, informed, in language more forcible than elegant, that he made the third Loggerhead. W. E. F.

Burning Fern brings Rain (Vol. v., p. 242.). — In some parts of America, but more particularly in the New England States, there was a popular belief, in former times, that immediately after a large fire in a town, or of wood in a forest, there would be a "fall of rain." Whether this opinion exists among the people at present, or whether it was entertained by John Winthrop, the first governor of the colony of Massachusetts Bay, and the Pilgrim Fathers, on their landing at Plymouth, as they most unfortunately did, their superstitious belief in witchcraft, and some other "strange notions," may be a subject of future inquiry.

W. W.

La Valetta, Malta.

Plague Stones (Vol. v., pp. 226. 374.). — I have often seen the stone which G. J. R. G. mentions as "to be seen close to Gresford, in Denbighshire, about a quarter of a mile from the town, on the road to Wrexham, under a wide-spreading tree, on an open space, where three roads meet." It is, I conjecture, the base of a cross. This stone may be the remnant of the last of a succession of crosses, the first of which may have given its Welsh name, *Croes ffordd*, the way of the cross, to the village. There is no tradition of any visitation of the plague at Gresford; but there is reason to suppose that it once prevailed at Wrexham, which is about three miles distant. Near that town, and on the side of a hill near the footpath leading from Wrexham vechan to Marchwiel Hall, there is a field called *Bryn y cabanau*, the brow of the cabins; the tradition respecting which is, that, during the prevalence of the plague in Wrexham, the inhabitants constructed wooden huts in this place for their temporary residences.

A Quondam Gresfordite.

I do not think the "Plague Stone" a mile or two out of Hereford has been mentioned in the Notes on that subject. If my memory is correct, there is a good deal of ornament, and it is surrounded by a short flight of stone steps. F. J. H.

Sneezing (Vol. v., p. 364.). — Having occasion to look at the first edition of the *Golden Legend*, printed by Caxton, I met with the following passage, which may perhaps prove interesting to your correspondent, as showing that the custom of blessing persons when they sneeze "endured" in the fifteenth century. The institution of the "Litany the more and the lasse," we are told, was justified, —

"For a right grete and grevous maladye: for as the Romayns had in the lenton lyued sobrely and in contynence, and after at Ester had receyud theyr Sauyour; after they disordered them in etyng, in drynkyng, in playes, and in lecherye. And therfore our Lord was

meuyed ayenst them and sente them a grete pestelence, which was called the Botche of impedymye, and that was cruell and sodayne, and caused peple to dye in goyng by the waye, in pleying, in leeyng atte table, and in spekyng one with another sodeynly they deyed. In this manere somtyme snesyng they deyed; so that whan any persone was herd snesyng, anone they that were by said to hym, God helpe you, or Cryst helpe, *and yet endureth the custome.* And also whan he sneseth or gapeth he maketh to fore his face the signe of the crosse and blessith hym. And yet endureth this custome."— *Golden Legende*, edit. 1483, fo. xxi. b.

F. SOMNER MERRYWEATHER.

Kentish Town.

Abbot of Croyland's Motto (Vol. v., p. 395.).— MR. FORBES is quite correct with regard to the motto of Abbot Wells, which should be 'Benedicite Fontes Domino." The sentence, "Bless the Wells, O Lord!" which is placed in so awkward a juxtaposition with it, is really a distinct motto for the name of Wells, and, so far from being a translation of the abbot's, is almost an inversion of it; and this should, as MR. FORBES justly remarks, have had "some editorial notice" from me.

M. A. LOWER.

Derivation of the Word "Azores" (Vol. v., p. 439.).—The group of islands called the *Azores*, first discovered in 1439, by Joshua Vanderburg, a merchant of Bruges, and taken possession of by the Portuguese in 1448, were so named by Martin Behem, from the Portuguese word *Açor*, a hawk; Behem observing a great number of hawks there. The three species most frequently seen now are the Kestril, called *Francelho;* the Sparrowhawk, *Furobardo;* and the Buzzard, *Manta;* but whether very numerous or not, I am unable to state. From the geographical position of these islands, correct lists of the birds and fishes would be of great interest, and, as far as I am aware, are yet wanting.

Martin Behem found one of these islands covered with beech-trees, and called it therefore *Fayal*, from the Portuguese word *Faya*, a beech-tree. Another island, abounding in sweet flowers, he called *Flores*, from the Portuguese, *Flor*, a flower. *Terceira*, one of the nine islands forming the group, is said to have been so called, because, in the order of succession, it was the third island discovered (from *Ter* and *ceira*, a bank). *Graciosa*, as a name, was conferred upon one of peculiar beauty, a sort of paradise. *Pico* derived its name from its sugar-loaf form. The raven found at Madeira and the Canary Islands is probably also a native of the Azores, and might have suggested the Portuguese name of *Corvo* for one of the nine. St. Mary, St. Michael, and St. George complete the names of the group, of which St. Michael is the largest, and Corvo the smallest.

WM. YARRELL.

Rider Street.

Scologlandis and Scologi (Vol. v., p. 416.).— As these names occur in a Celtic country, we are justified in seeking their explanation in the Celtic language. I therefore write to inform G. J. R. G. that the word *scolog* is a living word in the Irish language, and that it signifies a *farmer* or *husbandman.* It is the word used in the Irish Bible at Matt. xxi. 33., "he let it out to *husbandmen*"— tug se do *scologaibh* ar chios i.

I may also mention that the name *Mac Scoloige* is very common in the co. Fermanagh in Ireland, where it is very generally anglicised *Farmer*, according to a usual practice of the Irish. Thus it is not uncommon even now to find a man known by the name of John or Thomas *Farmer*, whose father or grandfather is John or Thomas Mac Scoloige, the name Mac Scoloige signifying "son of a farmer."

The *Scologlandis*, in the documents quoted by G. J. R. G., must therefore have taken their name from the *scologs* or farmers, by whom they were cultivated, unless we suppose that they were anciently the patrimony of some branch of the family of Mac Scoloige, whose remains are now settled in Fermanagh.

In Scotland the word is now usually written *sgalag*, and is explained by Armstrong in his *Gaelic Dictionary* "a farm servant." And the word does certainly seem to have been used in ancient Irish to denote a *servant* or menial attendant, although the notion of a *farm* servant seems to have grown out of its other significations. Thus in a very ancient historical romance (probably as old as the ninth or tenth century), which is preserved in the curious volume called *Leabhar breac*, or *Speckled Book*, in the library of the Royal Irish Academy, the word *scolog* is used to designate *the servant* of the Abbot of St. Finbar's, Cork.

J. H. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

If there be any one class of documents from which, more than from any other, we may hope to draw evidence of the accuracy of Byron's assertion, that "Truth is strange, stranger than fiction!" they are surely the records of judicial proceedings both in civil and criminal matters; while, as Mr. Burton well observes in the preface to the two volumes which have called forth this remark, *Narratives from Criminal Trials in Scotland*, "there can be no source of information more fruitful in incidents which have the attraction of picturesqueness, along with the usefulness of truth." In submitting therefore to the public the materials of this nature—some drawn from manuscript authorities, some again from those works which, being printed for Subscription Clubs, may be considered as privately printed, and inaccessible to the majority of readers—which had accumulated on his hands while in the pursuit of other inquiries connected with the history of Scotland, Mr.

Burton has produced two volumes which will be read with the deepest interest. The narratives are of the most varied character; and while some give us strange glimpses of the workings of the human heart, and show us how truly the Prophet spoke when he described it as being "deceitful above all things, and desperately wicked;" and some exhibit humiliating pictures of the fallibility of human judgment, others derive their chief interest from revealing collaterally "the social secrets of the day,—from the state mysteries, guarded by the etiquette and policy of courts, down to those characteristics of humble life which are removed from ordinary notice by their native obscurity." Greater dramatic power on the part of Mr. Burton might have given additional attraction to his narratives; but though the want of this power is obvious, they form two volumes which will be perused with great curiosity and interest even by the most passionless of readers.

Speaking of the use of Records reminds us that our valued cotemporary *The Athenæum* has anticipated us in a purpose we have long entertained, of calling the attention of historical inquirers to the vast amount of new material for illustrating English history to be found in Sir F. Palgrave's *Calendar of the "Baga de Secretis,"* printed by him in several of his Reports, as Deputy Keeper of the Records. As *The Athenæum* has however entered upon the subject, we cannot do better than refer our readers to its columns.

Letter addressed to Lord Viscount Mahon, M.P., President of the Society of Antiquaries, on the Propriety of Reconsidering the Resolutions of that Society which regulate the Payments from the Fellows: by John Bruce, Esq., Treas. S. A. — is the title of a temperate and well-argued endeavour on the part of the Treasurer, to persuade the Society of Antiquaries to return to that scale of subscription, &c. which prevailed at the moment when unquestionably the Society was at its highest point of reputation and usefulness. Originally addressed to the President, and then communicated to the Council, it has now been submitted to the Fellows, that they may see some of the grounds on which the Council have recommended, and on which they are invited to ballot on Thursday next, in favour of a reversal of the Resolution of 1807. Looking to the general state and prosperity of the Society as exhibited in this pamphlet, and comparing the payments to it with those to the numerous Archæological Societies which have sprung up of late years, the proposal seems to be well-timed, and deserving to be adopted by the Fellows as obviously calculated to extend the usefulness and raise the character of the Society. We hope that when the ballot is taken, some of those old friends of the Society to whose former exertions, in connexion with its financial arrangements, the Society owes so much, and who are understood *now* to be doubtful as to the measure, will put in their white balls in favour of a step which ought clearly to lead to increased exertions on the part of all persons connected with the Society; and which may well be advocated on the ground, that it must lead to such a result.

The lovers of elaborate and highly finished drawings of antiquarian objects are recommended to inspect some specimens of Mr. Shaw's artistic skill, comprising portraits of Mary Queen of Scots, Mary of England, the Pall of the Fishmingers' Company, which will be on view to-day and Monday at Sotheby and Wilkinson's Rooms, previous to their sale by auction on Tuesday next.

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A. B., *who asks the meaning of* Mosaic, *is referred to our* 3rd Vol., pp. 389. 469. 521.

C. C. G., *who asks the origin of "God tempers the wind," is referred to our* 1st Vol., pp. 211. 236. 325. 357. 418., *where he will find that it is derived from the French proverb quoted by Gruter in* 1611, "*A brebis pres tondue, Dieu luy mesure le vent.*"

Polynesian Languages. *If* Eblanensis *will call on the* Assistant Foreign Secretary *of the Bible Society, he will be assisted in procuring the Samoan text, and such others as have been published. The Feejeean is just about to be reprinted, the first edition being out of print.*

Keseph's Bible. *The Query on this subject from* "The Editor of the Chronological New Table" *has been accidentally omitted. It shall be inserted in our next Number.*

J. M. G. C. *is thanked. His suggestions and communication shall not be lost sight of.*

Balliolensis *is requested to say how a letter may be addressed to him.*

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOL. V.—No. 135.] SATURDAY, MAY 29. 1852. {Price Fourpence. Stamped Edition, 5d

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Notes.

JOURNAL OF THE EXPENSES OF JOHN, KING OF FRANCE, IN ENGLAND, 1359–60.

Possibly some of the readers of "N. & Q." may remember that King John II. of France was taken prisoner by Edward the Black Prince at the battle of Poitiers, fought September 20, 1356. If not, I would refer them to the delightful pages of old Froissart, where, in the version of Lord Berners, they will see chronicled at length,—

"How Kyng John of Fraunce was taken prisoner at the Batayle of Poycters; how the Englyshmen wan greatly thereat, and how the Prince conveyed the Frenche Kyng fro Burdeaux into Englande."

I am induced to bring under the notice of your readers a curious roll, containing one year's expenditure (July 1, 1359, to July 8, 1360) incurred by the French king during his captivity in England. This important document has been very recently printed in the *Comptes de l'Argenterie*, and edited from a MS. in the Bibliothèque Nationale by M. Douët d'Arcq for the *Société de l'Histoire de France*. It may perhaps be well to state, that after the battle of Poitiers the heroic Prince Edward conducted his royal prisoner to Bordeaux, where he remained till the end of April, 1357. On the 24th of May following they both made their entry into London, "the Frenche Kynge mounted on a large whyte courser well aparelled, and the Prince on a lytell blacke hobbey (*haquenée*) by hym." John was lodged at first at the Savoy Palace, but was removed shortly afterwards to Windsor Castle, at which place he was allowed to "go a huntynge and a haukynge at hys pleasure, and the lorde Phylyp his son with him." The document in question refers to the years 1359 and 1360, when the king was confined at Hertford Castle, at Somerton Castle in Lincolnshire, and lastly in the Tower of London. As this document, which is so intimately connected with a favourite portion of our history, has, I believe, received no notice from any English journal, and as it moreover affords many valuable illustrations of domestic manners, and of the personal character of the royal captive, I have made a few extracts from it for insertion in "N. & Q.," in the

hope that they may prove interesting to the numerous readers of that useful and entertaining work.

"*Pigeons.*—A 'varlet Anglois' presents the king with '2 paire de pijons blans,' and receives in reward 1 noble, value 6*s.* 8*d.*

A dainty dish of Venison and Whale.—Pour le marinier qui admena par mer, à Londres, venoisons et balainne pour le Roy, 4 escuz.

A present of Venison from Queen Philippa.—Un varlet de la royne d'Angleterre qui asporta au Roy venoison que elle li envoioit, pour don, 13*s.* 4*d.*

The Baker's Bill.—Jehan le boulenger, qui servi de pain à Londres le Roy, par 2 mois ou environ, 5*s.* 2*d.*

Sugar.—32 livres de sucre, à 10*d.* ob. livre = 33*s.* 4*d.* *N. B.* The grocer's bills for spiceries 'confitures et sucreries' are very numerous.

Honey.—Miel, 3 galons et demi, 16*d.* le galon = 4*s.* 8*d.*

The King's Breviary.—Climent, Clerk of the Chapel, is paid 6*d.* for a 'chemise au Bréviaire du Roy.'

Do. Missal.—Jassin, pour cendal à doubler la couverture du Messal du Roy, et pour doubler et broder ycelle avecques la soie qui y convenoit, 13*s.* 5*d.* = Li, pour 2 clos d'argent à mettre audit livre, 4*d.*

Do. Psalter.—Jehan, le libraire de Lincole [Lincoln], pour 1 petit Sautier acheté pour le Roy, 6*s.* 8*d.*

Romances.—Tassin, pour 1 *Romans de Renart* [a burlesque poem, by Perrot de Saint Cloot or Saint-Cloud?] acheté par li, à Lincole, pour le Roy, 4*s.* 4*d.*—Maistre Guillaume Racine, pour un *Romans du Loherenc Garin* [a metrical romance, by Jehan de Flagy] acheté par li pour le Roy, et de son comandement, 6*s.* 8*d.*—Li, pour 1 autre Romans du *Tournoiement d'Antecrist* [a poem, by Huon de Méry], 10*s.**

Parchment.—Wile, le parcheminier de Lincoln, pour une douzainne de parchemin, 3*s.*

Paper and Ink.—5 quaiers de papier, 3*s.* 4*d.* Pour encre, 4*d.*

Sealing Wax.—Une livre de cire vermeille, 10*d.*

Chess-board.—Jehan Perrot, qui apporta au Roy, 1 instrument appellé l'eschequier, qu'il avoit fait, le Roy d'Angleterre avoit donné au Roy, et li envoioit par ledit Jean, pour don à li fait, 20 nobles = 6*l.* 13*s.* 4*d.*

Organs.—Maistre Jehan, l'organier, pour appareiller les orgues du Roy: — Pour 1 homme qui souffla par 3 jours, 18*d.*, &c. Pour tout, 58*s.*

Harp.—Le roy des menestereulx, pour une harpe achetée du commandement du Roy, 13*s.* 4*d.*

Clock.—Le roy des menestereulx, sur la façon de l'auloge (horloge) qu'il fait pour le Roy, 17 nobles, valent 113*s.* 4*d.*

Leather Bottles.—Pour 2 boteilles de cuir achetées à Londres pour Monseigneur Philippe, 9*s.* 8*d.*

Knives.—Pour 1 paire de coustiaux pour le Roy, 2*s.*

Gloves.—Pour fourrer 2 paires de gans, 12*d.*

Shoes.—Pour 12 paires de solers (souliers) pour le Roy, 7*s.*

* Among the Royal MSS. in the British Museum is Guiart des Moulin's translation of Pet. Comestor's *Historia Scholastica*, which was found in the tent of John at the battle of Poitiers. (Vide Warton's *Eng. Poetry*, vol. i. p. 90.)

Carpenter's Bill for windows of the King's Prison in the Tower.—Denys le Lombart, de Londres, charpentier, pour la façon de 4 fenestres pour la chambre du Roy en la Tour de Londres. C'est assavoir: pour le bois des 4 châssis, 3*s.* 2*d.* Item, pour cloux, 2*s.* 2*d.* Item, pour une peau de cuir, 5*d.* Item, pour 6 livres et demie de terbentine, 4*s.* 4*d.* Item, pour oile, 3*d.* Item, pour 7 aunes et demie de toile, 9*s.* 4*d.* Item, pour toute la façon de dictes fenestres, 10*s.* Pour tout, 29*s.* 8*d.*

Saddle.—Godefroy le sellier, pour une selle dorée pour le Roy, estoffé de sengles et de tout le hernois, 4*l.*

Minstrels.—Le Roy des menestreulx pour don fait à li par le Roy pour quérir ses necessitez, 4 escuz = 13*s.* 4*d.* Les menestereulx du Roy d'Angleterre, du Prince de Gales et du Duc de Lencastre, qui firent mestier devant le Roy, 40 nobles, valent 13*l.* 6*s.* 8*d.* Un menestrel qui joua d'un chien et d'un singe devant le Roy qui aloit aus champs ce jour, 3*s.* 4*d.*

Lions in the Tower.—Le garde des lions du Roy d'Angleterre, pour don à li fait par le Roy qui ala veoir lesdiz lions, 3 nobles = 20*s.*

Visit to Queen Philippa.—Un batelier de Londres qui mena le Roy et aucun de ses genz d'emprès le pont de Londres jusques à Westmontier, devers la Royne d'Angleterre, que le Roy ala veoir, et y souppa; et le ramena ledit batelier. Pour ce, 3 nobles = 20*s.*

Dinner with Edward III.—Les bateliers qui menèrent, en 2 barges, le Roy et ses genz à Westmonster, ce jour qu'il disna avec le Roy d'Angleterre, 66*s.* 8*d.*

A Row on the River Thames.—Plusieurs bateliers de Londres qui menèrent le Roy esbatre à *Ride-Ride* [Redriff *alias* Rotherhithe?] et ailleurs, par la rivière de Tamise, pour don fait à eulx, 8 nobles, valent 53*s.* 3*d.*

The King's great Ship.—Les ouvriers de la grant nef du Roy d'Angleterre, que le Roy ala veoir en venant d'esbatre des champs, pour don à eulx fait, 33*s.* 4*d.*

A Climbing Feat on Dover Heights.—Un homme de Douvre, appelé *le Rampeur*, qui rampa devant le Roy contremont la roche devant l'ermitage de Douvre, pour don, &c., 5 nobles = 33*s.* 4*d.*

Presents.—At Dover on July 6th, 1360, John dined at the Castle with the Black Prince, when an 'esquire' of the King of England brought to the King of France 'le propre gobelet à quoy ledit Roy d'Angleterre buvoit, que il li envoioit en don;' and the French King sent Edward as a present 'le propre henap à quoy il buvoit, qui fu Monseigneur St. Loys.' *N.B.* This hanap was a famous drinking cup which had belonged to St. Louis.

Newgate Prisoners.—Pour aumosne faite à eulx, 66*s.* 8*d.*

Pembroke Palace.—Un varlet qui garde l'ostel Madame de Pannebroc' [Marie de Saint Pol, Countess of Pembroke] à Londres, où le Roy fist petit disner ce jour, 2 nobles = 13*s.* 4*d.*

Horse-dealing.—Lite Wace, Marchant de chevaux, pour 1 corsier acheté de li pour le Roy, 60 nobles = 20*l.*

Cock-fighting.—Jacques de la Sausserie, pour 1 coc acheté du commandement Mons. Philippe à faire jouster, 2*s.* 8*d.*"

W. M. R. E.

WAY OF INDICATING TIME IN MUSIC.

The following rough mixture of Notes and Queries may serve to excite attention to the subject. The merest beginner is aware that the letter C, with a vertical line drawn through it, denotes *common time;* in which he will take the C for the first letter of *common*. The symbols of old music are four: the circle, the semicircle, and the two with vertical lines drawn through them. After these were written 2 or 3, according as the time was double or triple. And instead of a bar drawn through the circle or semicircle, a central point was sometimes inserted. All these are true facts, whether connected or unconnected, and whether any implication conveyed in my way of stating them be true or false. The C, with a line through it, certainly did not distinguish common time from triple. Alsted, in his *Encyclopædia* (1649), says that it means the *beginning of the music;* without any reference to time. Solomon de Caus, known as having had the steam-engine claimed for him, but who certainly wrote on music in 1615, found the circles, &c. so variously used by different writers, that he abandons all attempt at description or reconciliation.

May I suggest an origin for the crossed C? In the oldest church music, it often happens that the lines are made to begin with a vertical line impaling two lozenges, with a third lozenge between them, but on one side. It is as if in the three of diamonds the middle lozenge were removed a little to the left, the upper and lower ones sliding on a vertical line until they nearly touch the removed middle one. Now if this figure were imitated *currente calamo*, as in rapid writing, it would certainly become an angle crossed by a vertical line; which angle would perhaps be rounded, thus giving the crossed semicircle. Has this derivation been suggested? Or can any one suggest a better?

But, it will be said, whence comes the full circle? It is possible that there may have happened in this case what has happened in others: namely, that a symbol invented, and firmly established, before the partial disuse of Latin, may have been extended in different ways by the vernacular writers of different countries. This has happened in the case of the words *million*, *billion*, *trillion*, &c. The first, and the root of all, was established early, and while no vernacular works existed, and it has only one meaning. The others, certainly introduced at a later time, mean different things in different countries. May it not have been that the variety of usage which De Caus notes, may have arisen from different writers, ignorant of each other, choosing each his own mode of deriving other symbols from the crossed semicircle, obtained as suggested by me? I am fully aware of the risk of such suggestions — but they have often led to something better. M.

Minor Notes.

A smart Saying of Baxter.—In his *Aggravations of Vain Babbling*, speaking of gossips, Baxter says:

"If I had one to send to school that were sick of the talking evil — the *morbus loquendi* — I would give (as Isocrates required) a double pay to the schoolmaster willingly; one part for teaching him to hold his tongue, and the other half for teaching him to speak. I should think many such men and women half cured if they were half as weary of speaking as I am of hearing them. *He that lets such twattling swallows build in his chimney may look to have his pottage savour of their dung.*"

B. B.

Latin Hexameters on the Bible. — The verses given under this title by LORD BRAYBROOKE, in Vol. v., p. 414., remind me of a similar method which I adopted, when at school, in order to impress upon my memory the names of the Jewish months. The lines run thus: —

"Nisan Abib, Iyar Zif, Sivan, Thammuz, Ab, Elul;
Tisri, Marchesvan, Chisleu, Thebeth, Sebat, Adar."

The first verse commences with the first month of the ecclesiastical year, the second with the first month of the civil year. A. W.

Ancient Connexion of Cornwall and Phœnicia. — The effort to trace the ancient connexion of countries by the relics of their different customs, would be amusing if not useful. The fragment of the voyage of Hamilcar the Carthaginian confirms the trade of the Phœnicians with Cornwall for tin. The Roman writers still extant confirm it. The traffic was carried on by way of Gades or Cadiz, the Carthaginians being the carriers for the Phœnicians. In Andalusia to this day, middle-aged and old men are addressed *Tio*, or uncle; as *Tio Gorgè*, "Uncle George." This custom prevails in Cornwall also, and only there besides. Is not that a trace of the old intercourse? Again, clouted cream, known only in the duchy of Cornwall, which once extended as far as the river Exe in Devon, is only found besides in Syria and near modern Tyre, whence the same tin trade was carried on. These are curious coincidences. Many of the old Cornish words are evidently of Spanish origin: as *cariad*, *caridad*, charity or benevolence; *Egloz* or *Eglez*, a church; *Iglesia* or *Yglezia*, and many others, which seem to bear a relation to the same intercourse.

The notice respecting the word *cot* or *cote*, — termination of proper names in a particular district in Cornwall, — already mentioned in these pages, supposed to be Saxon from the idea that its use was confined to one district, which I have shown to be a mistake, may be from the Cornish word *icot*, "below," in place of the Saxon *cote* or *cot*, "a cottage." Thus, *goracot* is probably from *gora* or *gorra*, and *icot*, i. e. "down below."

Trelacot from *Tre*, "a town," and *icot*, "below." The *l* was often prefixed for sound sake: as *lavalu* for *avalu*, "an apple;" *quedhan lavalu*, "an apple tree;" *Callacot*, from *cala*, or *calla*, "straw," and *icot*. The introduction of the vowel *a* for *i* might be a corruption in spelling after the sound. This is only surmise, but it has an appearance of probability. CYRUS REDDING.

Portrait of John Rogers, the Proto-Martyr. — Should you think the following minor Note interesting to your correspondent KT., perhaps you will find a corner for it in your miscellany.

Living some time ago on the picturesque coast of Dorsetshire, I had the good fortune to have for a neighbour a lady of cultivated taste and literary acquirements; among other specimens of antiquity and art to which she drew my attention, was a portrait, in oil, of John Rogers; it was of the size called "Kit Cat," and was well painted. This portrait she held in great veneration and esteem, declaring herself to be (if my memory does not deceive me) a descendant of this champion of Christianity, whose name stands on the "muster roll" of the "noble army of martyrs."

In case KT. should wish to push his inquiries in this quarter, I inclose you the name and address of the lady above alluded to. M. W. B.

"*Brallaghan, or the Deipnosophists.*"— Edward Kenealey, Esq., reprinted under the above sonorous title (London: E. Churton, 1845) some amusing contributions of his to *Fraser* and other Magazines. At pp. 94. and 97. he gives us, however, the "Uxor non est ducenda" and the "Uxor est ducenda" of the celebrated Walter Haddon; and that too without the slightest intimation that he himself was not their author. It is not, I think, fair for any man thus to shine in borrowed plumes, or at least transcribe verbatim, and without acknowledgment, from a writer so little known and old-fashioned as Haddon. Let me therefore give the reference, for the benefit of the curious: *D. Gualteri Haddoni Poemata*, pp. 70–3. Londini, 1567, 4to. RT.

Stilts used by the Irish. — We have all heard of the use of stilts by the shepherds of the Landes; but I have met with *only one* passage which speaks of their use in Ireland. I have crossed rivers, both in Scotland and in Ireland, on stilts, when the water was not deep, and have seen them kept instead of a ferryboat, when there was no bridge, but do not think they are in common use at the present day. The passage in question is quoted in Ledwich's *Antiquities*, p. 300.:

"I had almost forgotten to notice a very remarkable particular recorded by Strada (Strada, *Belg.*, l. viii. p. 404., Borlase's Reduction, 132.). He tells us that Sir Wm. Pelham, who had been Lord Justice of Ireand, led into the Low Countries in 1586 fourteen hundred wild Irish, clad only below the navel, and mounted on *stilts*, which they used in passing rivers: they were armed with bows and arrows. Having never met with this use of stilts among any other people, it seemed a matter of curiosity to notice it here."

EIRIONNACH.

Queries.

ETYMOLOGY OF THE WORD "DEVIL."

What is the etymology of the word *devil?* This may appear an unnecessary question, since we have a regular chain of etyma, διάβολος, *diabolus*, *diavolo*, *devil*. But it is the first of this chain that puzzles me. I am aware that it is considered a translation of שָׂטָן, and is derived usually from διαβάλλειν, *calumniare*. But שָׂטָן means *adversarius*, consequently the rendering would not be accurate. As the word in classical writers always means a false accuser, and never a supernatural agent of evil, I doubt the correctness of the usual derivations in the case of ecclesiastical usage; and am inclined to consider it one of the oriental words, in a Hellenistic dress, with which the Septuagint and Greek Testament are replete. Mr. Borrow, in *Lavengro*, instances as a reason for believing that divine and devilish were originally the same words, the similarity of the gypsy word *Un-debel*, God, and our word *devil*. Struck with this remark, on consideration of the subject, I perceived that there were several other coincidences of the same kind, as follows:—The Greek δαίμων means either a good or bad spirit of superhuman power. The Zend word *afriti*, "blessed," corresponds to the Arabic *afrit*, "a rebellious angel." The Latin *divus*, "a god," (and of course Διος, with all its variations,) belongs to the same family as the Persian *div*, "a wizard or demon;" while the *jin* or *jan* of the *Arabian Nights* answer to the forms *Zan*, *Zêna*, *Zeus*, *Janus*, *Djana* or *Diana*. All words denoting deified power, and employed by the inhabitants of Greece and Umbria.

These singular resemblances may prove that fetish worship was more widely spread than is generally believed, and I think justify my doubts as to the etymology of the word in question.

RICHARD F. LITTLEDALE.

Dublin.

FORGED PAPAL SEAL.

An old seal was discovered some years ago by accident in the ruins of an abbey in the south of Ireland, of which the following is a description. The workmanship is rude, the material a species of bronze. The impression consists of a circle of raised spots: on either side are two venerable human faces, both bearded; there is a rude cross between them. Above them are the letters —

"S - P - A - S - P - E."

These are supposed to stand for "St. Paul" and "St. Peter." It is said that this seal was used for the purpose of affixing an impression to an instrument which pretended to be a Papal Bull: in fact, that it was used for forging Pope's Bulls. One of the objects of such forgeries (if they really occurred) would be, to grant dispensations for marriages on account of consanguinity. Some noble families in Ireland had very ancient Papal dispensations of this nature. It would often be convenient that extraordinary despatch should be used in obtaining a dispensation.

Can any of your correspondents compare the seals on those dispensations with the above, or throw any light on the practice of dispensing with the ecclesiastical law against consanguineous marriages? H. F. H.

Wexford.

A PASSAGE IN "ALL'S WELL THAT ENDS WELL."

Will Mr. Singer favour me with the information where the proposed emendation, referred to by him in "N. & Q.," Vol. v., p. 436., in *All's Well that ends Well*, *infinite cunning* for "infuite comming," of the folio 1623, is to be met with? If it be in the *Athenæum* it has escaped my observation, although I have turned over the pages of that able periodical carefully to find it. I have a particular reason for wishing to trace the suggestion, if I can, to the source where it originated. Owing to an accident, which it is needless to explain, the number of "N. & Q." containing Mr. Singer's communication did not meet my eye until this morning. J. Payne Collier.

May 22. 1852.

SURNAMES.

I have to thank many of your readers who have favoured me with private letters on this subject since the printing of the prospectus of my *Dictionary of Surnames* in your columns; and before troubling you with a string of Queries, I would briefly refer to two or three points in the kind communications under this head in "N. & Q." of May 1. E. H. Y. will find the question, *sur*name or *sir*name, slightly touched upon in my *English Surnames* (3rd edit., vol. i. p. 13.), and argued at length in the *Literary Gazette* for Nov. 1842, in a correspondence originating out of a notice of the first edition of my book. I think the balance of evidence is in favour of *sur*name; that is, a name superadded to the personal or baptismal appellation, which applies with equal propriety to the sobriquets given to monarchs and distinguished men, and to the hereditary designations of people of humble rank. Alexander *Mitchell*, your groom, is no other than Alexander the Great; and Bill *Rowse*, your errand-boy, is the namesake of the Red King who fell in the New Forest; the only difference being, that the plebeians inherit their second name from their ancestors, while the magnates enjoy theirs by exclusive right. I do not think, therefore, that the distinction contended for by E. H. Y. is either necessary or desirable: indeed I consider *sire*name as a mere play upon a mis-spelt word. In saying this, I would by no means disparage your excellent correspondent, whose communications I always read with pleasure I might add, that the distinction of "nomen patris additum proprio," *sire*name, and "nomen supra nomen additum," surname, is by no means new.

I cannot quite agree with E. S.'s suggestion as to the desirableness of omitting the names derived from Christian names, this being one of the most interesting branches of my inquiry. I have already shown that from ten to thirty family names are occasionally found to proceed from *one* baptismal appellation; and at least half a dozen of the names to which E. S. calls my attention for explanation are so derived. To the termination *-cock*, occurring in so many names, I have already given attention, and the result may be seen in *Eng. Surn.*, vol. i. pp. 160. to 165., both inclusive.

To the surnames derived from extinct or provincial words designating employments, I am paying considerable attention; but although I am tolerably well acquainted with our mediæval writers, and their glossarists, there are many names ending in *er* (generally having in old records the prefix *le*), which have hitherto baffled my etymological skill.

W. L.'s remarks support the statements made in *Eng. Surn.*, vol. i., p. 38. *et seq.*, to show that family names have scarcely become hereditary, in some parts of England, even now, in the middle of the nineteenth century. Without occupying your valuable space unduly, I would now submit the following Queries:—

1. What book gives any rational account of the origin of the Scottish clans, and their distinctive or family names? I know Buchanan's work, but it gives very little information of the kind desired. *Any* authentic particulars regarding Scottish names will be acceptable.

2. What is the real meaning of *worth*, which forms the final syllable of so many surnames? I have seen no less than six explanations of it, which cannot all be correct.

3. Are there any works (besides dictionaries) in the Dutch, German, and Scandinavian languages which would throw light upon the family names of this country?

4. What is the best compendious gazetteer or topographical dictionary of Normandy extant?

5. Is anything known of a collection of surnames made by Mr. Cole, the antiquary, in the last century? It is mentioned in Collet's *Relics of Literature*, 1823.

6. Can any reader of "N. & Q." explain the following surnames, which are principally to be found so early as the reign of Edward I.?—Alfox, Colfox, Astor, Fricher, Grix, Biber, Bakepuz, Le Chalouner, Le Cayser, Le Cacherel, Trelfer, Metcalfe, Baird, Aird, Chagge, Le Carun, at Bight.

MARK ANTONY LOWER.

Lewes.

Minor Queries.

Owen, Bishop of St. Asaph. — To what family belonged John Owen, Bishop of St. Asaph, mentioned in Winkle's *Cathedrals* with so much honour? His father Owen Owen was Archdeacon of Anglesea, rector of Burton Latymer. I cannot find either name in the printed pedigrees of the various families of Owen, nor in such of the Harl. MSS. as I had time to examine. Wanted, the bishop's arms and crest, and any reference to his pedigree. It is said by Winkle that his monument is under the episcopal throne in St. Asaph's cathedral. He died 1651, and his father 1592.

URSULA.

St. Wilfrid's Needle in Yorkshire,—"where they used to try maids, whether they were honest." (*Burton.*) Does this stone exist? "Ancient writers do not mention," says Lingard, "Stonehenge, Abury, &c., as appendages to *places of worship* among the Celtæ," therefore may it not be that these remains of antiquity were devoted to vain superstitions of the ignorant people, if not to gloomy rites of the officiating priests of the British Druids? The gigantic obelisks of single stones, called the "Devil's Arrows," near Boroughbridge, and the assemblage of rocks called Bramham Crags, a few miles north-west of Ripon, are considered to have been Druidical. Is St. Wilfrid's either of these? and can farther information about this rock be afforded? B. B.

Governor of St. Christopher in 1662.—Will any one be so kind as to inform me who was the governor of the island of St. Christopher in the year 1662? I have an original, but unsigned letter, from him to the contemporary Dutch governor of St. Martin's, demanding reparation for an outrage of most extraordinary nature. He complains that the Dutch had seized and *reduced to slavery* the crew and passengers of an English ship during a time of peace. Is anything known of this affair, or is there any means of discovering the names of the colonial governors of that age? The letter is dated Sept. 1, 1662, and is endorsed, "A Coppie of my letter to the Gov. of St. Martin's." URSULA.

The Amber Witch. — I am anxious to learn whether this be a pure fiction or a genuine document dressed up. Its strongest appearance of authenticity arises from the tedious pedantry of the ancient Lutheran pastor, its supposed author, which not only renders the perusal heavy, but also lets in various things unsuited to the decorum of modern manners. If a pure forgery, my inquiry extends to *the motives* of a fabrication, tedious to both reader and writer. A. N.

Coffins for General Use. — In the parish church of Easingwold, Yorkshire, there was within the last few years an old *oaken shell* or *coffin*, asserted to have been used by the inhabitants for the interment of their dead. After the burial, the coffin was again deposited in the church. Are there any other well-authenticated instances of a similar usage? And do the words of the rubric in the Order for "the Burial of the Dead," "When they come to the grave, while the corpse is *made ready to be laid* INTO *the earth*," render it probable that such a custom was generally prevalent in the Anglican church *since* the Reformation?

I have met with one corroborative circumstance, in which numbers of bodies were disinterred in a piece of ground *supposed* to have been consecrated, and not a vestige of a coffin was found.

INCOGNITUS.

The Surname Bywater. — Can any of your correspondents furnish me with particulars relating to the surname "*Bywater?*"

The earliest period from which I can trace it *direct* to the present day, and then only by family tradition, is about the close of the seventeenth century, or say 1680, about which time "— Bywater" married Miss Witham, and resided at Towton Hall, near Tadcaster, Yorkshire, a place celebrated as being the field of a battle fought between the York and Lancaster forces on Palm Sunday, 1461.

Stow mentions, in his *Survey*, that "*John Bywater*" was a Sheriff of London in 1424.

Perhaps some of your readers, in Yorkshire or elsewhere, can throw a light on the subject, or can refer me to a book or MS. where information may be obtained? W. M. B.

Robert Forbes.—I should be glad if any of your correspondents could furnish me with any particulars relative to this talented and eccentric individual. He was the author of *The Dominie Deposed*, in the Buchan dialect. On the title-page of that piece he is described as "Robert Forbes, A.M., Schoolmaster of Peterculter," near Aberdeen. On application, however, to the Session Clerk of Peterculter, that functionary states that no such person was ever schoolmaster of that parish. Be this as it may, Forbes was obliged to leave Scotland on account of an intrigue, which he has humorously described in his *Dominie Deposed*. He appears to have removed to London, where he commenced the business of a hosier, in a shop on Tower Hill, at the sign of the "Book." Here he composed that

celebrated travestie on the *Speech of Ajax to the Grecian Chiefs*, also in the Buchan dialect:

"The wight an' doughty captains a',
Upo' their doups sat down;
A rangel o' the commoun fouk
In bourachs a' stood roun."

I think Forbes states that his place of business on Tower Hill was "hard by the shop of Robbie Mill." (See Chalmers' *Life of Ruddiman.*) Forbes is supposed to have died about the year 1750.

HYPADIDASCULUS.

Gold Chair found in Jersey.—I find in Lowndes' *Bibliographer's Manual* the following:

"The most wonderfull and strange Finding of a Chayre of Gold, neare the Isle of Iarsie, with the true Discourse of the Death of eight seuerall Men: and other most rare Accidents thereby proceeding. London, 1595, 4to. 14 pages, including not only the title-page, but a blank leaf before it, as was frequent about this time."

Can any one inform me where I can obtain a sight of this tract? I have searched the multi-voluminous catalogue of the British Museum, that of the Bodleian, Grenville, Douce, and other collections, but in vain; and can find no trace of it anywhere. R. P. M.

Alteration in Oxford Edition of the Bible. — In the stereotype edition of the Bible, in 8vo., printed at Cambridge, for the British and Foreign Bible Society, I find the word *Judah*, 2 Chron. xxi. 2., substituted for *Israel.* This latter word is the reading of every copy of the authorized English version that I have been able to consult, including the 12mo. edition printed for the British and Foreign Bible Society at Oxford.

No doubt *Judah* is the right word in this passage. The context requires it; and it is the reading of forty Hebrew MSS., and of all the ancient versions, except the Chaldee. It is also the reading of the old English version by Coverdale. But it has not been adopted by King James's translators. How has this deviation from their text crept into an edition emanating from a University press?

JEROME.

When did Sir Gilbert Gerrard die?—A warrant was issued on the 1st of July, 1594, to the Lord Treasurer and Sir John Fortescue (see Burghley's *Diary*) "to inquire what profits had been taken for the office of the Rolls *betwixt the time of the death of Sir Gilbert Gerrard and the entry of Sir Thomas Egerton.*" Now Sir Thomas Egerton entered on the 10th of April, 1594, and I have reason to believe that the office had been vacant for about a year. But I can find no notice of Sir Gilbert's death. He was a member of Gray's Inn; admitted in 1537, barrister 1539, ancient 1547, reader 1554, serjeant 1558, attorney-general 1559, Master of the Rolls 1581; and during the interval between the death of Lord Chancellor Hatton (Nov. 22, 1591) and the appointment of Lord Keeper Puckering (May 28, 1592) one of the commissioners for hearing causes in Chancery. JAMES SPEDDING.

Market Crosses.—Have these interesting crosses occupied the attention of any one? Is there any work exclusively upon them? When was the old Market Cross, at Bury St. Edmunds, taken down? Is there any view of it extant, and where is it to be seen? What is the meaning of the passage from Gage's valuable *History of Thingoe Hundred*, page 205.:

"Henry Gage, &c., *married at the Market Cross*, in the parish of St. James, St. Edmund's-bury, 11th February, 1655."

Was any religious edifice standing on this spot at that period? C. G.

Paddington.

Spy Wednesday. — I observed the other day, under the Spanish News in *The Times* of Wednesday, the 14th April, 1852, the following paragraph:

"It being *Spy Wednesday*, the Bourse remained closed."

Can any correspondent inform me the meaning of "Spy Wednesday," it being a term I have never yet heard so applied? JOHN NURSE CHADWICK.

King's Lynn.

Passemer's "Antiquities of Devonshire." — In Bagford's MS. Collections on Writing, Printing, &c., in the British Museum (*Ayscough's Cat.*, No. 885.), at fo. 102., among writers on Devonshire appears the following:

"Id. Ye antiquitates of ye same countey is collected out of ye antient bookes belonging to ye Bishopprick of Exeter, by one Mr. George Passemer, vicar of Awliscombe, in ye said countey."

Can either of your correspon lents state whether Mr. Passemer's work is known to be in existence?

J. D. S.

Will O' Wisp. — Notwithstanding the steam-engine may be said to have done almost as much towards destroying the gaseous exhalations of our bog-lands by the means of drainage, as it has done towards the amelioration of the stagnant moors and intellectual morasses of society, it can hardly have dispelled every *Ignis Fatuus* from every quagmire, any more than it has even yet chased the ignorance from every dull head. The object of this communication is to ask for the names of a few specific localities where that noted misleader of the benighted — *Will O' Wisp* — still continues to manifest his presence? D.

Mother of Richard Fitzjohn.—Can any of your readers inform me who was *the mother* of Richard

Fitzjohn, Lord Fitzjohn, who was summoned to parliament in 23 Edward I., and died two years after in France? He was the son of John Fitzjohn Fitzgeoffrey, who died near Guildford in 1258, and who was the son and heir of John Fitzgeoffrey, Justiciary of Ireland in 1246. His mother's name is not mentioned in any authorities I have been able to consult, and I should feel particularly obliged by any one communicating to me *his mother's name*, and also his *maternal grandmother's name*, if they have ever been ascertained.

TEWARS.

Quotations wanted. — Can any of your numerous correspondents oblige me with the information as to where the following may be found:

"The difficult passages they shun,
And hold their farthing rushlight to the sun."

Again, this:

"And like unholy men
Quote scripture for the deed."

Again, this: The entire epigram said to have been made by Porson on a Fellow of his college, who habitually pronounced Euphrātes (short) instead of Euphrātes. The only words I remember — it is now near thirty years since I heard it — are

"Et corripuit fluxeum;"

and Jekyll, the celebrated wit, rendered the epigram into English, and part of it thus:

"He abridged the river."

H. M.

Sons of the Conqueror — William Rufus and Walter Tyrell. — Sir N. W. Wraxall (*Posthumous Memoirs*, vol. i. p. 425.) says of the Duke of Dorset:

"His only son perished at twenty-one in an Irish foxchase: a mode of dying not the most glorious or distinguished, though two sons of William the Conqueror, one of whom was a King of England, terminated their lives in a similar occupation."

Who are these *two* sons? William Rufus would be one of them; but who is the other? And whilst I am on this subject, I would inquire, *on what authority* does the commonly received story of William II.'s death by the hand of Sir Walter Tyrrell rest? TEWARS.

Brass of Lady Gore.—Moody, in his *Sketches of Hampshire*, states that there is a brass of an *Abbess*, 1434, Lady Gore by name, in the church of Nether Wallop. But in the *Oxford Manual* it is stated (Introduction, p. xxxix.) that only two brasses of Abbesses are known, one at Elstow, Beds, to Elizabeth Hervey, and the other at Denham, Bucks, to Agnes Jordan, Abbess of Syon, both *c.* 1530. Which is correct of these two authorities? UNICORN.

Minor Queries Answered.

Smyth's MSS. relating to Gloucestershire. — In Rudder's *History of Gloucestershire*, title "Nibley," p. 575., is the following passage:

"John Smyth, of Nibley, ancestor to the present proprietor, was very eminent for his great assiduity in collecting every kind of information respecting this county and its inhabitants. He wrote the Genealogical History of the Berkeley Family, in three folio MSS., which Sir William Dugdale abridged and published in his *Baronage of England*. In three other folio MSS. he has registered with great exactness *the names of the lords of manors in the county in the year* 1608, *the number of men in each parish able to bear arms, with their names, age, stature, professions, armour, and weapons. The sums each landholder paid to subsidies granted in a certain year* are set down in another MS. He likewise committed to writing a very particular account of the customs of the several manors in the hundred of Berkeley, and *the pedigrees of their respective lords.* These and some other MSS., which cost him forty years in compiling, are now (1779) in the possession of Nicholas Smyth, Esq., the fifth from him in lineal descent."

I shall feel much obliged to any of your readers who will inform me where these MSS., or any of them, may now be seen. Those that I particularly want to inspect are printed in Italics in the above quotation. JULIUS PARTRIGE.

Birmingham.

[Atkyns, in his *Gloucestershire*, p. 579., states that Smythe's MSS. were at the time he wrote, A.D. 1712, in the custody of his great-grandson, Sir George Smith, who generously communicated them to all that desired a perusal of them. Fosbrooke, however, in the preface to his *History of Gloucestershire*, published in 1807, speaks of them as being in the possession of the Earl of Berkeley. He says, "Of the noblemen and gentlemen who honoured me with support and information, the Earl of Berkeley's permission to use Mr. Smythe's MSS. in every important extent has been of essential service." Fosbrooke subsequently published, in 1821, a quarto volume of *Abstracts and Extracts of Smythe's Lives of the Berkeleys* from these manuscripts.]

Origin of Terms in Change-ringing. — I shall be obliged by any one informing me as to the origin and derivation of the terms "plain bob," "grandsire bob," "single bob minor," "grandsire treble," "cators," "cinques," *et hoc genus omne*, so well known to campanologists. ALFRED GATTY.

[Our correspondent may probably get some clue to the derivation of these terms in a work entitled *Campanologia Improved; or the Art of Ringing made Easy*, third edition, 12mo. 1733. We may also mention, that some Notes of Dedications of Churches and Bells in the Diocese of Gloucester will be found in the British Museum, Add. MSS. 5836. f. 189 b.]

Keseph's Bible. — About the year 1828, there was issued a thin duodecimo pamphlet by some one who took the cognomen of Keseph, and who

proposed to publish an edition of the authorised version under the title of "Keseph's Bible," with the substitution of the Hebrew terms *Alehim*, *Aleh*, *Al*, *Adon*, *Adonai*, &c. &c. for our English ones *God*, *Lord*, &c. &c.

Can any of your readers inform me if this was ever published? and can they also favour me with the loan of the pamphlet for a month?

THE EDITOR OF THE "CHRONOLOGICAL NEW TESTAMENT."

36. Trinity Square, Southwark.

[This Bible was published in 1830, as far as chap. xix. of the Second Book of Kings, with the following title: *The Holy Bible, according to the Established Version: with the Exception of the Substitution of the Original Hebrew Names, in place of the English Words, Lord and God, and of a few corrections thereby rendered necessary. With Notes.* London: Westley and Davis, 4to. It contains a Preface of four pages, and a list of the Meaning or Signification of the Sacred Names substituted in this edition, of nine pages. A copy of it is in the British Museum, the press mark 1276 h.]

Proclamations to prohibit the Use of Coal, as Fuel, in London.—Dr. Bachoffner, in the lecture which he is now delivering at the Royal Polytechnic Institution, mentions the fact that three separate proclamations were issued for this purpose, and that it was at last made a capital offence; and a man was actually accused, tried, condemned, and executed for burning coal within the metropolis. Now what I want to ascertain relative to the above facts, is: 1. The date of each; 2. Any particulars that you or any of your correspondents may be kind enough to furnish; 3. The name, and station, trade, or profession of the person so executed.

As Dr. Bachoffner has now often reiterated the above statement at the Polytechnic, and as it has always been received (at least when I have been there) with acclamations of surprise, I have no doubt that the particulars will interest many of your readers. ARTHUR C. WILSON.

[We have not been able to find any account of the execution for burning coal noticed by Dr. Bachoffner, which probably took place during the reign of Edward I., when the use of coal was prohibited by proclamation at London in the year 1306. These proclamations are noticed in Prynne's *Animadversions on the Fourth Part of Sir Edward Coke's Institutes*, p. 182., where it is said, that "in the latter part of the reign of Edward I., when brewers, dyers, and other artificers using great fires, began to use sea-coals instead of dry wood and charcoal, in and near the city of London, the prelates, nobles, commons, and other people of the realm, resorting thither to parliaments, and upon other occasions, with the inhabitants of the city, Southwark, Wapping, and East Smithfield, complained thereof twice one after another to the king as a public nuisance, corrupting the air with its stink and smoke, to the great prejudice and detriment of their health. Whereupon the king first prohibited the burning of sea-coal by his proclamation; which being disobeyed by many for their private lucre, the king upon their second complaint issued a commission of Oyer and Terminer to inquire of all such who burned sea-coals against his proclamation within the city, or parts adjoining to it, and to punish them for their first offence by great fines and ransoms; and for the second offence to demolish their furnaces, kilns wherein they burnt sea-coals, and to see his proclamation strictly observed for times to come, as the Record of 35 Edw. I. informs us." On this subject our correspondent should consult Edington's *Treatise on the Coal Trade*; Ralph Gardiner's *England's Grievance discovered in Relation to the Coal Trade*; and Anderson's *Origin of Commerce*.]

Replies.

ADDISON AND HIS HYMNS.

(Vol. v., p. 439.)

Any attempt to divorce Addison from his hymns in the *Spectator*, and to ascribe them to any other writer, is so great a wrench to the feelings of a sexagenarian like myself, that the question must at once be set at rest.

In reply to J. G. F.'s inquiry, these hymns, or a portion of them, were claimed for Andrew Marvell by Captain Edward Thompson, the editor of Marvell's works; but a writer in Kippis's edition of the *Biographia Britannica* remarks:

"We shall content ourselves with observing, that any man who can suppose that the ease, eloquence, and harmony of the ode, 'The Spacious Firmament,' &c., could flow from Marvell's pen, must be very deficient in taste and judgment."

This claim on Captain Thompson's part was to have been considered under the article "Marvell," but the second edition of the *Biographia* did not, as we well know, extend beyond the letter F.

But though we cannot concede these hymns to Marvell, he must not be underrated. His downright honesty of character and purpose must ever excite respect. His biographer strangely introduces him to us as "A witty droll in the seventeenth century, the son of a facetious gentleman at Hull." In one respect he resembled our gifted essayist; his style in prose was so captivating that we are told

"From the King down to the Tradesman, his *Rehearsal Transposed* was read with great pleasure; he had all the men of wit on his side."

To return to the hymns and the just claims of Addison to the whole of them.

In the *Spectator*, No. 453., Addison says,

"I have *already* communicated to the public some pieces of divine poetry, and as they have met with a very favourable reception, *I shall from time to time publish any work of the same nature which has not yet appeared in print*, and may be acceptable to my readers."

Then follows the hymn "When all Thy Mercies," &c. Coming from such a man as Addison, this

must be considered as pretty strong evidence of authorship.

In the *Spectator*, No. 441., when introducing the hymn "The Lord my Pasture," &c., Addison observes —

"As the poetry of the original is very exquisite, I shall present my readers with the following translation of it."

With respect to this composition Bishop Hurd remarks, that Addison's

"True judgment suggested to him that what he drew from Scripture was best preserved in a pure and simple expression, and the fervour of his piety made that simplicity pathetic."

No doubt seems to have crossed the Bishop's mind as to the authorship. Sometimes Addison thought fit to throw a little mystery over these hymns. In *Spectator*, No. 489., after alluding to Psalm cvii. v. 23., "They that go down to the sea," &c. (which Addison says gives a description of a ship in a storm, preferable to any other that he has met with), he subjoins his "divine Ode made by a *Gentleman* on the conclusion of his travels," "How are Thy servants blest," &c.

The verses 4 to 8 are said to refer to the storm which Addison himself encountered on the Mediterranean, after he embarked at Marseilles in 1700.

The hymn "When rising from the bed of death," *Spectator*, No. 513, "a thought in sickness," is contained in a supposed letter from a *Clergyman*, viz. one of the club, "who assist me in my speculations."

Tickell, in his exquisite elegy, so worthy of its subject, when asking,

"What new employments please the unbody'd mind?"

adds,

"Or mixed with milder cherubim to glow,
In *hymns of love, not ill essayed below.*"

Were not the very hymns which we are speaking of in Tickell's mind?

Addison's piety, we may well gather from his writings, was, as Mr. Macaulay observes, of a cheerful character. The feeling which predominates in all his devotional papers, is that of gratitude; do we not find it also strikingly developed in his hymns? We all remember the beautiful lines,

"Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart,
That tastes those gifts with joy."

Let Bishop Ken and Addison retain their divine hymns — dear as they are, and let us hope ever will be, to man, woman, and child — whilst the English language is read or spoken. How greatly is their sublimity heightened, and their beauty enhanced, when we associate with them the purity of character and the assemblage of virtues which distinguished their excellent authors!

J. H. Markland.

WITCHCRAFT — MRS. HICKES AND HER DAUGHTER.

(Vol. v., p. 394.)

The particulars your correspondent asks for have not been furnished; but on what authority, *to move the previous question*, does the alleged fact of such a trial and execution at Huntingdon in 1716 for witchcraft, stated by Mr. Wills, and adopted by the *Quarterly Rev.*, rest? Mr. Wills (*Sir Roger de Coverley*, Notes, p. 126.) mentions also the execution of two women at Northampton for witchcraft just before the *Spectator* began to be published (March 1, 1710–11), but gives no reference to any original source to support his statement. On the other hand, Hutchinson, the first edition of whose *Essay concerning Witchcraft* was published in 1718, and the second in 1720, who gives a chronological table of facts, informs us that the last execution in England for witchcraft was that at Exeter of Susan Edwards, Mary Trembles, and Temperance Lloyd in 1682 (vid. *Essay*, p. 41., 1st edit.). He was too painstaking a writer to be in ignorance of cases which had occurred so recently; and he had the assistance, in collecting his materials, of the two chief justices Parker and King, and Chief Baron Bury, to whom the work is dedicated. Through their means he must have been informed of what had taken place on the circuits, if any cases of witchcraft on which convictions had arisen had actually come before the judges. When it is remembered what attention was directed to the trial of Jane Wenham in 1712, who, though condemned, was not executed, and on whose case a great number of pamphlets were written, it can scarcely be supposed that in four years after two persons, one only nine years old (I take the account in Mackay's *Popular Delusions*, vol. iii.), should have been tried and executed for witchcraft without public attention being called to the circumstance. I may add that in the *Historical Register* for 1716, which notices in the domestic occurrences all trials of interest, there is no mention of such a case; and that in two London newspapers for 1716, which I have in a complete series, though enumerating other convictions on the circuit, I have equally searched without success. As it is a matter of considerable historical interest to ascertain accurately when the last execution for witchcraft took place in England, I should be glad if any of your correspondents would refer me to the authority on which the statements of the trials circ. 1710 and in 1716 are founded. Mr. Wright, I observe, does not notice them, and his words are —

"The case of Jane Wenham is the last instance of a witch being condemned by the verdict of an English jury."—*Narratives of Sorcery and Magic*, vol. ii. p. 326.

Jas. Crossley.

DODO QUERIES.

(Vol. i., p. 261.)

In answer to MR. STRICKLAND'S third Query, I beg to inform him that among the original authors who speak of the Dodo as a living bird, Johan Nieuhof merits a place. His work is entitled:

"Johan Nieuhofs gedenkweerdige Brasiliaense zee en Lantreize, behelsende alhetgeen op dezelve is voorgevallen: beneffens een bondige beschrijving van gantsch Neerlants Brasil, zoo van lantschappen, steden, dieren, gewassen, als draghten, zeden en godsdienst der inwoonders; en insonderheit, een wijtloopig verhael der merkwaardigste voorvallen en geschiedenissen, die zich, geduurende zijn negenjarigh verblijf in Brasil, in d'oorlogen en opstant der Portugesen, tegen d'onzen, zich sedert het jaer 1640—1649 hebben toegedragen. Doorgaens verciert met verscheide afbeeldingen, na't leven aldaer getekent. Te Amsterdam, voor de Weduwe van Jacob van Meurs, op de Keizersgracht, anno 1682."

This work, although published in six languages, and several times reprinted, adorned with a hundred exquisite engravings, and portrait of the author, seems to be no longer generally known. It was dedicated to Nikolaes Witsen, burgomaster and councillor of Amsterdam; and the licence granted to Jacob van Meurs, the 14th Dec. 1671, by the states of Hollandt en Westvrieslandt, is signed "Johan de Wit."

The copy in my possession consists of two parts in folio, bound together in parchment, furnished with two indexes, which however do not mention all the volume contains, for we look in vain for the name *Dodaers*, *Dodo*, or *Dronte* in the indexes; and yet we find in the second part, p. 282., a well-executed representation of this bird, and on the following page we read:

"*Dronte of Dodaers.*

"Op het eilant Mauritius inzonderheit, houdt zeker vogel van een wonderlijke gestalte, Dronte, en by d'onzen Dodaers genoemt. Hy is van groote tusschen een vogel-struis en Indische Hoen; en verschilt in gestalte, en komt ten deele daer mee over-een, ten aenzien van de veeren, pluimen en staert. Hy heeft een groot en wanstaltigh hooft met een vel bedekt, en verbeelt dat van een koekoek: d'oogen zijn groot en zwart: de hals krom, vet, en steekt voor uit. De bek is boven mate lang, sterk en blaeuwachtigh wit: behalve d'einden: waer van d'onderste zwartachtigh, een bovenste geelachtig zijn, en beide spits en krom. Hy spert den bek leelijk en zeer wijt open, is ront en vet van lijf, dat met zachte en graeuwe pluimen, als die van den struisvogel, bedekt is. De buik en aers is dik, die byna op d'aerde hangt: waerom, en van wegen hunnen loomen gang, deez vogel Dodaers by d'onzen genoemt wort. Aen beide zijden zitten eenige kleine pluymige pennen, in plaetse van vleugels, uit den gelen witachtigh, en achter aen den stuit, in plaetse van de steert, vijf gekrulde penne-veeren van een zelve kleure. De beenen zijn geelachtigh en dik; maer zeer kort: doch met vier vaste en lange pooten. Deze vogel is langzaem van gang en dom, en laet zich lichtelijk vangen. Het vleesch, inzonderheit dat van den borst, is vet en eetbaer. Hy is zoo zwaer, dat hondert menschen aen drie of vier Dronten genoegh t'eeten hebben. Het vleesch van d'ouden is, zoo niet gaer gekookt is, zwaer om te verteeren. Het wort ook ingezouten. Veelijts hebben zy een grooten en herden steen in de mage, die holachtigh en evenwel hart is."

Should MR. STRICKLAND wish further information concerning the work of Johan Nieuhof, I shall ever be happy to oblige him.

J. M. VAN MAANEN.

Amsterdam.

[From our Dutch cotemporary, *De Navorscher*, by whom similar replies have been received from H—G and G. P. Roos.]

THE HEAVY SHOVE.

(Vol. v., p. 416.)

Like your correspondent MR. CLARK, I too have kept a sharp look-out for this curious piece ascribed to Baxter; but having been unable to track it, I had long since come to the conclusion that its existence was apocryphal.

The Rev. James Graves, in his *Spiritual Quixote*, written to ridicule Moravians and Methodists, notes it "as a very good book of old Baxter's," among several others of questionable identity, forming the library of Geoffrey Wildgoose's grandmother.

When we recollect the temptation offered in the quaint and uncouth titles of the old Presbyterians, we can hardly wonder at their enemies improving upon them; and in this way, it appears to me, we are to account for the respectable name of Baxter being popularly attached to a book which everybody talks about, but which nobody has seen.

It is again mentioned by Richard Cooksey, in his *Life of Lord Somers*, Worcester, 1791, and, taking its existence for granted, the author is astonished that Baxter, whom he extols to the skies, "could so far condescend to the temper and debased humour of the times as to entitle one of his tracts *A Shove*, &c. Commenting upon this, Wilson, in his *History of Dissenting Churches*, London, 1808, is the next who alludes to the book in question, but merely to shift its authorship from "the famous Richard Baxter of Kidderminster" to a more obscure individual of the same name,—described as "an elder (in 1692) of the Particular Baptist congregation worshipping in Winchester House." Of this person he says, "I know nothing excepting that he appears to have been a Fifth Monarchy man, and to have been far gone in enthusiasm."

Although thus doubting that the author of the *Saints' Rest* wrote such a book as that described, I

do not deny that there is a piece bearing the title in existence; but upon it the name of "*William* Bunyan" figures as the author. A copy of this was in the Theological Portion of the late Mr. Rodd's books, sold by Sotheby & Co. in 1850, and bears the imprint of "London, 1768." This, I am inclined to think, is the only *Shove* Mr. Clark is likely to meet with; and although I can give no further account of it, I am disposed to consider it the spurious catchpenny of some ignorant scoffer, who, taking his *cue* from Graves, or rather from some earlier writer who has noticed it, thought it would be a good *spec.*, and therefore launched into the world *his* "*Effectual Shove.*" J. O.

GROUND ICE.

(Vol. v., p. 370.)

Your Querist J. C. E. is informed that the singular phenomenon of the formation of ice in the beds of running rivers has not escaped the notice of scientific observers. M. Arago has devoted a paper to its investigation in the *Annuaire du Bureau des Longitudes* for 1832 or 1833, in which he specifies the rivers in which it has been observed. Indeed, although from its nature it is likely to escape notice, it is probably of not infrequent occurrence. Ireland, in his *Picturesque Views of the Thames*, quoting Dr. Plot, speaks of the subaqueous ice of that river. Colonel Jackson, in the fifth volume of the *Journal of the Royal Geographical Society*, alludes to its formation in the Neva, in a paper on the congelation of that river; and in the following volume of the same Journal is an article by Mr. Weitz, especially devoted to the ground ice of the rivers of Siberia. More recently, Mr. Eisdale has contributed the result of his researches upon the same subject to the *Edinburgh New Philosophical Journal*, vol. xvii.; and, finally, Dr. Farquharson has made public his observations upon the ground-gru of the rivers Don and Leochal, in Lincolnshire, in the *Philosophical Transactions* for 1835. There is also an article on the subject in one of the later volumes of the *Penny* or *Saturday* Magazines.

That bodies of running water, the surface of which solidifies when exposed to a diminished temperature, should have a tendency to congelate in their sheltered depths, seems an anomaly which demands inquiry and explanation; and accordingly each of the above-mentioned writers has raised an hypothesis more or less probable, to account for the phenomenon. Dr. Farquharson would attribute it to the radiation of heat from the bottom, as dew is formed by radiation from the surface of the earth; but a consideration of the supervening obstacles to radiation—a body of moving water thickly coated with ice and even snow—destroys the plausibility of his theory. That of Mr. Eisdale, that the frozen *spiculæ* of the atmosphere falling into the water become *nuclei*, around which the water at the bottom freezes, seems merely frivolous. The explanation of M. Arago is more satisfactory, viz. that the lower currents of water being less rapid in motion than those intermediate, or at the surface, congelation may be expected at a lower temperature (say 32° Fahr.), the process of crystallisation being favoured by the pebbles, fragments of wood, and the uneven surface of the river's bed. After all, however, the phenomenon has been but imperfectly investigated under its various manifestations, and its real cause probably remains yet to be discovered. William Bates.

Birmingham.

For an explanation of this occurrence, I would refer J. C. E. to Whewell's *Astronomy, Bridgewater Treatise.* Unicorn.

CHARACTER OF ALGERNON SYDNEY.

(Vol. v., pp. 426. 447.)

Your two correspondents C. E. D. (p. 426.) and C. (p. 447.) appear to have read Mr. Hepworth Dixon's Query about Algernon Sydney either very hastily or very carelessly. Yet it seems to me plain enough. There is not one word in it about Barillon or Dalrymple; no inquiry about the home life of Sydney. As every one knows a great part of his time was spent abroad, it is probable Mr. Dixon thinks that anecdotes and allusions to so conspicuous a person may occur in the cotemporary letters and memoirs of France, Germany, Italy, &c., and he asks for references to any such anecdotes or allusions as may have fallen in the way of readers of "N. & Q." Surely this is explicit. But what has Dalrymple or Mr. Croker to say in answer to a question about Sydney's way of life when abroad? That, as I take it, was the point, and a general discussion as to the character of the author of the *Discourses on Government* is *à-propos* of nothing. As the subject has been opened, and as I know of none more interesting in the whole range of English history, I cannot refrain from at least entering one protest against C.'s description of the "illustrious patriot" as a "corrupt traitor of the worst class."

That Mr. Dixon is not single in his admiration of the character of Sydney I could quote many "instances," from our late prime minister downwards. But the title "illustrious" can scarcely be denied to a man who, besides being of the best blood in England, played a leading part in the Revolution, and was one of the closest thinkers and most masculine writers our language has to show. What makes a man illustrious? Birth, commanding position, intellect, learning, literary genius? Sydney had them all. But C. thinks

he ought not to be called a patriot. What, do his wisdom and moderation in the civil war; his opposition to the extreme measures of Cromwell; his long solitary exile; his glorious death, count for nothing? There is, however, the charge of taking money from the King of France. No doubt this is a very "curious case," and I too shall be anxious to see "what light MR. DIXON may be able to throw on it." The accusation rests on the sole authority of Dalrymple; and Dalrymple is *not* a man who can be taken on his mere word. He was a violent partizan. He hated the Whigs, and is convicted of having suppressed the truth, when it suited his party or his passions to misrepresent. The Barillon Correspondence should be again examined, and, if possible, further particulars of the money payments to our party leaders obtained.

S. WALTON.

Belgrave Square.

MONUMENT TO THE MEMORY OF MARY QUEEN OF SCOTS AT ANTWERP.

(Vol. v., p. 415.)

Having visited the interesting city of Antwerp in the autumn of 1846, I can answer the Query of your correspondent C. E. D. from personal inspection. The monument to Mary Queen of Scots is still in existence; and consists of a richly ornamented slab, placed at a considerable height from the pavement, against a pillar in (I think) the southern transept of the church of St. Andrew. I was told on the spot that it was erected by two English ladies, but my informant was silent as to the tradition respecting the head. In the centre of the carvings which adorn the upper part of the monument, is inserted a medallion portrait of the beautiful but unfortunate queen; it is extremely well painted, and represents her in that peculiar costume so familiar to those acquainted with her accustomed style of dress. I inclose a copy of the inscription: —

"MARIA STUARTA,
Scot. et Gall. Reg.
Jacob. Magn. Britan. Reg. Mater.
Anno 1568, in. Angl. Refugii causâ descendens.
Cogna. Elisab. ibi regnavit.
Perfidiâ. senat. et Hæret. post xix. Captivit. Annos.
Relig. ergo. cap. obtrunc.
Martyrium consumavit. Anno D. N. 1587.
Æta. Regy. 45."

The wood-carvings, with which this church abounds (especially those of the pulpit and its accessories), are marvellous efforts of Art.

M. W. B.

Having visited the church of St. Andrew at Antwerp during the autumn of last year, I am able to inform your correspondent C. E. D. (Vol. v., p. 415.) that the monument to which he alludes still exists.

The portrait of Mary Queen of Scots is above the tablet, which was, I believe, erected to the memory of Elizabeth Curle; who, after the execution of her mistress, resided at Antwerp, and was buried in that church.

F. H.

The monument dedicated to the memory of their beloved mistress by the two noble ladies of the household of Mary Queen of Scots, Lady Barbara Mowbray, the wife, and Elizabeth Curle, the sister, of Gilbert Curle, the queen's confidential secretary, still exists in the church of St. Andrew at Antwerp. The history, or rather *story*, of the decapitated head having been borne away by these ladies, and buried at the foot of the pillar on which the monument is placed, which is alluded to by your correspondent, is too apocryphal for belief. There is no reason to suppose that any *head* of the queen was carried away by these devoted women into exile, excepting in the shape of her portrait painted on copper; which, instead of being interred *beneath* the monument, is still to be seen placed above the dedicatory inscription. It is true that in the edition of Descamps' *Voyage Pittoresque de la Flandre*, published at *Paris* and *Rouen* in 1769, it is stated that the monument was surmounted by "*son buste en marbre*;" but this error was corrected in the *Antwerp* edition of 1792, where it is correctly affirmed to be "*son portrait peint*."

Mention is made of this crowned portrait, of a circular form, in Mackie's *Castles and Prisons of Queen Mary*, and of the close resemblance it bears to another in the possession of Lady Cathcart; who assured Mr. Mackie that the two portraits were painted by order of the queen, and presented by her to *two Scottish ladies*, but whose names are not mentioned.

The following epitaph to the memory of these two faithful servants of the unhappy queen, has also been preserved by Jacques Le Roy in his *Théâtre Sacré du Brabant*, tom. ii. p. 90. It was copied by him from a blue marble slab placed over the entrance to the vault in which they were deposited: —

"D. O. M.

Sub hoc lapide duarum feminarum vere piarum conduntur corpora D. BARBARÆ MOUBRAY *et* D. ELISABETHÆ CURLE *utræque Scotæ, nobilissimæ Mariæ Reginæ à cubiculis, quarum monumentum superiori affigitur columnæ. Illa vidua mortalium legi cessit* XXXI. *Julii anno* 1616 *ætatis* LVII., *dum hæc semper cælebs* XXIX. *Maii, ætatis* LX. *Dni* M.DC.XX."

In the inscription placed against the pillar, dedicated to the memory of Queen Mary, Lady Barbara is said to be a daughter of Lord John Mowbray—*Barbara Moubray, D. Johan Moubray, Baronis F.*

The writer of this note is desirous of obtaining some authentic information respecting these two noble Scottish families, and hopes this communi-

cation may serve to elicit what he has long sought to trace. The armorial bearings of both families (originally affixed to the monument) have been effaced.

He would be glad also to be referred to any documents tending to throw light on the obscure history of poor Mary's intriguing *French* secretary, Nau; as to where he was born, his connexions and avocations in early life; how, and by what secret influence he entered into the service of the queen; and, lastly, how he came to be pardoned, and what became of him afterwards? She declared, in her last hours, that *he was the cause of her death?* NHRSL.

LORD KING; THE SCLATERS; DR. KELLET, ETC.

(Vol. v., p. 457.)

If BALLIOLENSIS wishes for a more particular account of the Sclater family than that which follows, I shall be happy to correspond with him upon the subject.

Anthony Sclater, *D.D.*, was vicar of Leighton Buzzard for fifty years, and died, aged 100, about 1620. His son —

William Sclater, *D.D.*, Fellow of King's, and vicar of Pitminster in Somersetshire, is the person mentioned by Dr. Kellet. He was an exceedingly learned man, and the author of many theological works (for a list, see *Bib. Bod. Cat.*), some of which were published after his death, *which occurred in* 1627. There is a curious and interesting account of him in Fuller's *Worthies*, vol. i. p. 119. (see also *Athenæ Oxonienses*). His son —

William Sclater, also D.D. and Fellow of King's, was vicar of Collumpton, Devon, and prebend of Exeter, and appears to have kept up by several works and sermons the reputation of the family for doctrinal theology.* His son —

Francis Sclater, *B.D.* (Fellow of C. C. C. Oxon. May 17, 1667, æt. 17), was likewise a person of extraordinary learning and abilities, as appears from several notices, and more particularly from the inscription on a silver-gilt cup presented to C. C. C. in memory of him by his father; and from an elegant Latin epitaph which was placed on the south wall of St. James's, Clerkenwell.† He died in 1685, æt. 35, leaving a son —

Christopher Sclater, *M.A.*, born 1679, rector of Loughton in Essex, and afterwards of Chingford in the same county. His eldest son —

William Sclater, *D.D.*, seems (from MSS. still existing) to have inherited the theological talent of his ancestors, but o. s. p. Richard Sclater, Esq., the second son of Christopher, was grandfather to William Lutley Sclater, Esq., of Hoddington House, Hants, the present representative of the family. By a third son, Christopher Sclater was grandfather to Eliza Sclater, wife of —— Draper, Esq., and celebrated for her Platonic attachment to Lawrence Sterne. From MSS. preserved in the family, it is clear that she must have been a woman of considerable talent.

I had always supposed *William Sclater*, the Nonjuror, and author of *An Original Draught*, &c., to have been a brother of *Francis Sclater*; but, if it be true that his work was a posthumous publication (as I learn for the first time from the Note by the EDITOR of "N. & Q."), I think it most probable that it was his father (the vicar of Collumpton above mentioned), who would have been about sixty years of age in 1688, and who was certainly a man of learning and scholarship.

I have no doubt that Edward Sclater, the pervert of Putney, belonged to the same family, though I know not in how near relationship.

The name of Sclater, which is curious, seems to have originated in a place called Slaughter (olim Sclostre or Sclaughtre, *temp.* King John) in Gloucestershire, where a family of Sclaughters flourished as lords of the manor for upwards of 300 years. The arms of both families are: arg. a saltier az.; crest, an eagle sa. rising out of a ducal coronet. The motto of the Sclater family (which they owe, no doubt, to one of their learned ancestors) is a Greek quotation from Gal. vi. 14.: "εἰ μὴ ἐν τῷ σταυρῷ."

About the commencement of the seventeenth century, another branch of the same family (whose patronymic was Thomas) was settled in Cambridgeshire. The last male representative of these, Sir Thomas Sclater, Bart., died without issue in 1684 (see Burke's *Ext. Baronetages*).

I should be glad of any information respecting the connexion of these two branches with each other, or of either with the parent stem in Gloucestershire. I should also be glad of information respecting one Will. Slatyer, D.D. (whose name is sometimes, I *believe* erroneously, spelt Sclater) a very learned person, chaplain to James I., the

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* [This Dr. Sclater appears to have been at one time minister of St. James, Clerkenwell, from the following work in the Bodleian Catalogue: "*The Royal Pay, and Pay-master, or the Indigent Officer's Comfort; a Sermon before the Military Company, on Rev.* ii. 10. By William Sclater, D.D., Minister of St. James, Clerkenwell, 4to. Lond. 1671."—ED.]

† F. Sclater, S. T. B. C. C. C., Oxon. olim socius, Eccl. Anglicanæ Spes, academiæ gloria, Eruditorum desiderium, Sanæ doctrinæ contrà omnes regnantes errores, etiam inter iniquissima tempora propugnator acerrimus. Vir fuit ingenio acri ac vivido judicio sagaci candore animi egregio. Quibus accessit eloquentia singularis atque doctrina omnibus numeris absoluta Ideoque sive dissererit, sive concionaretur, ab illius ore non populus magis quam clerus et literati avidè pendebant . . . . . Obit. Maii. 12. d. A.D. 1685. æt. 35. Deflendus quidem multum, sed magis imitandus Gulielmus SS. T.P. mœstissimus Pater P.

author of some curious historical and genealogical works, and a celebrated Hebraist in those times. He was a cotemporary of Sclater of Pitminster, and died at Ottenden in Kent about the same time; but it is doubtful whether they were relations. S. L. P.

Oxford and Cambridge Club.

The following Notes are very much at the service of your correspondent Balliolensis. It is true that they do not afford a precise answer to his immediate Query, but they comprise particulars which may very probably lead to it, and will at least be interesting in compliance with his request for any notices respecting the family of Selater.

Anthony Sclater was minister of Leighton Buzzard in Bedfordshire for about fifty years, and died at the age of nearly one hundred. His son, William Sclater, was born there in 1577; educated at Eton and King's College, Cambridge, B.D. and D.D., preacher at Walsall, co. Staffordshire; presented to the vicarage of Pitminster, near Taunton, co. Somerset, by John Coles, Esq.; and to a rectory in the same county by John, afterwards Lord Powlett. Died at Pitminster, 1627. He was the author of the following works, and of others unpublished: —

"A Key to the Key of Scripture, or an Exposition, with Notes, on the Epistle to the Romans, &c. 4to. London, 1611. Dedicated to Sir Henry Hawley, Knt., and four other Gentlemen."

"The Minister's Portion, a Sermon on 1 Cor. ix. 13, 14. 4to. Oxford, 1612. Dedicated to Thomas Southcote, Esq., of Mohun's Ottery in Devonshire."

"The Sick Soul's Salve, a Sermon on Prov. xviii. 14. 4to. Oxford, 1612. Dedicated to John Horner, Esq., and to the devout Anna his wife, at Melles in Somerset."

"The Christian's Strength, a Sermon at Oxford on Philip. iv. 13. 4to. Oxford, 1612. Dedicated to William Hill, Esq., of Pitminster."

"An Exposition upon the First Epistle to the Thessalonians. 4to. London, 1619. Dedicated to the Lord Stanhope, Baron of Haringdon."

"The Question of Tythes revised, &c. 4to. London, 1623. Dedicated to Lake, Bishop of Bath and Wells."

"A Briefe Exposition upon the Second Epistle to the Thessalonians. 4to. London, 1629. Dedicated to 'John Pawlet, Esq., his very honourable good Patron, and Elisabeth his Wife, his much honoured Patronesse.'"

"Utriusque Epistolæ ad Corinthios Explicatio, &c. Edited by his Son. 4to. Oxon. 1633. Dedicated to 'Edvardo Keletto, S. T. D. Sancti Petri apud Exoniensis residentiario, nec non M. Georgio Goadio coll. Regalis in Academia Cantabrig. Socio, suo non ita pridem tutori dilectissimo,'"

"A Brief and Plain Commentary on the Prophecy of Malachy, &c. Published by his Son. 4to. London, 1650. Dedicated to Mr. Henry Walrond of Bradfield, Devon."

"An Exposition on the Fourth Chapter of the Romans, &c. Published by his Son. 4to. London, 1650. Dedicated to 'John Bampfield of Poltimore in Devon, Esq., a most eximious and exemplary Worthy of the West.'"

William Sclater, son of the above, was born at Pitminster; admitted member of King's College, Cambridge, in 1626; Fellow of that College; Chaplain to the Bishop of Exeter's Barony of St. Stephen's in Exeter, and preacher at St. Martin's in that city, 1639; Prebendary of Exeter Cathedral; admitted Vicar of Collumpton, co. Devon, 4th Feb. 1644, on the presentation of Roger Mallack of Exeter, Esq. Living there in 1650, then styled B.D., and late Fellow of King's College; D. D.; minister of St. Peter's-le-Poor, Broad Street, London, in 1654. Died before 1660.

The following were his published works:

"The Worthy Communicant rewarded, &c.; a Sermon in Exeter Cathedral, 21st April, 1639. 4to. London, 1639. Dedicated to Dr. Peterson, Dean of Exeter."

"Papisto-Mastix: or Deborah's Prayer against God's Enemies, a Sermon on Judges, v. 31. 4to. London, 1642."

"The Crowne of Righteousness, &c.; a Funeral Sermon at St. Botolph's Aldersgate, Sept. 25, 1653, for Mr. Abraham Wheelock, B. D., &c. 4to. London, 1654."

The registers of Pitminster and Collumpton would perhaps assist in tracing the descendants of these worthies, whose name still exists near Exeter. Fuller, under "Bedfordshire," gives some further particulars. The works above-mentioned may almost all, I think, be found in the Bodleian. J. D. S.

'Balliolensis will find an account of "William Sclater," whom he rightly supposes to have been at Eton and King's, in Harwood's *Alumni Etonensis*, p. 200., under the year 1593, 35 Eliz. He will there see that he died 1627, in the fifty-first year of his age, and was the author of *Comment on the Romans and Thessalonians; Sermons at St. Paul's Cross;* and the *Treatise on Tithes*, styled *The Minister's Portion.*

Under 1598 occurs "John Sclater." From a MS. account it is stated, "John Sclater, B.D., 1613, Rector of Holford, Somerset; then of Church Lawford, Warwick. (See *Dugdale.*) Query, If ejected 1662? if so, his farewell sermon in Collection A." (See too *Harwood*, p. 203.)

Under 1626 occurs "William Sclater," at p. 227. of *Harwood*, probably a mistake for 1625. In MS. under 1625 appears "William Sclater, son of W. S. of 1593, of Pitminster, Somerset, where his father was V.; R. of St. Steph., Exon.; D.D. 1651; Minister of St. Peter le Poor, Broad Street. (See *Engl. Worth.*, 8vo., p. 21.) Pr. of Exon., Sept. 18, 1641. (See *Walker*, ob. 1656. See *Wood.*)"

Edward Kellet occurs in *Harwood* under 1598,

p. 204. The account of his works given there agrees with the extract from the *Gentleman's Magazine*. It is also stated that he was the author of a sermon entitled *A Return from Argier, preached at Minehead, March* 16, 1627, *on the Readmission of a relapsed Christian into our Church, on Gal.* v. 2.: London, 1628, 4to, and that he was a sufferer from the rebellion. In Harwood he is described as Rector of Bagborough and Crocombe, and Canon of Exeter. The MS. account is very short. He is there described as "R. of Rowbarrow, Som.; Can. of Exon.—See his works in *Wood*." J. H. L.

BIRTHPLACE OF ST. PATRICK.

(Vol. v., p. 344.).

From the following extracts I send in answer to your correspondent CEYREP, there seems to be very great doubt if St. Patrick ever existed in reality, but that we ought rather to place him in the same category with St. Amphibalus, St. Denis, &c. Dr. Ledwich relates that—

"In Usuard's, and the *Roman Martyrology*, Bishop Patrick, of Auvergne, is placed at the 16th day of March, and on the same day the office of the Lateran canons, approved by Pius V., celebrates the festival of a Patrick, the apostle of Ireland. The 17th of March is dedicated to Patrick, Bishop of Nola. Had not Dr. Maurice, then, the best reasons for supposing that Patricus Auvernensis sunk a day lower in the calendar, and made for the Irish a Patricius Hibernensis? This seems exactly to be the case. It is very extraordinary the 16th and 17th of March should have three Patricks, one of Auvergne, another of Ireland, and a third of Nola! The antiquities of Glastonbury record three Patricks, one of Auvergne, another archbishop of Ireland, and a third an abbot. The last, according to a martyrology cited by Usher, went on the mission to Ireland, A.D. 850, but was unsuccessful: he returned and died at Glastonbury. If all that is now advanced be not a fardel of monkish fictions, which it certainly is, the last Patrick was the man who was beatified by the bigoted Anglo-Saxons, for his endeavours to bring the Irish to a conformity with the Romish church."

Dr. Aikin remarks upon this—

"The author now ventures upon the bold attempt of annihilating St. Patrick. It is an undoubted fact, that this saint is not mentioned in any author, or in any work of veracity, in the fifth, sixth, seventh or eighth centuries. His name is in Bede's *Martyrology*; but it is more than probable that that martyrology is not Bede's: nor can it be conceived that Bede, in his other works, should never notice the signal service rendered by Patrick to the Roman church, and the signal miracles wrought by him in its behalf, if he had ever heard of them; for the old venerabilis was zealously devoted to that church and its mythology."

The saint certainly vanishes into "an airy nothing," if we are to credit the above authors. I have also consulted Ware, a Roman Catholic writer, author of the *Antiquitates Hibernicæ*, and nowhere can I find a trace of St. Patrick's birthplace, although he is frequently mentioned. In his seventh chapter he says, "Sancti præcipui Hiberniei Seculi quinti, qui Euangelium in Hibernia prædicærunt, fuerunt Palladius, Patricius," and many others. The twenty-sixth chapter, entitled "Monasteriologia Hiberniea, sive Diatriba de Hiberniæ Cœnobiis, in qua Origines eorum et aliæ Antiquitates aperiuntur," gives the names and titles of the founders of monasteries, as also their dates, and, in speaking of one of them, but in this case specifying no date, relates a curious circumstance as to the building of a church. It may perhaps interest your readers, and I will therefore quote the passage (p. 212.):

"Sanctus Patricius construxit hoc cœnobium Canonicis regularibus, eique præfecit Abbatem S. Dunnium: Ecclesiam verò adjecit (juxta Jocelinum Furnessensem), contra morem receptum, non ab Occidente in Orientem, sed à Septentrione in Austrum protensam."

This nevertheless hangs upon the reality of a St. Patrick. In another part of the same work it is said of a monastery (p. 219.):

"S. Dabeocum fundâsse ferunt Seculo 5, vivente S. Patricio. Alii S. Patricium fundatorem volunt."

From these quotations it is clear Ware treated him as a real actor in Irish ecclesiastical affairs; but the two first-named authors appear to set the matter at rest. E. M. R.

Grantham.

Replies to Minor Queries.

Cabal (Vol. iv., p. 507.).—The two quotations from *Hudibras* evidently refer to two different meanings of this word *Cabal*. The first, alluding to the ancient Cabala, or Mysteries, or Secrets, from whence *Cabalistic*; the second, to its more modern, or political acceptation,—both, however, including the idea of *secrecy* or *privity*, as opposed to a general participation of knowledge or purpose. It is the latter application of the word to which the inquiry of E. H. D. D., at p. 443., Vol. iv., refers: and MR. KERSLEY's quotation from a book printed in 1655 (p. 139., Vol. v.), proves its usage in this sense at least seven years before Burnet's derivation of the word from the initials of the five chief ministers of Charles II. I do not think that Pepys could use the word *Cabal*, as applicable to the "king's confidential advisers," *several* years before Burnet derived it from their initials; the ministers in question having been appointed circa 1670. Burnet's definition was published in 1672, and Pepys was appointed Secretary to the Admiralty in 1673. Blount, in his *Glossographia*, 3rd edition, 1670, says, "We use to say he is not of our *cabal*, that is, he is not received into our

council, or is not privy to our secrets." Cole, in his *English Dictionary*, 1685, defines *Cabal*, "a secret council:" and Bailey derives *Caballer* from *cabaleur* (French), "a party man;" and *To cabal*, from *cabaler* (French), "to plot together privately, to make parties;" and *Cabal*, from "a junto, or private council, a particular party, a set, or gang."

I find among my papers a scrap relating to the derivation of the word *Whig*. I do not know where I took it from; but the origin which it gives to this much-used word is new to me, and may be to some others of your readers also:

"The word Whig was given to the Liberal party in England by the Royalists in Cromwell's days, from the initial letters of their motto, 'We hope in God.'"

P. T.

Stoke Newington.

Portrait of Charles Mordaunt, Earl of Peterborough (Vol. v., p. 441.). — There is a very fine portrait of Charles Earl of Peterborough (the famous Earl) at Drayton House, in Northamptonshire, the ancient seat of the Mordaunt family, and which is now in the possession of Wm. Bruce Stopford, Esq. J. B.

A full-length portrait of the Earl of Peterborough, by J. B. Vanloo, is in the collection of the Marquis of Exeter at Burghley. The picture belonged to the father-in-law of the present owner, the late W. S. Poyntz, Esq., of Midgham.

J. P., JR.

The Word "Oasis" (Vol. v., p. 465.).—I beg to inclose MR. TEMPLE an instance of the use of the above word in English poetry; it will be found in a poem entitled *Hopes of Matrimony*, by John Holland, author of *Sheffield Park*, published by Francis Westley, 1822, and now lies before me.

"Is there a manly bosom can enfold,
A human heart, so withered, dead, and cold,
As not to feel, or never to have felt,
At genial Love's approach, its ices melt?
No — in the desert of the dreariest breast,
Some verdant spots its presence have confest;
Though parch'd and bloomless, and as wild as bare,
A rill of nature once meander'd there;
E'en where Arabia's arid waste entombs
Whole caravans, the green oasis blooms."

Oăsis will be found also in Lemprière's *Classical Dictionary*, but not in the same sense as above.

M. C. R.

The word Oasis, about which your correspondent H. L. TEMPLE inquires, is marked in Bailey's edition of Facciolati's *Latin Dictionary* (in the Appendix) Oăsis, making the *a* short. ⊃

Frightened out of his Seven Senses (Vol. iv., p. 233.).—A passage containing the words "seven senses" occurs in the poem of Taliesin called *Y Byd Mawr*, or the Macrocosm, of which a translation may be found in vol. xxi. p. 30. of *The British Magazine*. The writer of the paper in which it is quoted refers also to the *Mysterium Magnum* of Jacob Boehmen, which teaches "how the soul of man, or his 'inward holy body,' was compounded of *the seven properties* under the influence of the seven planets:" —

"I will adore my Father,
My God, my Supporter,
Who placed, throughout my head
The soul of my reason,
And made for my perception
My seven faculties,
Of fire, and earth, and water, and air,
And mist, and flowers,
And the southerly wind,
As it were seven senses of reason
For my Father to impel me:
With the first I shall be animated,
With the second I shall touch,
With the third I shall cry out,
With the fourth I shall taste,
With the fifth I shall see,
With the sixth I shall hear,
With the seventh I shall smell;
And I will maintain
That *seven* skies there are
Over the astrologer's head," &c.

W. FRASER.

Eagles' Feathers (Vol. v., p. 462.). — The author quoted alludes to Pliny, *Nat. Hist.* b. x. c. 4.:

"Aquilarum pennæ mixtas reliquarum alitum pennas devorant."

K.

The allusion concerning which ARNCLIFFE inquires is explained by the following passage in *A Thousand Notable Things of Sundarie Sorts, &c.*, printed by John Haviland, MDCXXX.

"Æligus writes, that the quilles or pennes of an Eagle, mixt with the quilles or pennes of other Fowles or Birds, doth consume or waste them with their odour, smell or aire." — P. 48.

EDWARD PEACOCK, Jun.

Bottesford Moors.

Arms of Thompson (Vol. v., p. 468.). — It may be interesting perhaps to JAYTEE to know that I have a book-plate with the arms described: "Per pale, argent and sable, a fess embattled between three falcons, countercharged, belled or." Underneath is engraved, "William Thompson, of Humbleton, in Yorkshire, Esq., 1708." The crest, a sinister arm in armour, grasping a broken lance, on a torse of the colours. SPES.

Spick and Span-new (Vol. iii., p. 330.). — In Dutch, *spyker* means a warehouse, a magazine: and *spange* (spangle) means anything shining

and thus *spick* and *span-new* means, shining new from the *warehouse*. (See Tooke's *Div. of Purley*, vol. i. p. 527.) This, with the guesses of Wachter and Ihre, may be seen by your correspondent in Richardson. Q.

Junius Rumours (Vol. v., pp. 125. 159. 474.).—"N. & Q." contains abundant speculation about the "Vellum-bound" to which your correspondent refers (p. 474.). Some persons, I know, consider it doubtful whether the printer did have a copy bound in vellum as Junius directed, and they strengthen their doubts by, as they assert, no such copy having ever been met with. Mr. Cramp, on the contrary, maintains that such copies are so common that the printer must have taken the Junius copy as a pattern. As Mr. Cramp, I observe, is become a correspondent of "N. & Q.," I will take leave to direct his attention to the question asked by V. B. (Vol. iii., p. 262.) Others, again, assuming that the printer did have a copy specially bound for Junius, think it doubtful whether it ever reached him. Of these differences and speculations your correspondent is evidently unaware; and he therefore raises a question as if it were new, which has been under discussion for thirty years. As a set-off, however, he favours us with an entirely original anecdote, so original, that neither the anecdote nor the tea-service were ever heard of by H. S. Woodfall's family. Yet it must be admitted that his story has all the characteristics of authenticity—names, dates, places. I know, indeed, but one objection, viz. that Mr. Woodfall never was "in prison on account of the publication of these redoubtable letters." He was tried, but *acquitted*, under the somewhat celebrated verdict of "guilty of printing and publishing *only*."

T. S. W.

Cuddy, the Ass (Vol. v., p. 419.).—Jamieson is sometimes very absurd; but in my edition of his *Dictionary* (Edinburgh, 1808), I do not find the *Hindoo* root for *cuddy* which you attribute to him. I only find: "Cuddie, an ass—probably a cant term;" with a reference to the *Lothian* dialect.

But if it be worth while to answer such questions, I would remind the inquirer that in Northumberland, and the adjoining districts of Scotland, *cuddie* is the contraction of the very common name of *Cuthbert* (*teste* "Cuddie Headrig"); and that as the ass is called in other districts "Ned" and "Neddy," and in others again "Dick" and "Dicky," so he is called in Northumberland *Cuddie* by a name familiar in the locality. Everywhere the male is called "Jack," and the female "Jenny;" are these also derived from the Hindoostanee? C.

The Authorship of the Epigram upon the Letter "H" (Vol. v., p. 258.).—I observe that a controversy has lately been carried on in your columns upon the authorship of the celebrated enigma on the letter *H*. Permit me, as one well acquainted with the circumstances, to corroborate the statement of E. H. Y. The epigram in question was written at the Deepdene, the seat of the late Thomas Hope, Esq., by Miss Catharine Fanshawe, in the year 1816, as is recorded in the heading of the original MS. of it contained in a cotemporary *Deepdene Album* still existing.

You may rely upon the authenticity of this information, which proceeds from one acquainted with the volume in question and its history. B. P.

John Rogers, Protomartyr, &c.—The reply to my inquiry, as to the present descendants of this celebrated divine, which appeared in "N. & Q.," Vol. v., p. 307., is scarcely sufficient for the genealogical purpose for which I required the information; but I am not the less obliged to E. D. for the attention given to my request; and I should esteem it a favour to be further informed where I could procure a complete genealogical account of the family—to what county the martyr belonged, or if other descendants survive besides those mentioned by E. D.? John Rogers, Gentleman, buried in the nave of St. Sepulchre's Church, London, 1775, was a native of Wales.

I should feel grateful for any information, either in "N. & Q." or directed to me.

Joseph Knight.

Aylestone Hall, Leicestershire.

"*Gee-ho*" (Vol. ii., p. 500.).—*Ge* is undoubtedly "go;" and *a-hit* or *hayt* (common with waggoners in Notts) is "yate," "gyate," or "gate." Gang your gate. Q.

Twises (Vol. ii., p. 327.).—"Fr. *estuy*; a sheath case, or box to put things in, and more particularly a case of little instruments, or sizzars, bodkin, penknife, &c., now commonly called *ettwee*."—*Cotgrave*. Shenstone enumerates, among the temptations to drain the purse:

"The cloud-wrought canes, the gorgeous snuff-boxes,
The twinkling jewels, the gold *etwee*,
With all its bright inhabitants."

Economy, Part II.

Q.

Ancient Timber Town-halls (Vol. v., pp. 257. 295. 470.).—During a visit to Sudbury in Suffolk in 1828, I was much struck with the old quaint-looking timber building used for corporate purposes, called the Moot Hall; I made a rude pen-and-ink sketch of the principal front. On a subsequent visit I found this building was standing, but that it had ceased to be used, a new town-hall having been erected. Since then I hear that the Moot Hall has been pulled down and its site thrown into the market-place. If I recollect rightly, the principal window of twelve lights was unglazed. C. H. Cooper.

Johnny Crapaud (Vol. v., p. 439.).—When the French took the city of Aras from the Spaniards, under Louis XIV., after a long and a most desperate siege, it was remembered that Nostradamus had said:

"Les anciens crapauds prendront Sara.
The ancient toads shall Sara take."

This line was then applied to that event in this very roundabout manner. Sara is Aras backward. By the ancient toads were meant the French: as that nation formerly had for its armorial bearings three of those odious reptiles, instead of the three flowers de luce which it now bears. (Seward's *Anecdotes*, vol. i. p. 78.) Nostradamus died in 1566. C. B.

Juba Issham (Vol. v., p. 435.).—The signature is two names. The first needs no explanation; Juba, in *Cato*, is the lover of Marcia: the second may merely mean that the first is assumed, or false. We have such a surname as Isham, but it is spelt with one *s* only. C. B.

Optical Phenomenon (Vol. v., p. 441.). — The circumstance mentioned by your correspondent is only one instance of a very familiar fact, that sight is rendered clearer by diminishing the quantity of rays, which might confuse one another. Some for that purpose look between two fingers brought near. Others nearly close their eyes, &c. C. B.

Bishop of London's House (Vol. v., p. 371.).—In the *Wards of London*, by H. Thomas, 1828, vol. i. p. 7., we are told that —

"The great fire of London having destroyed the Palace of the Bishop of London, which was near St. Paul's Cathedral, this house [Peter House, which stood on the west side, about the middle of Aldersgate Street] was purchased for the city mansion of the prelates of the diocese, one of whom only resided there, Bishop Henchman, who died there, and was buried at Fulham, A.D. 1675. It was then called London House, and, being subsequently deserted, was let out into private tenements until 1768; when it was entirely destroyed by fire while in the occupation of Mr. Seddon, an upholsterer and cabinet-maker."

A large brick building now covers the site, and retains the name of "London House." It is occupied by Mr. H. Burton, builder.

In the work above quoted I find no mention of a residence of the Bishops of London in Bishopsgate. I therefore conclude that the one I have alluded to, is that respecting which your correspondent wishes to learn. TEE BEE.

"*Inveni Portum*" (Vol. v., pp. 10. 64.).—"Actum ne agas" is generally a safe motto, and a particularly safe one when so learned a scholar as MR. SINGER has preceded. However, it may do no harm to mention, that since the Query occurred in the "N. & Q." I have met with two quotations of a very analogous kind.

The first is given as a quotation, and may be found at the end of George Sandys' *Divine Poems*, 1648,—"Jam tetigi Portum —— valete." The second may be found amongst the *Poems* of Walter Haddon, and refers to something more ancient still:

"*In obitum N. Pointzi Equitis,*
Ex Anglico clarissimi viri Th. Henneagii.

Per medios mundi strepitus, cæcosque tumultus,
Turbida transegi tempora, Pointzus eques.
Nullus erat terror, qui pectora frangere posset,
Mens mea perpetuo quod quereretur, erat.
Nunc teneo portum, valeant ludibria mundi,
Vita perennis ave, vita caduca vale."

RT.

Warmington.

"*Cane Decane*," *&c.* (Vol. v., p. 440.).—I cannot inform your correspondent who was the author of the punning couplet —

"Cane Decane, canis; sed ne cane, cane Decane,
De cane, de canis, cane Decane, cane."

But I think that he has injured the spirit of the original in his "*free* translation."

Decanus means a "Dean," not a Deacon: and the word *canis*, which is both masculine and *feminine*, was often used by the poets in a *metaphorical* sense. It seems to me that the author was alluding to some aged *dignitary* of his day, who had been in the habit of singing songs upon *the ladies*. I therefore submit to you my *more free* translation:

1.
"Dean Hoare!
You sung, of yore,
O'er and o'er,
Molly ashore.

2.
Now, shut the door;
And of such lore
Sing no more,
Dean Hoare!"

BAVIUS.

These lines are cited by Mr. Sandys in the Introduction to his *Specimens of Macaronic Poetry*, and are there attributed to Professor Porson.

WILLIAM BATES.

Birmingham.

Fides Carbonarii (Vol. iv., pp. 233. 283.).—In reply to QUERIST as to this saying, E. H. D. D. states that it originated in an anecdote told by Dr. Milner, or some other controversial writer. A coal-porter being asked what he believed, replied, "What the church believes:" and being asked what the church believed, replied, "What I believe."

Now I find the same meaning given by Henry

de Bellingen, in his *Etym. des Prov. Français*, printed at the Hague, 1656. His words, as quoted by Leroux de Lincy, are as follow:

"On fait un conte qui a donné l'origine à ce proverbe. Un charbonnier estant enquis par le diable de ce qu'il croyait, luy respondit: 'Toujours je crois ce que l'église croit.' De là est venu que lorsqu'on a voulu marquer qu'un homme avait une foi ferme, mais sans science, on a dit: 'La foi du charbonnier.'"

Also, in P. J. Le Roux's *Dictionnaire Comique*, 1750:

"*La foi du charbonnier.* Quand on parle d'une foi implicite, qui fait croire à un Chrétien en général tout ce que l'église croit."

In Landais' *Dictionary*, 4to.:

"*La foi du charbonnier*, foi simple et aveugle qui ne raisonne pas."

PHILIP S. KING.

The Book of Jasher (Vol. v., p. 415.).—I have a translation of a work thus named. It was published by Noah and Gould, 144. Nassau Street, New York, 1840. The publisher's preface mentions Illive's work as "a miscrable fabrication;" claims, as the original of his own, a book "said to have been discovered in Jerusalem at its capture by Titus," and preserved at Venice, 1613. It also speaks of the "owner and translator" as resident in England. I have a vague idea that I heard from New York, at the time I received my volume, that the Duke of Sussex had possessed a copy of the Book of Jasher, and that some steps had been taken towards the translation by order of His Royal Highness. I mention this merely to lead inquiry: I cannot trust my memory as to the verbal expression of a friend so many years ago.

I have long wished the Book of Jasher to obtain a fair hearing, and a more critical examination than I am qualified to make; and I shall be happy to lend it to your correspondent L. L. L. in furtherance of what I think an act of justice.

F. C. B.

Sites of Buildings mysteriously changed (Vol. v., p. 436.).—Perhaps W. H. K. may deem the following account of the foundation of Bideford *Bridge* near enough to his purpose:

"Before whose erection the breadth and roughness of the river was such, as it put many in jeopardy: some were drowned, to the great grief of the inhabitants, who did therefore divers times, and in sundry places, begin to build a bridge; but no firm foundation, after often proof being found, their attempts came to no effect. At which time Sir Richard Gornard was priest of the place, who (as the story of that town hath it) was admonished by a vision in his sleep, to set on the foundation of a bridge near a rock, which he should find rowled from the higher grounds upon the strand. This he esteemed but a dream; yet, to second the same with some art, in the morning he found a huge rock there fixed, whose greatness argued it the work of God; which not only bred admiration, but incited him to set forwards so charitable a work: who eftsoons, with Sir Theobald Grenvile, knight, lord of the land, an especial furtherer and benefactor of that work, founded the bridge there, now to be seen, which for length, and number of arches, equalizeth, if not excelleth, all others in England," &c.—Risdon's *Survey of Devon*, s. v. BIDEFORD.

The traditions relating to St. Cuthbert and the foundation of Durham Cathedral are too well known to find a place in "N. & Q." J. SANSOM.

Wyned (Vol. v., pp. 321. 474.).—Read *joined* for *wyned*: "divers parcels of joined waynescott, windowes, and other implements of household," *i. e.* wainscot of joiner's work. I have no doubt this is the true reading, having once made the very same mistake myself in reading and printing an inventory of this period. SPES.

Sweet Willy O (Vol. v., p. 466.).—This song was written by Garrick for the jubilee in honour of Shakspere, which was held at Stratford-upon-Avon in 1769, and was sung on that occasion by Mrs. Baddeley. It is printed in *Shakespeare's garland*, 1769; in the *Poetical works of David Garrick*, 1785; and in the *History of Stratford*, 1806. BOLTON CORNEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have received from Messrs. Rivington, four volumes of their new and complete edition of *The Works and Correspondence of The Right Honourable Edmund Burke*, and we do not know that a more valuable contribution could be made to our stores of historical and political literature, than this handsome collection of the writings of one whom Sir Robert Peel pronounced "the most profound of the philosophic statesmen of modern times." Dear to all lovers of literature as must be the memory of Burke, the friend of Johnson, who declared, "he was the only man whose common conversation corresponded with the fame which he had in the world," and of Goldsmith, who complained that—

"He to party gave up what was meant for mankind;"

and that he

> . . . "too deep for his hearers still went on refining,
> And thought of convincing, while they thought of dining;"—

the present aspect of the political world compels us to look at him rather as a politician than as a man of letters. Considering, therefore, not only the profoundly philosophical character of his political works, but also the elevated tone of political morality which is displayed in the writings of Edmund Burke—a wisdom and a morality rendered still more attractive by the unrivalled eloquence with which they are enunciated—the present handsome and cheap collection of

those writings is alike creditable to the enterprise of the publishers, and well calculated to exercise a beneficial influence upon the political condition of the country. It would indeed be well if all who aspire to seats in the new parliament would fit themselves for such positions by a study of the writings of Edmund Burke.

Mr. Willis has just issued a neat reprint of what has now become a very scarce volume, *The Poetry of the Anti-Jacobin*, a work which may be regarded as a model of political satire. It is accompanied by occasional notes elucidating allusions now become obscure through lapse of time, and the blanks in the text have been filled up with the names of the various persons introduced or alluded to. Some attempt has also been made to identify the various authors by whom the several articles were written; but we are surprised to find this so imperfectly executed, for when the editor speaks of the authorship being in many cases mere matter of conjecture, it is clear that he did not know of the very curious, and, we may add, authentic list, furnished to the third volume (p. 348.) of this journal by Mr. Hawkins of the British Museum; who has also given a history of the work, and of the manner in which it was conducted, which ought to have been made use of.

BOOKS RECEIVED.—*Legal Iambics in Prose, suggested by the present Chancery Crisis*, a quaint discourse, in which there is no small learning and humour, and to which may be applied, with some variation, Gay's well-known Epilogue:

> "Our pamphlet has a moral, and no doubt
> You all have sense enough to find it out."

An Essay upon the Ghost Belief of Shakspeare, by Alfred Roffe, is a little pamphlet well deserving perusal, in which the author—who holds that ghost belief, rightly understood, is most rational and salutary—endeavours to show that it must have had the sanction of such a thinker as Shakspeare.—*Rome in the Nineteenth Century, containing a complete account of the Ruins of the Ancient City, the Remains of the Middle Ages, and the Monuments of Modern Times*, by Charlotte A. Eaton. *Fifth Edition*, Vol. I., the new issue of Bohn's *Illustrated Library*, with its thirty-four engraved illustrations, will be found a very useful and instructive guide to the "Eternal City."—*The Heroides, the Amours, Art of Love, &c., of Ovid, translated* (with the judicious exception of the more questionable passages, which are left in the original Latin), forming the new volume of Bohn's *Classical Library*. In his *Standard Library* we have now the fifth and concluding volume of what has been well described as "the enthralling Biographies of Vasari." Thus for considerably less than one pound has the English lover of Art the means of possessing one of the most interesting and instructive works on the subject of his favourite study ever produced. The work deserves, and, we trust, will meet with a very wide circulation.

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REPLIES RECEIVED.—*Newtonian System—Portrait of Earl of Northumberland—Solmonath—Thomas Fauconberge—Nelson Family—Poems in the Spectator—Pardons under the Great Seal—Cheshire Cat—Meaning of Royde—Dodo Query—Men of Kent and Kentish Men—Swearing on a Skull—St. Christopher—Deferred Executions—Frebord—Corrupted Names of Places—Cane Decane—Poem on the Burning of the Houses of Parliament—Meaning of Penkenol—Ralph Winterton—Bee Park—Plague Stones—Lines on Woman—Ring Finger—Sneezing—Binnacle—Rhymes on Places—Martinique—Richard Baxter—Nashe's Terrors of the Night—Anthony Babington—The Miller's Melody—Irish Titles of Honour—Epitaphs—Emaciated Monumental Effigies—Oasis—Sweet Woodruff—University Hoods—Exeter Controversy.*

W. B. (Birmingham) *is thanked. Our columns are at present too crowded to allow of our availing ourselves of his kind offer.*

C. M. C. *We do not believe that there is any published Life of the King of the Belgians.*

T. C. (Boston). *Caxton's* Golden Legend *was printed in* 1483, *and certainly not reprinted in London in* 1843. *The latter date must be a misprint for the former.*

J. N. O., *who inquires respecting the oft-quoted line*—

> "Tempora mutantur," &c.

is referred to our 1st Volume, pp. 234. and 419.

B. A. (Trin. Coll. Dub.), *near Sheffield, shall receive answers to his Queries.*

VOX ALTERA. *Will our Correspondent specify the communications to which he refers? There is no charge for the insertion of Queries.*

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Previous to receiving the appointment of Norroy King at Arms, Oldys wrote a short account of his own life, which is now in my possession; and as it contains some interesting particulars of his connexion with the Earl of Oxford, in the formation of the magnificent collection of manuscripts now in the British Museum, I have forwarded a copy of it, which you are at liberty to make use of, if suited to the pages of "N. & Q."

"After my unfortunate adventures in the South Sea, my long and expensive law-suits for the recovery of my right, and five years' retirement to a nobleman's in the country, with whom I had been intimate in my youth, I became, in less than two years after my return to London, first known to the Earl of Oxford in the year 1731; when he invited me to show him my collections of MSS. Historical and Political, which had been the Earl of Clarendon's; my collections of Royal Letters, and other Papers of State; together with a very large collection of English heads in sculpture, which alone had taken me up some years to collect, at the expense of at least threescore pounds. All these, with the catalogues I drew up of them, at his lordship's request, I parted with to him for forty pounds, and the frequent intimations he gave me of a more substantial recompense hereafter, which intimations induced me to continue my historical researches, as what would render me most acceptable to him. Therefore I left off writing in the *Universal Spectator*, in which I had then published about twenty papers, and was proffered the sole supply thereof; which would have returned me fifty-two guineas per annum.

"Further, when his lordship understood that my printed books consisted chiefly of personal history, he desired catalogues of them also: which I drew out, and he had several large parcels of the most scarce and curious amongst them, in the two years following; for which, though I never received more than five guineas, not the fourth part of their value, yet his friendly deportment towards me increased my attachment and zeal to oblige him. This friendship he further exerted, in the

assistance he afforded me out of his own library, and procured of his friends, towards completing my *Life of Sir Walter Raleigh;* and his opinion of the further encouragement I therein deserved may appear in the letters he honoured me with upon that occasion. But as to money, the five guineas more he gave me upon my presenting him with the *Life*, and the *History of the World* annexed to it, in 1736, was all that I ever received from him in five years. In the latter end of the year 1737 I published my *British Librarian;* and when his lordship understood how unproportionate the advantages it produced were to the time and labour bestowed upon it, he said he would find me employment better worth my while. Also, when he heard that I was making interest with Sir Robert Walpole, through the means of Commissioner Hill, to present him with an abstract of some ancient deeds I had relating to his ancestors, and which I have still, his lordship induced me to decline that application, saying, though he could not do as grand things as Sir Robert, he would do that which might be as agreeable to me, if I would disengage myself from all other persons and pursuits. I had then also had, for several years, some dependence upon a nobleman, who might have served me in the government, and had, upon certain motives, settled an annuity upon me of twenty pounds a year. This I resigned to the said nobleman for an incompetent consideration, and signed a general release to him, in May, 1738, that I might be wholly independent, and absolutely at my Lord Oxford's command. I was likewise then under an engagement with the undertakers of the *Supplement to Bayle's Dictionary*. I refused to digest the materials I then had for this work under an hundred pounds a year, till it was finished; but complied to take forty shillings a sheet for what I should write, at such intervals as my business would permit: for this clause I was obliged to insert, in the articles then executed between them and myself, in March the year aforesaid; whereby I reserved myself free for his lordship's service. And though I proposed, their said offer would be more profitable to me than my own, yet my lord's employment of me, from that time, grew so constant, that I never finished above three or four lives for that work, to the time of his death. All these advantages did I thus relinquish, and all other dependence, to serve his lordship. And now was I employed at auctions, sales, and in writing at home, in transcribing my own collections or others for his lordship, till the latter part of the year 1739; for which services I received of him about 150 pounds. In November the same year I first entered his library of manuscripts, whereunto I came daily, sorted and methodised his vast collection of letters, to be bound in many volumes; made abstracts of them, a 2 C tables to each volume; besides working at home, mornings and evenings, for the said library. Then, indeed, his lordship, considering what beneficial prospects and possessions I had given up, to serve him, and what communications I voluntarily made to his library almost every day, by purchases which I never charged, and presents out of whatever was most worthy of publication among my own collections, of which he also chose what he pleased, whenever he came to my chambers, which I have since greatly wanted, I did thenceforward receive of him two hundred pounds a-year, for the short remainder of his life. Notwithstanding this allowance, he would often declare in company before me, and in the hearing of those now alive, that he wished I had been some years sooner known to him than I was; because I should have saved him many hundred pounds.

"The sum of this case is, that for the profit of about 500*l.* I devoted the best part of ten years' service to, and in his lordship's library; impoverished my own stores to enrich the same; disabled myself in my studies, and the advantages they might have produced from the publick; deserted the pursuits which might have obtained me a permanent accommodation; and procured the prejudice and misconceit of his lordship's surviving relations. But the profits I received were certainly too inconsiderable to raise any envy or ill will; tho' they might probably be conceived much greater than they were. No, it was what his lordship made me more happy in, than his money, which has been the cause of my greatest unhappiness with them; his favour, his friendly reception and treatment of me; his many visits at my chambers; his many invitations by letters, and otherwise, to dine with him, and pass whole evenings with him; for no other end, but such intelligence and communications, as might answer the inquiries wherein he wanted to be satisfied, in relation to matters of literature, all for the benefit of his library. Had I declined those invitations, I must, with great ingratitude, have created his displeasure; and my acceptance of them has displeased others. Some survivors would surely, in respect to the memory of such a noble and honourable person, not totally disregard what he had so distinguished; but think a man worthy of being recommended to some provision, whom he, after a very deliberate experience, had seen reason so decently to provide for. I look upon most places of attendance at Court to be an idle, loytering, empty course of life; in which a man is obliged to dress expensively, keep frothy, vain, or vicious company, and to have the salary more backwardly paid than in other places. Therefore I should prefer some office in the Revenue, rather than to be upon the Civil List.

"Any clerkship, that must double a man down to a desk for a set of hours, morning and afternoon, he should be inured to from his youth, to be

anything dextrous or easy in; but one, who has been the greatest part of his life master of his own time and thoughts, has his head pre-occupied; at least is commonly fitter for the direction than the execution of business; unless it be such in which his head will concur with his hand. Besides, not to mention other incongruities, how would it fit a man, growing in years, to be company for a pack of young clerks? or, how could he hope to be continued, of such honourable persons, as should recommend him even to that situation, but might with the same trouble to something more convenient for him?

"I have been assured by persons of experience, that an handsome post is not only sooner procured as having less candidates, but a man's pretension is more regarded. Whereas, in business of ordinary or mean account, his merits and abilities are thought proportionable, and therefore his pretension or request is less regarded. Besides, places that are something considerable, are generally less slavish and engrossing of a man's time; which, God knows, I desire not to be better employed than mine is, and may be by myself; only, a part of it more profitably: and yet, the convenience of such leisure, with the credit attending such a place, I should more value than the profit.

"There is a common advice, that a man should not put in for everything, because it implys too high thoughts of his own sufficiency, as if he thought himself fit for everything: which is the character of an arrogant and conceited coxcomb. This offering of one's self, without latitude or limitation, is indeed one extreme; but the other is, to nail one's self down to some one individual place, like a dainty guest, that can taste but of one dish, and so wait for the vacancy; wherein he is led, by his own election, first to go barefoot (perhaps to his grave) in waiting for a dead man's shoes; and when he is dead, then he shall probably see another wear them. So that any vacancy which will accommodate the candidate with a competency suitable to his condition and qualifications; or, at least, equal to what he has appeared in, and decently enjoyed, cannot, 'tis presumed, be thought unreasonable.

"Two or three hundred a year may be thought a very liberal allowance from a single person; in places of the government 'tis thought no burden, because the publick contributions are settled for the payment: there is no new charge or salary created, and they have stood the test of various changes or revolutions in the administrations. If I were to be restored to a place of two hundred a year now, it would not be by one fourth part of the advantage to me that it might have been five years since: for I should look upon myself in conscience obliged to sequester so much, even though I should live long enough to enjoy such a place ten years, to re-imburse such friends as have assisted me in all that time, but can no longer now. So that this one act of accommodation would indeed save more persons than one from ruin."

If it is not already known that Oldys obtained the appointment of Norroy through the intercession of Sir Peter Thompson, to whom the above autobiographic sketch was addressed, I think I can confidently assert such was the fact. I am collecting materials for biographical notices of the King's Heralds and Pursuivants-at-Arms. Will you permit me, through the medium of "N. & Q.," to make known to your correspondents that I have such a work in hand; and that I should be obliged for any unpublished particulars, either relative to Oldys, or any other members of the College of Arms.

Charles Bridger.

On Cosin's "History of Popish Transubstantiation," edited by the Rev. J. S. Brewer.

As every work of value, and likely to live, should be made as correct as possible, I beg insertion in "N. & Q." of some remarks on a note in Mr. Brewer's very satisfactory edition of so important a volume as that of Cosin on the papal doctrine of transubstantiation. The note occurs in p. 130., and is as follows:—

"‡ *Index Expurg. Hispan. D. Gasp. Quirogæ Card. et Inquisit. generalis in fine.*

"There is a copy of one edition of this Index in the British Museum, but I cannot find the passage to which Bp. Cosin refers. The other Index to which he refers is not to be found in the British Museum, Bishop Tenison's library, or Sion College."

The disappointment of Mr. Brewer may not improbably be ascribed to the unfortunate fact, that in the *English* translation of Cosin's book, which is given by Mr. Brewer in the forecited extract, after the word *fine* are omitted the words *Lit. O.*, which are found in the *Latin* original. This additional direction would have led to the passage which the editor was desirous of verifying. For, in the first edition of the *Index* referred to, that of 1584, the particular index at the end, under O, gives the fol. 182, 183 (*falso* 171), where the passage is found exactly as extant in the Latin of Cosin. The particular *Expurgatory Index* under view was printed in 1601 and 1611. In the first of the two, *that* printed at Saumur, the passage is found fol. 149. *verso*. I dare say it is so in the other entitled *Duo Testes, &c.*, but that is of no moment. Bp. Cosin does not, as the note expresses, refer to any "other index." The British Museum is comparatively scanty in this class of books, but they are all to be found in the Bodleian Library.

At p. 163. the *Discurs* [*us*] *Modest* [*us*] *de Jesuit.* referred to, and occupying several pages of discussion in the "N. & Q." in the early volumes, is certainly the Latin version of *A Sparing Discoverie of our English Jesuits*, 4to., Franc. 1601, pp. 70, and to be found in the *Catalogue of the British Museum*, under "Jesu *Societas.*"

EUPATOR.

ANCIENT GUILDHALLS IN ENGLAND.

If a history of the ancient Guildhalls of England could be compiled, it would form an interesting volume; as the ancient fabrics wherein our forefathers met to transact their civic affairs may almost be said to have symbolised the *status* of the municipalities in which they stood at various epochs of their history. Our old English boroughs cannot boast the possession of halls equal to the *Hotels de Ville* of Belgium or France, or the *Rath-häusen* of Germany. We cannot show in this country edifices equal to the Hotel de Ville of Brussels, or Aix-la-Chapelle, or Rouen, in point of architectural extent or beauty; or of Ratisbon, or other German towns, in point of venerable and antique interest. But we have buildings yet standing among us which, if less imposing in their exteriors, are nevertheless associated with historic memories of no common order, and secondary in this respect to none of the grander town-halls of ancient Flanders.

The guildhall of Leicester cannot boast of any outside show. It is plain to meanness in this respect; it is on one side a mere barn in appearance; yet it has its claim on the attention of the antiquary.

The first distinct mention of a guildhall in Leicester is in a small charter, executed in the mayoralty of Peter Rogerson. From this it appears that in 1250 William Ordriz, the son of Stephen, conveyed to the mayor and burgesses a building which became the guildhall. The deed is endorsed *Charta de la Gild Salle.* It contained three bays of buildings, was twenty yards in length, and about eight yards from front to back. It had solars, cellars, and dungeons. There was *then* an older fabric, known as the guildhall, which was conveyed to a private townsman in the year 1275. The hall, of which the corporation became the possessors in 1250, remained in use until the reign of Elizabeth, and even at intervals until the date of the Commonwealth, being sometimes called the old Moot Hall, and at others the "Old Shop."

Anterior to the Reformation two religious guilds had halls, known as St. George's and Corpus Christi Halls. When these fraternities were dissolved, the buildings remained; one near the east of St. Martin's church, the other near its western extremity. The first of these fell into entire disuse and decay; while the latter, Corpus Christi Hall, gradually superseded as a civic edifice the old Moot Hall. I have found in the hall books of the borough of Leicester entries as early as the 10th of Henry VIII., in which the hall of Corpus Christi Guild is referred to as the occasional place of meeting of the municipal body. A deed, bearing date the 5th of Elizabeth, states that the queen had conveyed the hall to Cecily Pickerell of Norwich, widow, who reconveyed it to the recorder of Leicester, Braham, evidently as the representative of the mayor and burgesses, not then formally incorporated.

Meanwhile, the old hall seems to have served as a lock-up or gaol, and was finally sold in 1653 to a maltster, who would undoubtedly convert the roomy old structure into a malt-house.

The Corpus Christi Hall would appear to have been enlarged when it was fairly in the hands of the civic authorities, not only in the reign of Elizabeth (about the year 1586), but in that of Charles I. Many particulars about the building will be found in the *Handbook of Leicester.*

The guildhall of Leicester is *within* one of the most picturesque old structures of the country, and is well described by your correspondent Kt. As you enter, its rude rafters rise directly from the ground on either hand, and embrace over the head of the visitor, forming pointed arches. As you advance along the floor the beams widen, and the Tudor timbering and architectural detail are clearly discernible; two staples still remaining on one of the braces, which tradition says sustained the scenery of the players in the time when theatrical performers were allowed to act there, and when even Shakspeare figured in the histrionic group. Having reached the western end you find yourself in front of the bench on which the mayor and magistrates sit to dispense justice, the ancient gilded frame for the mace (now tenantless) surmounting the chief magistrate's chair. The rich old mantelpiece of the mayor's parlour, and the fragments of painted glass in its windows, enhance and complete the antiquarian attractions of this relic of Edwardian and Elizabethan architecture.

JAYTEE.

THE SEVENTH SON OF A SEVENTH SON.

Amongst the oddities which cross our path, I recollect one which, at the time it occurred, caused no small surprise to the young, of which I then was one. I think it must be about forty-six years ago, a man travelled about Hampshire professing to cure the blind, sick, and lame; and although he did not belong to the medical order, yet numerous cures were attributed to him, and he had quite a collection of crutches and walking-sticks, left by his patients, who, it was said, no longer required his

or their aid. I well know that he was looked upon by the common sort of people with wonder, and almost awe. The notion prevalent amongst them was, that, being the seventh son of a seventh son, he was endowed by nature with extraordinary healing powers. After a few months his fame, such as it was, evaporated, and I have not heard of him since, nor have I read of any pretender acting like him since then. Can any of your readers enlighten my darkness on the above, or on any other seventh of a seventh? and is there any account or tradition of a similar impostor in any other county of England? Also, if ancient or modern history records any such wonderful attributes in reference to a seventh daughter of a seventh daughter?

The above was written before I saw MR. COOPER's allusion to the subject, in Vol. iii., p. 148. I hope to be favoured with that gentleman's further notice of the seventh son of a seventh son.

I should esteem it a favour if some one of your numerous and learned readers would inform me if that word denoting seven, which is in such frequent use in the Old and New Testaments, is susceptible of being rendered "several," "many," or some other indefinite quantity?

Seven appears also to be a favourite number in modern days. I subjoin a few of the many instances of its popular adoption: —

Seven ages.
Seven Champions.
Seven Churches.
Seven days in a week.
Seven days' notice.
Seven Dials.
Sevenfold.
Seven Hills.
Seven months' child.
Seven penitential psalms.
Seven senses.
Seven-shilling piece.
Seven Sisters.
Seven Sleepers.
Seven sons.
Seventh son of the seventh son.
Seven stars.
Seven stages of life.
Seven times.
Seven times seven years a jubilee.
Seven wise men.
A jury of seven matrons.
Seven wonders of the world.
Seven years' apprenticeship.
Seven years, a change.
Seven years' transportation.
Seven years' Income-tax,
Sevenpence in the pound yearly; and these last are two of the
Seven abominations.

HENRY EDWARDS.

35. Gifford Street, Kingsland Road.

[The number *seven* has been a subject of particular speculation with some old writers, and every department of nature, science, literature, and art has been ransacked for the purpose of discovering septenary combinations. In the year 1502 there was printed at Leipsic a work entitled *Heptalogium Virgilii Salzburgensis*, in honour of the number seven. It consists of seven parts, each consisting of seven divisions. But the most curious work on the subject of numbers is the following, the contents of which, as might be expected, are quite worthy of the title: *The Secrets of Numbers according to Theological, Arithmetical, Geometrical, and Harmonical Computation; drawn, for the better part, out of those Ancients, as well as Neoteriques. Pleasing to read, profitable to understande, opening themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever.* By William Ingpen, Gent. London, 1624. In chap. ix. the author has given many notable opinions from learned men, to prove the excellency of the number *seven*: — "First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unarie. Others are begotten, but beget not; as the octonarie. Only the septenarie, having a prerogative above them all, neither begetteth, nor is begotten. This is its first divinity or perfection. Secondly, this is an harmonical number, and the well and fountain of that fair and lovely *Digramma*, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. (See *Cruden.*) Fourthly, because of its compositure: for it is compounded of one and six; two and five; three and four. Now, every one of these being excellent of themselves (as hath been remonstrated), how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues."—ED.]

ROBERT DRURY.

The credit attachable to *Madagascar: or Robert Drury's Journal during fifteen Years' Captivity on that Island*, has always appeared to me a subject worth a Note in your pages; but more particularly since the recent publication of Burton's *Narratives from the Criminal Trials of Scotland.*

In this latter work the author gives us an interesting account of the trial of Captain Green and his associates, in Edinburgh, for the murder of one Captain Drummond (a very memorable case, as it bore upon the Union of the kingdoms, at the time under discussion); and in course of his inquiries Mr. Burton has brought forth Drury's *Journal* to prove the existence of the said Captain Drury for many years subsequent to Green's execution for his murder!

It becomes, therefore, a serious question to ascertain whether Drury was a real or a fictitious character, and his book what it pretends to be, or the speculation of some clever writer, envious of the fame and profit derived by Defoe from the publication of a similar work. I would not take the subject out of such good hands as those of MR. CROSSLEY, who has evidently something to offer us thereon; but would merely observe, by way of interesting your readers generally in the matter, that Drury, by the old octavo of 1729, now before me, did not flinch from inquiry, as he announces the book for sale "by the Author, at Old Tom's Coffee House in Birchin Lane," where, he says, "I am every day to be spoken with, and where I shall be ready to gratify any Gentleman with a further Account of any Thing herein contained;

to stand the strictest Examination, or to confirm those Things which to some may seem doubtful."

"Old Tom's" is still a right good chop-house in the locality named; and it would be interesting to know if there is any contemporaneous note existing of an evening with Robert Drury there. But for the misfortune of living a century and a quarter too late, I should doubtless often have found myself in the same box with the mysterious man, with his piles of books, and his maps of Madagascar, invitingly displayed for the examination of the curious, and the satisfaction of the sceptical. J. O.

FOLK LORE.

Gabriel Hounds. — Seeing that Mr. Yarrell, the distinguished ornithologist, is a contributor to "N. & Q.," may I ask that gentleman, or any other correspondent, what is the species of bird whose peculiar yelping cry during its nocturnal migrations, has given rise to the superstition of the "Gabriel Hounds," so common in some rural districts? D.

Weather Prophecy. — Can any of your correspondents inform me as to the truth or falsehood of a proverb I have heard, namely, that the dryness or wetness of a summer may be prognosticated by observing whether the oak or the ash tree comes first into leaf? I cannot recollect which denoted which; but I should much like to know whether there is such a proverb, and whether there is any truth in it. G. E. G.

Oxford.

Origin of Moles. — Meeting with an octogenarian molecatcher a few weeks since, in the neighbourhood of Bridgwater, the old man volunteered the following account of the origin of moles, or *wants* as they are sometimes called in Somerset. "It was a proud woman, sir, too proud to live on the face of the earth, and so God turned her into a mole, and made her live *under* the earth; and that was the *first mole*." My informant was evidently much confirmed in his belief, by the fact of "moles having (as he said) hands and feet like Christians." W. A. J.

Mistletoe.—The mistletoe grows upon the *poplar tree*, near the railway station at Taunton, and likewise at White-Lackington near Ilminster. I have not seen any upon the oak. W. A. J.

Minor Notes.

Byron's "Siege of Corinth."—In the late Dr. Moir's *Lectures on the Poetical Literature of the last Half Century*, in commenting on Byron's *Siege of Corinth* he mentions "the glorious moonlight scene in which Francesca and Alp part for the last time, *the one to die of a broken heart*, the other to perish in his apostacy." From this he evidently considers that in this celebrated scene it is the still living form of Francesca that visits her lover; but though Lord Byron has, according to his frequent practice, left this unexplained, the whole passage seems to me to show that his intention was, that the visit should be considered as a supernatural one. Space will not allow of my bringing forward the proofs of this, but it can be easily verified by any one who reads the passage in question attentively. A singular mistake occurs in p. 8. of the work above quoted. Could any one have supposed that a poet, and a writer on poetical literature, should be ignorant of the best known poetical name of the last century? Yet Mr. Moir talks of "*William*" Pope. He might as well have talked of "*Alexander*" Shakspeare. J. S. Warden.

Goldsmith's "Poetical Dictionary."—It has not been noticed by any of Goldsmith's biographers that, in addition to *The Art of Poetry*, in 2 vols. 12mo., 1762, published by Newbery, and *The Beauties of the English Poets*, in 2 vols. 12mo., 1767, published by Griffin, he also edited for Newbery an useful work entitled *A Poetical Dictionary, or the Beauties of the English Poets alphabetically displayed*, in 4 vols., 1761, 12mo. The Preface is evidently written by Goldsmith, and with his usual elegance and spirit, and the selection which follows is one of the best which has ever yet been made. It certainly deserves more notice than it seems hitherto to have received; and were it only that it contains Goldsmith's favourite passages, and may possibly have been a preparation and incentive to the composition of the *Traveller* and the *Deserted Village*, it ought not to be forgotten in the list of his compilations. In examining it I have frequently been struck by the appearance of lines and passages, and sometimes epithets, which were evidently in Goldsmith's mind when he wrote his two beautiful poems. Some, but not all, have been quoted as parallel passages by his editors. James Crossley.

Corrupted Names.—In Vol. i., pp. 215. and 299., are some notes on the ordinary corruptions of Christian names. One came once in my way which, as the name corrupted is not by any means an ordinary one, may not have occurred to many of your readers. I was called on to baptize a child by the name *Nucky:* fortunately it is my practice to ascertain the sponsor's intention in the vestry, before proceeding to the font; and I was able, with much difficulty, to make out that the name meant was *Ursula*, of which *Nucky* was their ordinary corruption. Passing from names of *persons* to those of *places*, I would add two corruptions to those named in your current volume: Wiveliscombe, pronounced Willscombe; Mine-

head, Minyard — both in Somerset; and Kenilworth, sometimes called Killingworth, in Warwickshire. Balliolensis.

Queries.

MR. HALLIWELL'S ANNOTATED SHAKSPEARE FOLIO.

"This volume contains several hundred very curious and important corrections, amongst which I may mention an entirely new reading of the difficult passage at the commencement of *Measure for Measure*, which carries conviction with it; and shows, what might have been reasonably expected, that *that to* is a misprint for *a verb.*"— Mr. Halliwell in *Notes & Queries*, p. 485.

In common, doubtless, with many other of your readers, I am curious to know what this *verb* can be, which, while *carrying conviction with it*, is yet so mysteriously withheld from publication.

In a small pamphlet, published a month or two since by Mr. Halliwell, in opposition to *Mr. Collier's* folio, he lays down at p. 7. "a canon in philology;" from which he deduces the following as one of the "*circumstances under which no manuscript emendation of so late a date as* 1632 *will be admissible.*"

"It will not be admissible in any case where good sense can be satisfactorily made of the passage as it stands in the original, even although the correction may appear to give greater force or harmony to the passage."

Now, in the case referred to from *Measure for Measure*, I had previously ("N. & Q." Vol. v., p. 410.) shown to Mr. Halliwell that "*good sense can be satisfactorily made of the passage as it stands in the original:*" and therefore I feel the greater curiosity to know what *this verb* can be which carries conviction to him *even in the face of his own canon?* A. E. B.

Leeds.

RESTIVE.

Can the editor, or any of the readers of "N. & Q." account for the very prevalent misuse of the word *restive* or *restiff?* Of course, everybody knows that the affix *ive* or *iff* does not imply "privation," but the opposite; and that therefore *restive* means—as we find it defined in our dictionaries—"unwilling to stir," "inclined or determined to rest," &c.; but yet the most common use of the word now would require it to mean "unwilling to rest," "rest*less*," "unquiet," &c. As the word is most frequently employed in newspaper paragraphs, in describing accidents arising from the *restiveness*, or much more frequently *restlessness*, of horses, we can easily account for the misuse of the word in such cases: as the free use of the whip, which is sure to follow the restiveness of a horse or ass, is almost as surely followed by a sudden restlessness, at least when the nobler animal is under chastisement; what ends in restlessness and running away has thus got confounded with what it only has become, in some cases; while in others nothing is more common than to find the sudden shying and starting off of a horse, which has been anything but *restive*, described as such by some forgetfulness of the meaning of the word. Were the misuse of the word confined to such cases, however, it might not be worthy of notice in "N. & Q."; but I think it will be found to extend further: for instance, in *The Eclipse of Faith* (recently published), although evidently written by a scholar, and one who weighs the meaning of words, I find the following passage:

"'But,' said Fellowes, rather warmly, for he felt rather *restive* at this part of Harrington's discourse," &c.

Here the word is evidently employed (instead of *restless* *) figuratively for *impatient;* although I am not aware that a "bumptious" person might defend the word actually used, in the sense that the listener *refused to go along further* with the speaker. Still I think *restlessness* was the idea intended to be conveyed in the above passage, and that "impatient" would have been the better word, considering that it follows "he *felt.*" J. R.

Brompton.

REASON AND UNDERSTANDING ACCORDING TO COLERIDGE.

There is a remarkable discrepancy in the statements of Coleridge respecting reason and understanding.

(1.) *Friend*, vol. i. pp. 207–8. (Pickering.) —

"That many animals possess a share of understanding perfectly distinguishable from mere instinct we all allow. Few persons have a favourite dog, without making instances of its intelligence an occasional topic of conversation. They call for our admiration of the individual animal, and not with exclusive reference to the wisdom in nature, as in the case of στοργή, or maternal instinct: or of the hexangular cells of the bees. . . . . We hear little or nothing of the instincts of the 'half-reasoning elephant,' and as little of the understanding of caterpillars and butterflies."

Aids to Reflection, vol. i. pp. 171–3. (Pickering.) Here, after quoting two instances from Hüber about bees and ants, he says, —

"Now I assert that the faculty in the acts here narrated does not differ *in kind* from understanding."

Does Coleridge mean to tell us that bees and ants have the same faculty (understanding) as dogs and elephants?

* Or instead of "fidgetty," as one would likely have expressed it in familiar conversation.

(2.) *Friend*, vol. i. pp. 216–7.—

"For a moment's steady self-reflection will show us that, in the simple determination 'black is not white,' or 'that two straight lines cannot include a space,' all the powers are implied that distinguish man from animals; first, the power of reflection; second, of comparison; third, and therefore suspension of the mind; fourth, therefore of a controlling will, and the power of acting from notions, instead of mere images exciting appetites; from motives, and not from mere dark instinct."

And after relating a story about a dog who appeared to have employed the disjunctive syllogism (in relation to which see Cottle's *Reminiscences*, vol. i. pp. 48–9.), Coleridge remarks,—

"So awful and almost miraculous does the simple act of concluding, 'take three from four, and there remains one,' appear to us, when attributed to one of the most sagacious of all brute animals."

Aids to Reflection, vol. i. p. 175.—

"Understanding is the faculty of reflection, reason of contemplation." And p. 176.—"The understanding, then, considered exclusively as an organ of human intelligence, is the faculty by which we reflect and generalize. . . . . The whole process [of the understanding] may be reduced to three acts, all depending on, and supposing a previous impression on, the senses: first, the appropriation of our attention; second (and in order to the continuance of the first), abstraction, or the voluntary withholding of the attention; and, third, generalisation; and these are the proper functions of the understanding."

Aids to Reflection, vol. i. p. 182. *note*.—

"So far, and no further, could the understanding carry us; and so far as this, 'the faculty judging according to sense' conducts many of the inferior animals, if not in the same, yet in instances analogous and fully equivalent."

Does Coleridge, then, mean us to understand him as saying, that many of the brutes can reflect, abstract, and generalise?

(3.) *Friend*, vol. i. p. 259.—

"Reason! best and holiest gift of God, and bond of union with the Giver; the high title by which the majesty of man claims precedence above all other living creatures—mysterious faculty, the mother of conscience, of language. . . . ."

Aids to Reflection, vol. i. pp. 176—182.—Coleridge here gives his reasons for considering language a property of the understanding; and, in p. 195., adds,—

"It is, however, by no means equally clear to me that the dog may not possess an *analogon* of words which I have elsewhere shown to be the proper objects of the 'faculty judging according to sense.'"

Does Coleridge mean that the inferior animals may have language?

Who, of your many able correspondents, will assist me in unravelling this complicated tissue?

C. Mansfield Ingleby.

Minor Queries.

Banning or Bayning Family.—I am desirous of knowing if there was a family of the name of *Banning* or *Bayning* seated in Ireland at the close of the sixteenth century; and whether there was any other branch in England excepting that in Essex. K.

Ladies styled Baronets.—An ancestor of mine, Sir Anthony Chester, Bart., of Chichley Hall, Bucks, in his will, dated Nov. 26, 1635, and proved in the Prerogative Court of Canterbury, Dec. 9, 1635 [128 Sadler], desires "to be buried in the north part of Chichley Church, in the same vault with Dame Elizabeth Chester, Baronet, his first wife." Are there any other instances of ladies of the same rank being styled Baronet about this time? I may mention that this Lady Chester was daughter to Sir Henry Boteler, of Hatfield Woodhall, Herts, and sister to John Lord Boteler, of Bramfield. Tewars.

St. Christopher and the Doree.—Brand, in his *Popular Antiquities*, vol. iii. p. 194., says that the fish called the Doree is traditionally said to have derived the spots on its sides from the fact of St. Christopher, in wading through the arm of the sea, having caught a fish of this description *en passant*, and having left as an eternal memorial of the fact an impression on its sides to be transmitted to all posterity.

Can any of your readers inform me from what source Brand derived this idea? E. A. H. L.

Custom of Women wearing Masks in the Theatre.—When did this custom originate? It was not common before the civil wars, nor in fashion till some time after the Restoration. Masked ladies are often mentioned in the prologues and epilogues to the plays of Dryden, Lee, Otway, &c. The custom probably originated in France. A dispute which ended in a duel (concerning a Mrs. Fawkes) caused the entire prohibition of women's wearing masks in the playhouse. This was about the 5th of Queen Anne. Edward F. Rimbault.

Brass of Abbot Kirton; Matrices.—When was the brass of Abbot Kirton, in Westminster Abbey, removed? Have there been any brasses taken away (of which the *matrices* have been also removed); and if so, in whose possession are they at the present time? Unicorn.

Lines on Chaucer.—

"Swan-like, in dying
Famous old Chaucer
Sang his last song."

Who is the author of the above lines? Eliza.

The Nacar.—What species of shell-fish is the *Nacar*, said to be found in some of the islands of the Mediterranean, and off the east coast of

Spain. Is it not the same fish from which what is called mother-of-pearl is taken? Has not some part of it, the beard or otherwise, been spun and wove? Is the *Nacar* the true name, or only local; and, if so, what is the scientific appellation?

CYRUS REDDING.

Cilgerran Castle. — I shall be much obliged to any correspondent of "N. & Q." who will direct me to any charters or other early records relating to this castle of Kilgarran, or Cilgerran, which is situated near Cardigan. LLEWELLYN.

Use of Slings by the Early Britons. — In the course of the very interesting operations at present in progress on Weston Hill, there have been frequently found in the hut-pits small accumulations of shore-pebbles, of the size most convenient for slings, for which it is supposed they were intended. Any information on this topic will be received with many thanks. It is worth noting that to this day the boys of the obscure village of Priddy, on the Mendips, are notorious for the skill with which they can hit a bird on the wing with a stone thrown by the hand. HENRY G. TOMKINS.

Weston super Mare.

"*Squire Vernon's Fox Chase.*" — Can any of your correspondents refer me to a copy of the ballad called "Squire Vernon's Fox Chase?" I am anxious to meet with an original copy, and also to know if it has been reprinted in any modern collection. R. S.

The Death Watch. — Has there appeared in any of your former Numbers a Note upon the popular, but now exploded "death watch?" In earlier life, an instance of it occurred in my presence, which did at the time, and does even now, "puzzle the sense." The noise (like the ticking of a watch) was so painfully distinct, that I endeavoured twice to discover the source of it, but in vain. I made a note of it at the time, but the narrative (although perfectly correct) reads so much like the speculation of a sick brain, that I hesitate to send it. If you would put this Query (however briefly), I should much like to see it discussed in your interesting pages. M. W. B.

Genealogical Queries. — I beg to trouble you with the following Queries: —

On what day of the year 1690 did Elizabeth Bayning, created Countess of Sheppy for life, die? and where was she buried?

Where was buried Anne Palmer, alias Fitzroy, Countess of Sussex? She died 16th May, 1722. The Earl was buried at Chevening.

Was Sir John Mason, who died Treasurer of the Chamber, &c., 21st April, 1566, Chancellor of *the Duchy of Lancaster?* He is so designated in one of the Harl. MSS. He was twice Chancellor of *Oxford.* G. STEINMAN STEINMAN.

Ben Jonson's adopted Sons. — They are said to be twelve in number. Alexander Brome was one; Bishop Morley another. Can any of your correspondents give the names of the other ten? By doing so, it will oblige an INQUIRER.

Kyrle's Tankard at Balliol. — A very beautiful silver tankard, bearing the following inscription, with the arms of the donor engraved in the centre of the body of the cup; the first two words above, the others beneath the arms, was presented to Balliol College, Oxford, by that celebrated and excellent man, John Kyrle, Esq., better known by his world-wide appellation, "The Man of Ross." It will be perceived from the inscription that he was a gentleman commoner of that society:

"Poculum Charitatis.
Ex dono Johannis Kyrle, de Rosse, in agro Herefordiens, et
hujus Collegii Socio Commensalis."

It weighed upwards of five pounds, and the cover was lifted up by his crest, a hedgehog. It is said to have been always produced at table when a native of Herefordshire favoured the society with his company. Can any of your correspondents favour me with the following particulars: — Is the tankard still in existence, and has it been ever engraved? If so, in what work? Is there any record in the college books to show in what year, and upon what occasion, it was presented?

J. B. WHITBORNE.

Irish Language in the West Indies. — The atrocities which Oliver Cromwell committed in Ireland are fresh in the memory of the poorest Irishman, and his memory held in the deepest execration: every ruined fortress that we pass is ascribed to the great castle-killer, and the peasant's bitterest malediction is, "*Mallachd Crumwell ort*" (The curse of Cromwell on you).

The particular atrocity of Oliver's that we have to do with at present is thus stated by Dodd, vol. iii. p. 58.:

"At Drogheda all were put to the sword together with the inhabitants, women and children, only about thirty persons escaping, who, with several hundreds of the Irish nation, were shipped off to serve as slaves in the island of Barbadoes, as I have frequently heard the account from Captain Edw. Molyneux, one of that number, who died at St. Germains, whither he followed the unfortunate King James II."

The following note occurs in a paper on the Irish language, read by Mr. Scurry before the Royal Irish Academy, Oct. 1826:

"It is now ascertained that the Irish language is spoken in the interior of many of the West India islands, in some of which it may be said to be almost vernacular. This curious fact is satisfactorily explained by documents in the possession of my respected friend James Hardiman, Esq., author of the *History of Galway*. After the reduction of Ireland by Cromwell and his

myrmidons, the thousands who were 'shipped to the Caribbees,' so these islands were then called, 'and sold as slaves,' carried with them their language. *That* they preserved, and there it remains to this day."

Will some of your correspondents acquainted with the West Indies inform me if the Irish language be still spoken there, or if it be degenerated and merged into the *talkee-talkee*, or negro jargon?

EIRIONNACH.

"*Battle of Neville's Cross.*"—Can any of your correspondents inform me the name of the author of the "Battle of Neville's Cross," a prize poem, published about thirty or forty years ago? G.

Sir Walter Raleigh's Ring.—Can any of your correspondents inform me what has become of the ring Sir Walter Raleigh wore at his execution, and in whose possession it now is, as I have reason to believe it is still in existence as a heir-loom?

BOSQUECILLO.

"*Narne; or, Pearle of Prayer.*"—I should feel obliged to any of your correspondents if they could give me any information of the following work, which I am unable myself to trace in any catalogue or bibliographical work:—

"Narne (by William P. of Dysart), Pearle of Prayer most Pretious and Powerful, &c. 18mo. Dedicated to Charles First (dated from Dysart the 28th May, 1630), and afterward to the Right Virtuous and Worshipfull Patrons of this famous Citie of Edinburgh, David Aikenhead most Worthie Lord Provost, &c., and to the whole Counsell, &c., of Edinburgh, &c. (dated from Dysart the last of May, 1630), 456 pp. (Concluding with a part of a page of 'Faults escaped' on the recto of last leaf.) Edinburgh, printed by John Wreittoun, 1630."

J. B. RONDEAU.

Sir George Howard.—Sir N. W. Wraxall (*Historical Memoirs*, vol. iv. p. 614.) says of Field-Marshal Sir George Howard—

"His legitimate descent from, or alliance by consanguinity with, the Dukes of Norfolk, notwithstanding the apparent evidence of his name, was I believe not established on incontestable grounds."

Now it is well known that the Effingham branch of the house of Howard, to which Sir George Howard is reputed to belong, is a genuine one: so Wraxall must be understood as casting a slight on the legitimacy of Sir George. Are there traces of any scandals confirming this suspicion? TEWARS.

"*Love me, love my Dog.*"—Whence comes this proverb? It is quoted by St. Bernard: "Dicitur certe vulgari quodam proverbio: Qui me amat, amat et canem meum."—*In Festo S. Michaelis, Sermo Primus*, sect. iii. p. 1026. vol. i. Parisiis, 1719, fol. RT.

Warmington.

Mummy Wheat.—In January, 1843, a near relative of mine, related by marriage to Mr. Martin Tupper, gave my father some grains of wheat, which he had the authority of Sir G. Wilkinson, direct or indirect, to believe to have been taken out of a mummy case, and to be in fact ancient Egyptian wheat, perhaps a couple of thousand years old at least. These were planted in a flower-pot, took root, grew, and had attained the height of many inches, when a cow got into the place where the pot was and ate the plants down. From the roots sprouted again a second crop of stems and leaves, and a similar catastrophe befell the second growth, frustrating the hopes of several anxious young amateur agriculturists, so that we never saw more than the leaves of this crop. In making the inquiries necessary to certify myself that these facts are true, I met with a lady who had seen a small quantity of wheat plants, the produce alleged of mummy wheat, and who spoke of it as a beautiful looking plant, with several stems from each root, and several ears on each stem. I could not ascertain whether this was the fruit of mummy wheat in the first or in the second generation. There was no question that it was sprung from grains taken out of a mummy. I believe that in the case of which I speak as having occurred within the range of my own acquaintance, the wheat was some of the same that Mr. M. F. Tupper possessed. PEREZ.

A Photographic Query.—Is it probable that the number of stones and marbles which, without the aid of art, represent human and other figures, may have been natural photographs from the reflection of objects in a strong glare of sunlight? Some of those mentioned by D'Israeli in the *Curiosities of Literature* are so singular, that if this interpretation be not admitted, we must suspect them to be factitious. One particular example will serve as an illustration:

"Pancirollus, in his *Lost Antiquities*, attests that in a church at Rome, a marble perfectly represented a priest celebrating mass and raising the host. Paul III. conceiving that art had been used, scraped the marble to discover whether any painting had been employed: but nothing of the kind was discovered."

Its classification amongst *Lost Antiquities* seems to imply that the operation destroyed it, which proves that the figures were only on the surface; an argument in favour of its being a natural photograph. Any powerful die would have penetrated the pores of the stone for some considerable distance. R. F. LITTLEDALE.

Dublin.

"*Stunt with false care.*"—Where are the following lines, quoted by Charles Villiers in one of his corn-law speeches, to be found?

"Stunt with false care what else would flourish wild,
And rock the cradle till they bruise the child."

J. N. O.

Winchester College.—Who wrote the account of Winchester College in Ackermann's *History of the Public Schools?* MACKENZIE WALCOTT, M.A.

Old Royal Irish Academy House, Grafton Street. — This interesting building is now some two months abandoned, and bills on the windows announcing it "to be let, or the interest in the lease to be sold," I wish to ask through "N. & Q." if any person intends to make a drawing or other memoranda of the house, ere it undergoes a thorough alteration, as it certainly will, if taken for commercial purposes. I am not aware of any sketch of the house, except one in the fourth volume of the *Dublin Penny Journal*, p. 129.; but I do not think that this, or its accompanying description, are well suited to the character of the institution. R. H.

Dublin.

Quotations wanted.—

"Chords that vibrate sweetest pleasures
Thrill the deepest notes of woe."

"Like a fair lily on a river floating,
She floats upon the river of his thoughts."

CAPTAIN CUTTLE.

Shakspeare's Seal. — Some years ago, when in Warwickshire, a wax impression of a seal was given to me by a gentleman as that of William Shakspeare. The gentleman had no means of verifying its authenticity, beyond the bare but positive assurances of the person from whom he had received it, an inhabitant of Stratford.

The appearance of the seal is not against the hypothesis of its genuineness. It is circular: the device is the well-known ornament called the *True Lover's Knot*, cut somewhat rudely in intaglio, apparently in steel; a favourite ornament in Tudor architecture from the time of Anne Boleyn downwards.

Can any of the readers of "N. & Q." encourage me to believe in the genuineness of this relic?

SYDNEY SMIRKE.

The long-lived Countess of Desmond. — An acknowledgment is due to THE KNIGHT OF KERRY for his recent interesting communication respecting the portraits of this remarkable old lady: and, at the same time, the KNIGHT may be requested to cause the portrait in the possession of Mr. Herbert, M.P., to be inspected; for it is respectfully suggested that the date on that picture is 1604, and not 1614.

This first date will correspond more closely with the age usually ascribed to the aged Countess.

It is said that an engraving of the portrait in THE KNIGHT OF KERRY's possession stated that she was "born in 1464." Can any of your correspondents refer to this engraving, and say whether there is such an inscription on it, and if any authority is given for that date? H. F. H.

Minor Queries Answered.

Temple Church and Lincoln's Inn Chapel. — Why is it, and whence results the practice of putting ladies on one side of the church and chapel, or in a separate place by themselves, in these societies? Are the lawyers so attractive that the devotions of the fair sex would be interrupted?

L. I.

[The lawyers no doubt are lovers of hoar antiquity and primitive customs. "Let the doorkeepers attend upon the entrance of the men; and the deaconesses upon the entrance of the women." (*Apost. Const.*, lib. ii. can. lvii.; see also lib. vii. can. xxvi.) In the First Book of King Edward, A.D. 1549, the following rubric occurs: "As many as shall be partakers of the Holy Communion shall tarry still in the quire; the men on the one side, and the women on the other side." — See Wheatly on the *Common Prayer*, chap. vi. sect. 13.]

Edmund Bohun.—In Bright's Catalogue appears, "No. 2939. *Historical Collections*, 1675 — 1692. 8 vols. folio; formed by Edmund Bohun." Has this collection been dispersed? or where is it now? Bohun refers to it repeatedly in his private diary, which I am printing. S. W. RIX.

Beccles.

[From the article "Bohun" in Rose's *Biographical Dictionary* it appears that these *Historical Collections* have been used in the following work: "*The great Historical, Geographical, and Poetical Dictionary*, Lond. 1694, folio, wherein are inserted the last Five Years' Historical and Geographical Collections, which the said Edm. Bohun, Esq., designed for his own Geographical Dictionary, and never extant till in this work."]

"*Nimrod.*"—Will some of your correspondents be good enough to tell me who is the author of a very remarkable book entitled *Nimrod: a Discourse upon certain Passages of History and Fable*, London: Priestley, 1828, 4 vols.; and can any one inform me for what purpose or with what intention the book was written? I believe it was suppressed soon after its publication. I have only met with two other copies, besides my own. H. G.

[We believe that this work, for some reason or other, was suppressed, but not till after about one hundred copies had been circulated. It is attributed to the Hon. Algernon Herbert, author of *Cyclops Christianus*; *Antiquity of Stonehenge.*]

Replies.

THE THREE ESTATES OF THE REALM.

(Vol. iv., pp. 115. 196. 278.; Vol. v., p. 129.)

The quotations I have produced on the question, Which are *the Three Estates of the Realm?* appear

to Canon. Ebor. "quite to support his own positions." I must therefore again ask leave to defend the view which I advanced in Vol. iv., p. 115., and will endeavour, whether it be a right or wrong one, to express my arguments in support of it so definitely and distinctly as not again to leave room for any misapprehension of them. To adopt Canon. Ebor.'s threefold division:—

1. *The Three Estates of the Realm are the Nobility, the Clergy in Convocation, and the Commons.* In this order they are ranked in the collect I quoted, and in which they are described as "assembled in parliament;" i. e. *en plein parlement.* The following extract plainly bears out my view:

"And that this doctrine (viz. that the Clergy are an *extrinsic part* of Parliament, or an *Estate of the Realm*) was still good, and the language much the same, as low as the Restoration of Charles II., the *Office* then anew set out for the 5th of November shews, where mention is made of 'the Nobility, Clergy, and Commons of this realm, then assembled in Parliament:' for to say that by 'the Clergy of this realm,' my Lords the Bishops only are intended, were so absurd a gloss, that even Dr. Wake's pen would, I believe, be ashamed of it. And if they were then rightly said to be 'assembled in Parliament,' they may as rightly be said to be so assembled still: and if 'assembled in Parliament,' why not 'a member of Parliament?' to those intents and purposes, I mean, for which they are assembled in it."—Atterbury's *Rights, Powers, and Privileges of Convocation,* 2nd edit., p. 305.

The same order is observed in Sir Edward Coke's speech on Garnet's trial:—

"For the persons offended, they were these:—the King . . . . the Queen . . . . the noble Prince; . . . . then the whole royal issue. The Council, *the Nobility, the Clergy;* nay, our whole religion itself," &c.

And if Canon. Ebor. wishes for a more decisive authority on the matter, he will find it in *An Act for granting Royal Aid unto the King's Majesty,* passed in 1664.

2. *The Convocations of the Clergy* are *a part of the Parliament.* This fact, and its importance, has been generally overlooked or disregarded by writers on Convocation. They have almost uniformly, while endeavouring to substantiate its synodical authority and purely ecclesiastical influence, omitted to point out its position as a part of our parliamentary constitution: the result has been a degree of vagueness and uncertainty on the subject.

The clearest and most distinct way of demonstrating this proposition, that the Convocation is a part of Parliament, will be, after noting that in our early historians *Convocatio* and *Parliamentum* are synonymous, first, to bring forward evidences that it was often regarded as being so somewhat late in our history, that is, just before its sessions were suppressed; and, in the next place, to produce facts, documents, and extracts which display this parliamentary character in the earlier stages of its existence. To begin, then, with Burnet, whose statements must be taken with allowance, as those of a hot anti-convocational partisan, as he had indeed good reasons for being:—

"When the Bill (Act of Comprehension) was sent down to the House of Commons, it was let lie on the table; and, instead of proceeding in it, they made an address to the King for summoning a Convocation of the Clergy, *to attend, according to custom, on the session of Parliament.* The party against the Government . . . . were much offended with the Bill of Comprehension, as containing matters relating to the Church, *in which the representative body of the clergy had not been so much as advised with.*"—Burnet's *History of his own Times,* book v.

In his account of the Convocation of 1701, the facts which he details are important. After saying that "the clergy fancied they had *a right to be a part of the Parliament,*" he continues:—

"The things the Convocation pretended to were, first, that they had a right to sit whenever the Parliament sate; so that they could not be prorogued, but when the two Houses were prorogued. Next they advanced that they had no need of a licence to enter upon debates and to prepare matters, though it was confessed that the practice for a hundred years was against them; but they thought the Convocation lay under no further restraint than that the Parliament was under; and as they could pass no Act without the Royal assent, so they confessed that they could not enact or publish a Canon without the King's licence. *Antiently the Clergy granted their own subsidies apart,* but, ever since the Reformation, the grant of the Convocation was not thought good till it was ratified in Parliament . . . . *In the writ that the bishops had, summoning them to Parliament, the clause, known by the first word of it,* 'Præmunientes,' *was still continued. At first, by virtue of it, the inferior clergy were required to come to Parliament, and to consent to the aids there given:* but after the archbishops had the provincial writ for a Convocation of the province, the other was no more executed, *though it was still kept in the writ,* and there did not appear the least shadow of any use that had been made of it, for some hundreds of years; *yet now some bishops were prevailed on to execute this writ, and to summon the clergy by virtue of it.*"—Book vi.

With this last extract from Burnet, let the following from Lathbury be compared:—

"This clause, it appears, was inserted in the bishops' writ in the twenty-third year of Edward I. When assembled by this writ, the Clergy constituted a State Convocation, not the Provincial Synod. When the clause was inserted, there was a danger of invasion from France; and it is clear that the Clergy were not assembled by this clause as an Ecclesiastical Council, but to assist the King in his necessities. This is evident from the words '*hujus modi periculis et excogitatis malitiis obviandum.*' The clause was, however, continued in the writ after the cause for its insertion had ceased to exist: *but whenever they were summoned by virtue of this writ, they constituted a part of the Parlia-*

ment. The clause, with a slight variation, *is still retained* in the writ by which the bishops are summoned to Parliament."—Lathbury's *History of the Convocation of the Church of England*, p. 121.

It will be obvious, then, and plain to the reader of the above passage, that when the clergy were summoned by this clause *Præmunientes*, in the writ directed to the archbishops, they were summoned *to be a part of Parliament*; but the King's writ was that which made Convocation what it was — which made it a legal, constitutional, parliamentary assembly, with definite power and authority — instead of a simple synodical meeting of the clergy, whose influence would be solely moral or ecclesiastical. Convocation, from the time of Edward I., that is, from its first beginning, has been a part of parliament, being "an assembly of ecclesiastics for civil purposes, called to parliament by the King's writ" to the archbishops; and before the time of Henry VIII. it voted subsidies to the King independently of the Houses of Lords and Commons. Of this clause *Præmunientes*, CANON. EBOR. has taken no notice whatever, although in the extract from Collier it was expressly stated that the proctors of the clergy were "summoned to parliament" and "sent up to parliament" by it, and, when assembled in the Lower House of Convocation, they were esteemed *the Spiritual Commons* of the realm, and a constituent part of "the great Council of the nation assembled in parliament." But as mere assertions, or even uncorroborated deductions, are but of little value without facts, I must establish this much by producing authorities.

The design of Edward I. for reducing the clergy to be a part of the Third Estate, by means of this præmunitory clause, is sufficiently known, as is also the fact that the clergy were unwilling to give up their own synods; and though, in obedience to the King's summons, they came to parliament from both provinces, yet shortly after they met by themselves, and constituted a body which was at once synodical and parliamentary.

"Now, then, though the *Præmunientes* was obeyed nationally, yet the clergy that met with the Parliament acted provincially, *i. e.* the clergy of that province where the Parliament was held acted as a Synod convened by their metropolitan, and the clergy of the other province sent their deputies to the Lay Assembly to consult for them; but taxed themselves, and did all manner of ecclesiastical business, at home in their own province. *And this was pitched upon as a means of complying with the Canons of the Church, which required frequent Provincial Councils, and yet paying their attendance in Parliament: the Archbishop's mandate summoned them to the one, and the præmunitory clause to the other*, and both were obeyed."—*Atterbury on Convocation*, p. 243.

The same view is taken by Kennet in his *Ecclesiastical Synods and Parliamentary Convocations in the Church of England.*

Here, then, is the origin of Convocation, strictly so called, viz. the Clergy withdrawing themselves from the Commons into a separate chamber for purposes of debate, and for transacting their own business independently, but yet not ceasing thereby at all to be a part of that parliament, to their being summoned to which they owed the opportunity of meeting in their provincial synod, which was *Congregatio tempore Parliamenti.*

We hear of the clerical proctors being occasionally present in the House of Commons in the earlier part of our history; and we may reasonably infer that they would not have been so present unless they had *a right* to have been there. If they had that right, then they were a part of parliament. They certainly had that right by the clause *Præmunientes* so often referred to, "according to antient usage;" but they waived the exercise of it, on finding it more advantageous to deliberate by themselves. At a later period they wished to resume their right, and therefore petitioned "to be admitted to sit in parliament WITH *the House of Commons*, according to antient usage," of which Commons they had of usage considered themselves the *spiritual* part. An instance in point we shall find in a petition of Parliament to Henry IV.:—

"Supplient humblement *les Communes* de vostre Roialme, sibien *Espirituelz* come *Temporelz*."—*Rot. Parl.* 7 & 8 Henry IV. n. 128.

And again, in a proclamation of the 35 Henry VIII.:—

"The Nobles and *Commons* both *Spirituall* and Temporall, *assembled in our Court of Parliament*, have, upon good, lawful, and virtuous grounds," &c.

And "Direction to Justices of Peace," by the same King:—

"HENRY R.

"Trusty and right well-beloved,—We grete you well .... and also by the deliberate advice, consultation, consent, and agreement, *as well of the* Bishops *and Clergie* as by the Nobles and Commons Temporal of this our Realme *assembled in our High Courte of Parliament*, and by authoritie of the same, the abuses of the Bishop of Rome, ... but also the same our Nobles and *Commons* bothe of *the Clergie* and Temporaltie, by another several acte," &c. — Weever's *Fun. Mon.*, p. 83., quoted by Atterbury.

For multitudinous examples of the Convocation Clergy, "Prælati et clerus," being spoken of as not only of the parliament, but present *in* it, I must refer CANON. EBOR. to Atterbury's work, pp. 61, 62, 63.

And it is certain that, before the Commons can be proved to have been summoned to parliament at all, the inferior clergy sat there. In the parliament of Henry III. held at Westminster, 1228, there sat "the Archbishops, Bishops, Abbots, Priors, Templars, Hospitallers, Earls, Barons,

Rectors of churches, and they that held of the King in chief" (*Mat. Paris*, p. 361.), in which the order of precedence is worth observing.

One more argument of CANON. EBOR.'s has to be met. He says (Vol. iv., p. 197.), "The Convocation of the Clergy never met either the sovereign or the parliament." The following quotations will destroy this position:—

"Though sometimes the King himself has vouchsafed to appear and sit in Convocation, when it was called for some extraordinary cause; as in Arundel's Register *Henry IV. is remembered to have done* (in Conv. habitâ 23 Jul. 1408, causâ Uniones)." — *Atterbury*, p. 20.

Also:

"'Until the reign of Henry VII., there is a doubt whether the Convocation of the Clergy,' then in separate existence from the Parliament since Edward I., had transacted purely ecclesiastical business not connected with the Government, or where the King was not present in person. (Henry IV., *Wilkins*, p. 310.) In the reign of Henry VIII., *who also sat in Convocation*, no Church Provincial Synod was held, and the House of Lords met and adjourned on the days on which Convocation transacted business in consideration to the bishops, who were barons of Parliament, and also members of the Upper House of Convocation. (*Wake.*)'"—*Diocesan Synods*, by Rev. W. Pound, M.A.

3. *The Clergy were not, and are not, represented in parliament by the Spiritual Lords.* The bishops are called to the House of Lords as barons; just in the same manner as the abbots and priors were formerly summoned, *not as representing any body of men*, but as holding *in capite* of the King. The prelates have sat in the House of Lords since William I., not as peers or nobles by blood, nor as representatives, but by virtue of this tenure. They certainly were not considered as *representatives* before the Reformation; and that the same opinions respecting them prevailed still later, will appear from the decision of the House of Commons in 1 Mary, that a clerk could not be chosen into that House, "because he was *represented* already in another House;" and again, from a speech in the Commons by Mr. Solicitor St. John on the "Act to take away Bishops' Votes in Parliament:"

"1. Because they have no such inherent right and liberty of being there as the Lords Temporal and Peers of the Realm have; *for they are not there representative of any body else; no, not of the clergy;* for if so, then the clergy were twice represented by them, viz. in the Lords' House and in the Convocation; for their writ of election is to send two clerks *ad consentiendum*, &c. Besides, none are there representative of others, but those that have their suffrages from others; *and therefore only the clerks in Convocation do represent them.*

. . . . . .

"3. If they were representative of the clergy, as a third estate and degree, no act of parliament could be good if they did wholly disassent; and yet they have disassented, and the law good and in force, as in the Act for establishing the Book of Common Prayer in Queen Elizabeth's time. They did disassent from the confirming of that law, which could not have been good if *they* had been a third estate, and disassented."—Rapin's *History of England*, book xx.

And in the same parliament Lord Falkland—

"Had heard many of the clergy protest, that they could not acknowledge *that they were represented by the bishops.* However, we might presume that, if they could make that appear, *that they were a third estate*, the House of Peers, amongst whom they sat, and yet had their votes, would reject it." — Clarendon's *History of the Rebellion*, book iii.

That the Clergy in Convocation make statements to the House of Peers through the bishops, only proves that the latter were a medium of communication between the two; as does also, that on March 18th, 1662, "the President informed the Convocation that the Lord Chancellor had desired *the Bishops* to thank them *in the name of the Peers*." CANON. EBOR. admits that the bishops do *not* represent the clergy, except by a fiction; the Canons declare *that Convocation does represent* them. His position therefore falls at once to the ground.

I have set down the arguments necessary for maintaining my first position against CANON. EBOR., whether they be good or bad, with sufficient positiveness and distinctness to prevent their being again mistaken. I would close the subject with the words of Atterbury:

"If I should affirm that the Convocation attended the Parliament as *One of the Three States of the Realm*, I should say no more than the Rolls have in express terms said before me; where the King is mentioned as calling *Tres status Regni* ad Palatium suum Westm., viz. *Prælatos et Clerum*, Nobiles et Magnates, necnon Communitates dicti *Regni*." — *Rot. Parl.* 9 Henry V. n. 15.

WILLIAM FRASER, B.C.L.

BURIALS IN WOOLLEN.

(Vol. v., p. 414.)

Your correspondent the Rev. E. S. TAYLOR is referred to 30 Car. II. c. 3., and 32 ejusdem c. 1., for an answer to his inquiry respecting burials in woollen. The former Act is entitled, "An Acte for the lessening the importation of linnen from beyond the seas, and the encouragement of the woollen and paper manufactures of the kingdome." It prescribes that the curate of every parish shall keep a register, to be provided at the charge of the parish, wherein to enter all burials, and affidavits of persons being buried in woollen; the affidavit to be taken by any justice of peace, mayor, or such like chief officer in the parish where the body was interred: and if there be no officer, then by any

curate within the county where the corpse was buried (except him in whose parish the corpse was buried), who must administer the oath and set his hand gratis. No affidavit to be necessary for a person dying of the plague. It imposes a fine of *5l.* for every infringement; one half to go to the informer, and the other half to the poor of the parish.

I have not been able to ascertain when this act was repealed, but imagine it to have been of but short continuance. Is there no mistake in the date of the affidavit quoted by Mr. Taylor? Is 1769 a *lapsus* for 1679? The first entry in the book provided for such purposes in this parish bears date August, 1678, and there is no entry later than 1681, which appears also to be the limit of the Act's observance in the adjacent parish of Radcliffe. There, the entries immediately follow the record of the burial itself in the registers, and not in a separate book, as with us.

Under the year 1679 occurs the following memorandum in the parish registers of Radcliffe:

"An orphan of Ralph Mather's, of Radcliffe, was buried y^e^ 9th day of April, and sertefied to be wounde uppe in woollen onely, under the hand of M^r^ William Hulme."

In the churchwardens' accounts of this parish (Prestwich) for the year 1681 is found the following item of receipt:

"Received a fine of James Crompton ffor buringe his son and not bringinge in an affidavitt according to the Acte for buryng in woollin, 02 · 10 · 00."

JOHN BOOKER.

Prestwich, Manchester.

The act of parliament imposing a penalty upon burials, where any material but wool was made use of, was 30 Car. II. stat. 1. c. 3., afterwards repealed by the 54 Geo. III. c. 108. I am able to adduce an instance of the act being enforced, in the following extract from the churchwardens' book of the parish of Eye for the year 1686-7:

"Rec. for Mi^s^ Grace Thrower beeinge buried in Linnen - - } 02 10 00."

J. B. COLMAN.

Eye.

BRAEMS' MS. "MEMOIRES TOUCHANT LE COMMERCE."

(Vol. v., p. 126.)

In the hope of satisfying the curiosity of J. M., I will communicate the information concerning Daniel Braams which I find in my family papers.

According to a genealogical tree in my possession, confirmed and delivered 13th September, 1661, by the kings-at-arms and heralds of Brabant*, Daniel Braems descended from an illustrious family of Brabant, a younger branch of the Vilains, of the house of the burgraves, or viscounts of Ghent.

During the Spanish religious persecutions, about 1550, his ancestors emigrated from Flanders, and settled at Dover.

His father was Daniel Braams*, keeper of the regalia of Charles I., and in high favour at court. On Cromwell's coming to power he fled, and soon after died, leaving an only son in childhood, by his widow, Mary, daughter of the well-known navigator Jacob le Maire.

Mary, with her youthful son Daniel, settled in Holland, where she had many relatives, and contracted a second marriage with Andreas Schnellingwouw. She soon after went to the East Indies with her husband, who had been appointed secretary to the *Schepenen* at Batavia. Thus, Daniel Braams went very early to the Indies, where he passed a great part of his life. He became General Accomptant of the East India Company at Batavia, and for his services received a gold chain and a medal.

In the family papers in his own hand now before me, he writes:

"The 29th November, A° 1686, I set sail with my family from Batavia, in the ship Kastricum, to return to Europe, after I had been thirty-four years and a half in India. The 21st March, 1687, we arrived at the Cape of Good Hope; and on the 19th April proceeded thence, with thirteen ships. When we had reached the . . . degree of north latitude, having Ireland to the east, it pleased the Most High to call my dear and virtuous wife to His eternal rest, on the 9th of July, A° 1687. The dead body was, by my orders, enclosed in a coffin and placed behind the ship. At Amsterdam she was buried in the vault of my grandfather in the N. Capel."

Daniel Braams was twice married in Batavia; first, with Clara Reijers, and secondly, with a daughter of Anthonio Paviloen, Councillor Extraordinary of India. Besides several children who died young, he left the following, all born in the East Indies: — By his first marriage: 1. Maria, b. 1667; d. 1743; m. Philip David Uchelen, governor of Banda and Ternate. 2. Abigail, b. 1672; d. 1753; m. Cornelis Heinsius, *Landschrijver* of the land of Cuyk. 3. Clara Sara, b. 1681; d. 1750; m. at Amsterdam Jan van der Burgh. By his second marriage: 4. Johannes Jacobus, b. 1683; d. 1743. His godfather was Cornelis Speelman, governor of India; he m. Maria Uijlenbroek, and died S. P. J. F. L. C.

Amersfoort.

P.S.—Mr. J. F. L. Coenen would feel happy if,

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* This document is quoted by Kok in his *Vaderl. Woordenboek*, vol. viii. p. 899.; and by Scheltema, *Geschied. en letterk. Mengelwerk*, vol. iii. p. 183.

* An excellent family portrait of him, painted by A. Vandyk, is now in the possession of Mevr. de douairière Coenen, van 's Gravesloot, at Utrecht.

through the medium of the "N. & Q." and the Navorscher, he could learn in whose possession the MS. now is, and whether the owner would be inclined to dispose of it for a moderate price.

GENERAL PARDONS.

(Vol. v., p. 496.)

In reference to the pardon to John Trenchard, Esq., here communicated in answer to me, I request permission, in the first place, to present my acknowledgments to Mr. E. S. Taylor for his courtesy; and, in the next, to explain the motive of my inquiry. I was about to print a very long document of this nature, which was issued on the 2nd Jan., 12 Car. II. (1660–1), in favour of Colonel Richard Beke, who had married a cousin of the Protector Cromwell. It appeared to me probable that some general pardon had been already printed, and I wished either to avoid the needless repetition should the pardon to Colonel Beke prove to be in the ordinary form, or, at least, to make a comparison between that and other records of the same class. I could not, however, ascertain that any general pardon had been printed, nor have I hitherto heard of any. The pardon to Colonel Beke has been printed for *The Topographer and Genealogist*, but is not yet published. It occupies nearly seven large octavo pages, and consequently is much longer than that granted to Mr. Trenchard: speaking freely, it is between three and four times as long. It is evidently formed on a different and more ample precedent; but perhaps the main difference consists in its having relation to the tenure of landed property, and not merely to the simple pardon of offences conferred in the grant made to Trenchard, though, from the enumeration introduced in it of all imaginable offences and crimes, political and moral, it is certainly more quaint and extraordinary.

I much regret that the pardon to Trenchard has not been presented *in extenso* to the readers of "N. & Q.;" for the contractions and very irregular punctuation will render it almost unintelligible to those who are not conversant with other documents of the kind. The following words are actually misprinted. In line 3. "he" for l're (literæ); line 12. "nuncupabatur" (one word); col. 2. line 1. "Jud'camenta" for Indictamenta, and "condempnac'onas" for condempnationes; line 3. and again line 14. "fforisfutur" for forisfactiones; line 23. "n're" for nostri; line 34. "existim't" for existunt; line 37. "p'lite^{r}" for placitetur; line 39. "mea parte" for in ea parte; last line, "p'rato" for privato.

It is also necessary to correct the error into which Mr. Taylor has fallen in supposing that this pardon was granted on the 7th of December, 1688. The date it bears, "decimo septimo die Decembris anno regni nostri tertio," refers to a year earlier, viz., the 7th of December, 1687. The Revolution occurred in the *fourth* year of the reign of James II. "Mr. Trenchard of the Middle Temple" was clearly the same who was afterwards Sir John, and Secretary of State to King William. See the biographical notice of him appended to the pedigree of Trenchard in Hutchins's *History of Dorsetshire*, in which work two portraits of him are given. He had been engaged in Monmouth's rebellion; and it is said that he was at dinner with Mr. William Speke at Ilminster, when the news arrived of Monmouth's defeat at Sedgmoor. Speke was shortly after hung before his own door; whilst at the same time, having secreted himself, Trenchard had the good fortune to be embarking for the continent. The other John Trenchard mentioned by Mr. Taylor as occurring among the regicides, was great-uncle to Sir John, who was only forty-six at his death in 1694. John Gough Nichols.

Macaulay may be right about the great seal notwithstanding Trenchard's pardon. It is just possible such documents may have been kept ready "cut and dried" for filling up. Charles I. began to reign March 27, 1625. I know of a pardon dated Feb. 10th in the first year of his reign, with the great seal of *James I.* appended. Surely it did not take eleven months to cut a new great seal, which seems the likeliest way of accounting for the use of the old one. P. P.

THE DODO.

(Vol. v., pp. 463. 515.)

I beg to inclose the copy of a letter received by me in reply to my inquiry respecting the specimen of a *dodo* said to be at the house of *Sir John Trevelyan, Bart., Nettlecombe Park, Somersetshire*, a notice of which appeared in "N. & Q." published on the 15th ultimo. I shall feel much obliged if you will have the kindness to publish the same as an answer to Mr. Winn's Query.

A. D. Bartlett.

"Sir,

"I wish I could confirm the truth of the information given to Mr. Winn, which I think it is scarcely necessary for me to say is *entirely incorrect:* and how such a report could have originated it is difficult to understand; unless by supposing that a member of the family when at Nettlecombe, in their childhood, had seen a stuffed specimen of the large *bustard;* and that this, in the course of years, had been magnified in their imaginative and indistinct recollection into a *dodo*. I admired much your restoration of the dodo at the Great Exhibition; which, judging from the old pictures and known remains of the bird, gives, I think, a very good idea of what it was. I do not know of

any other remains of the *dodo* than those enumerated by Mr. Strickland; and had there been any at Nettlecombe, they would long ago have been known to naturalists.

"I remain, Sir,
"Yours faithfully,
"W. C. Trevelyan.

To Mr. A. D. Bartlett,
12. College Street, Camden Town."

Whipping of Princes by Proxy.

(Vol. v., p. 468.)

Your correspondent who makes inquiry about Whipping-boys of Princes, I would refer to a very scarce old play from which I give an extract, and in which the whipping-boy was *knighted*, *When You see Mee You know Mee*, as it was played by the High and Mighty Prince of Wales his Servants, by Samuel Rowley, London, 1632:

"*Prince* (Ed. VI.). Why, how now, Browne; what's the matter?

Browne. Your Grace loyters, and will not plye your booke, and your tutors have whipt me for it.

Prince. Alas, poore Ned! I am sorrie for it. I'll take the more paines, and entreate my tutors for thee; yet, in troth, the lectures they read me last night out of Virgil and Ovid I am perfect in, onely I confesse I am behind in my Greeke authors.

Will (Summers). And for that speech they have declined it uppon his breech," &c.—Pages 48—53.

He will also find the subject noticed by Sir Walter Scott, *Fortunes of Nigel*, ch. vi. p. 114. vol. xxvi. of Waverley Novels, Edinburgh, 1833, 8vo.; and also by Burnet in *The History of his own Time*. The latter, in speaking of Elizabeth, Countess of Dysart, whom he describes as an *intrigante*, and who afterwards became Duchess of Lauderdale, says her father, *William Murray*, had been page and *whipping-boy* to Charles I. We hear nothing of such office being held by any one in the household of Prince Henry, the elder brother of Charles I.; nor, if we can believe Cornwallis and others, can we suppose that "incomparable and heroique" prince infringed the rules of discipline, in any respect, to justify any castigation. It does not appear that it was the practice to have such a *substitute* in France; for Louis XIV., who was cotemporary with our Charles I., on one occasion, when he was sensible of his want of education, exclaimed, "Est-ce qu'il n'y avait point de verges dans mon royaume, pour me forcer à étudier?" And Mr. Prince (*Parallel History*, 2nd edition in 3 vols. 8vo., London, 1842-3, at p. 262. vol. iii.) states, that George III., when Dr. Markham inquired "how his Majesty would wish to have the princes treated?"—"Like the sons of any private English gentleman," was the sensible reply; "if they deserve it, let them be flogged: do as you used to do at Westminster." This is very like the characteristic and judicious language of the honest monarch.

Φ.

Richmond.

Mr. Lawrence has overlooked King Edward's most celebrated whipping-boy, Barnaby Fitzpatrick (as to whom see Fuller, *Church History*, ed. 1837, ii. 342.; Strype's *Ecclesiastical Memorials*, ii. 287. 331. 460. 503.; Burnet, *History of the Reformation*, ed. 1841, 456.; Tytler's *Edward VI. and Queen Mary*, ii. 85.). I confess I do not recollect having before heard either of Brown or Mungo Murray, and hope Mr. Lawrence will give particulars respecting them.

It seems very clear that Henry VI. was chastised *personally*; see a record cited (from Rymer, x. 399.) in *History of England and France under the House of Lancaster*, p. 418. C. H. Cooper.

Cambridge.

Replies to Minor Queries.

Penkenol (Vol. v., p. 490.).—Head of a family or tribe, from the Celtic: see *penkenedl*, Welsh; *ceanncinnidh*, or *cineal*, Gaelic; of which *ken-kenal* is a Lowland corruption. The inference drawn from the three crescents (borne as a difference) almost explains the meaning of the word. Aubrey was a Welshman. De Cameron.

Penkenol was probably written in error for *pencenedl*, the head of a sept or family. Pennant so uses the word in his *Whiteford and Hollywell*, p. 33. The Welsh pronunciation of *dl* as *thl* will point to an obvious Greek analogy, which Davies's *Dictionary* carries to an earlier source.

Lancastriensis.

Johnny Crapaud (Vol. v., pp. 439. 523.).—I cannot but think that the solution of Mr. Philip S. King's Query about "Johnny Crapaud" will be found in the circumstance that three frogs are the old arms of France; and I would refer him, if he needs it, to the Rev. E. B. Elliott's *Horæ Apocalypticæ*, where the reasons for believing that such were the arms of France are fully given and illustrated by a plate, vol. iv. p. 64. ed. 1847. I may add that, for what reason I don't know, but perhaps Mr. Metivier does, the natives of Jersey are called *crapauds* by Guernsey men, who in return are honoured by the title of *ânes*, asses.

Perez.

Sir John Darnall (Vol. v., p. 489.).—Sir John Darnall, Serjeant-at-Law 1714, knighted 1724, died Sept. 5, 1731, and was buried at Petersham, leaving by Margaret, daughter of Sir Thomas Jenner, two daughters and coheirs: *Mary* the elder married in 1727 Robert Orde, Esq., Lord Chief Baron of Scotland; and *Anne* the younger married in 1728 Henry Muilman of London, Esq.,

whose only daughter and heir married John Julius Angerstein, Esq.

The above Sir John Darnall was the only surviving son of Sir John Darnall of the Inner Temple, King's Sergeant-at-law 1698, knighted at Kensington June 1, 1699, died in Essex Street 1706, and was buried in the chancel vault of St. Clement's Danes, co. Middlesex (see the *English Post*, Monday, Dec. 23, 1706). He was son of Ralph Darnall, of Loughton's Hope, co. Hereford, and his will was proved in the Prerogative Court of Canterbury in Jan. 1707.

The arms assumed by Sir John Darnall, who died 1706, were — Gules on a pale argent, a lion rampant azure impaling Gules a boar passant.

G.

Bastides (Vol. v., pp. 150. 206.). — Dumas, in his *Pictures of Travel in the South of France*, says, that Louis XIV. while at Marseilles, observing the charming houses which surrounded the town, with their white walls, red tops, and green blinds, inquired by what name they were called in the language of the country: "They call them *Bastides*," replied Fostea de Piles. "Good!" says the King; "I will have a Bastide." He built a fort to check the Marseillaise.

Again, Tarver, in his *Dictionary*, has:

"Bastide, a small country house (this word is used in the south of France, in Provence especially.)"

Did Louis intend a pun between *Bastide* and *Bastille?*

E. H. B.

Demerary.

Compositions under the Protectorate (Vol. v., p. 68.). — Such is the name of a heading to one of your recent Notes; and such is the formula of the very common error that Dring's *List*, and the lists of his re-editors, represent the fines levied by Cromwell when he decimated the incomes (not the estates) of the Royalists, in consequence of Penruddock's rising. Dring's *List* has reference to the compositions during the years 1646—1648, when the fines were based on a totally different calculation. The error has arisen from Dring's catalogue having been published in 1655, the year after Penruddock's affair. I have compared a great number of the compositions as they are stated in the Lord's Journals, 1646, *et seq.*, with Dring's account; and though there are discrepancies, their average resemblance is sufficient to show that they refer to one and the same affair. Indeed, any one acquainted with the actors in those events will see in a moment that Dring's *List* contains many who had repented of and acknowledged their "delinquency."

J. Waylen.

Hoax on Sir Walter Scott (Vol. v., p. 438.). — The reperusal of Mr. Drury's hoax upon Sir Walter reminds me of another, which having escaped the industry of, or been intentionally overlooked by Mr. Lockhart, may be appropriately noticed in your pages, as pleasantly showing that even "Anselmo's" black-letter sagacity might be deceived; and that, with the simple credulity of his own Monkbarns, he could mistake the "bit bourock of the mason-callants" for a Roman Pretorium.

I allude to a small stitchlet, or brochure, of five pages, entitled "The Raid of Featherstonehaugh: a Border Ballad." It was really written by Sir Walter's early friend, Mr. Robert Surtees of Mainsforth, author of the *History of Durham*, some of whose other impositions upon the poet were printed in the *Border Minstrelsy*, or inserted in notes to his *Metrical Romances*. Of this poem in particular, Sir Walter entertained so high an opinion, that he has incorporated a verse from it into *Marmion*, and given it entire in a note as a genuine relic of antiquity; gravely commenting upon it in the most elaborate manner, and pointing out its exemplifications of the then state of society. It will be found in *Marmion*, Canto I., verse 13.:

"The whiles a northern harper rude."

William Bates.

Birmingham.

Statute of Limitations abroad (Vol. iv., p. 256.). — In this colony, which is governed by the old Dutch law, the time at which prescription prevails is one-third of a century, but some Dutch authorities hold that thirty years is sufficient in personal actions. In Holland there were various charters respecting prescription, such as those of Alkmaar of 1254, Medemblik of 1288, Waterland of 1288, and others; these were cases of possession with the knowledge of the authorities. In Holland immovable property was acquired by prescription, without the knowledge of the authorities, in the third of a century. In Zealand it was twenty years. By the law of the Feudal Court, the period was a third of a century for any property; and in the territory of Voorn, from times of old, and classed among the laws of the year 1519, peaceable possession of any immovable property for thirty years was held good; but there was an exception in favour of minors and absentees.

E. H. B.

Demerary.

Lines on Crawfurd of Kilbirnie (Vol. v., p. 404.). — These lines are evidently merely an adaptation of the well-known epigram on Austria:

"Bella gerant alii — tu felix Austria nube,
Nam quæ Mars aliis dat tibi regna Venus."

S. L. P.

Swearing on a Skull (Vol. v., p. 485.). — In the "Historical Memoirs of the Clan McGregor," prefixed to the *Life of Rob Roy*, by K. Macleay, M. D., Glasgow, 1818, is the following story: — On the arrival of Anne of Denmark in Scotland, imme-

diately after her marriage to James VI., the king ordered Lord Drummond of Perth, who was "principal forester of Glenartney," to provide venison for a feast. His deputy, Drummond of Drummondernoch, found in the forest some trespassers of clan Donald of Glenco, whose ears he cropped and let them go. The Macdonalds, however, returned with others of their clan, killed Drummond, and cut off his head. The atrocious acts of barbarism which followed need not be told here. They ultimately took the head with them, and proceeded to Balquhidder, among their friends the McGregors, whose conduct is best described in the words of the king's proclamation against their clan, which, after denouncing the "manifest reifs, and stouths" committed by them, and the murder of Drummond, proceeds thus:

"Likeas after ye murther committed, ye authors yrof cutted aff ye said umqll Jo. Drummond's head, and carried the same to the Laird of McGregor, who, and his haill surname of McGregors, purposely conveined upon the next Sunday yrafter, at the kirk of Buchquhidder; qr they caused ye said umqll John's head be pnted to them, and yr avowing ye sd murder, laid yr hands upon the pow, and in Ethnic and barbarous manner, swear to defend ye authors of ye sd murder."

HENRY G. TOMKINS.

Weston super Mare.

Rhymes on Places (Vol. v., pp. 293. 374. 500.).—Roger Gale, in a letter dated August 17, 1739, states that he saw the following lines in a window at Belford (between Newcastle and Berwick):

"Cain, in disgrace with heaven, retired to Nod,
A place, undoubtedly, as far from God
As Cain could wish; which makes some think he went
As far as Scotland, ere he pitch'd his tent;
And there a city built of ancient fame,
Which he, from Eden, Edinburgh did name."

Reliquiæ Galeanæ, 67*.

Charles Mathews, in a letter directed to his son at Mold N. W., dated 4th November [1825], says:

"Lord Deerhurst, who franked this letter, laughed at the idea of your being condemned to be at Mold, and told me an impromptu of Sheridan's, upon being compelled to spend a day or two there:

"'Were I to curse the man I hate
From youth till I grow old,
Oh might he be condemn'd by fate
To waste his days in Mold!'"

Memoirs of Charles Mathews, v. 504.

C. H. COOPER.

Cambridge.

The Silent Woman (Vol. v., p. 468.).—A very similar sign to this is one called "The Honest Lawyer," who is represented in exactly the same position as "The Silent Woman." The interpretation seems tolerably obvious in both cases, such a state being one in which the lady could not be otherwise than silent, nor the gentleman than honest. S. L. P.

Oxford and Cambridge Club.

Serpent with a human Head (Vol. iv., pp. 191. 331.).—Perhaps the most ancient representations of this figure are to be found in those papyri of the ancient Egyptians, called the Ritual, or prayers of the dead, in which are depicted the progress or peregrination of the soul through the regions of the nether world, or Hades, to a future state of existence. Fac-similes of the Ritual have been published in Rosellini's *Monumenti dell' Egitto*, Dr. Lepsius's *Todten-Buch*, the plates of Lord Belmore's *Collection of Hieroglyphic Monuments*, and in the great French work entitled *Description de l'Egypte*. A similar form occurs also in several of the woodcuts inserted in the *prose* version (printed at Paris by Antoine Verard in 1499) of Guillaume de Guileville's poem entitled *Le Pélerinaige de l'Ame*, a monastic legend of the fourteenth century, evidently founded on the old Egyptian belief. At the end of the pilgrimage represented in the Egyptian papyri, the soul is conducted by her guardian angel into the great Hall of Judgment, where the deeds done in the body are placed in the balance in the presence of Osiris, the judge of the assize, who passes sentence. A representation of the same scene became a favourite decoration in mediæval Christian churches, of which many vestiges have been discovered of late years in this country; with this difference, that in these fresco-paintings St. Michael was substituted, as judge of the tribunal, for Osiris. In the woodcuts above mentioned, published by Verard, *the woman-headed serpent* pursues the soul, like an accusing spirit, into the Hall of Judgment, seats herself even in one of the scales of the balance to counterpoise the good deeds placed in the opposite scale by the soul, telling her at the same time that her name is Sinderesis, or the WORM *of Conscience*. Thus, by a circuitous route, we arrive at the signification of the original Egyptian symbol. NHRSL.

Poem on the Burning of the Houses of Parliament (Vol. v., p. 488.).—As this doggerel is written on the same plan as our old friend "This is the House that Jack built," it will be sufficient to give the last paragraph, which of course embraces the whole. I copy from a newspaper cutting, but from what newspaper I am ignorant. It is printed consecutively (as I send it), and not with reference to the metre.

"This is the Peer, who in town being resident, signed the report for the absent Lord President, and said that the history, was cleared of its mystery, by Whitbread the waiter, adding his *negatur*, to that of John Riddle, who laugh'd and said 'Fiddle!' when told Mr. Cooper of Drury Lane, had been down to Dudley and back again, and had heard the same day, a bagman say, that the house was a-blazing, a thing quite

amazing, even to John Snell, who knew very well, by the smoke and the heat, that was broiling his feet, through his great thick boots in the Black Rod's seat, that Dick Reynolds was right, that the fires were too bright, heaped up to such an unconscionable height, in spite of the fright, they gave poor Mistress Wright, when she sent to Josh. Cross, so full of his sauce, both to her and to Weobly, who 'd heard so feebly, the directions of Phipps, when he told him the chips, might be burnt in the flues, yet never sent the news, as he ought to Milne, who 'd have burnt in a kiln, these confounded old sticks, and not heated the bricks, nor set fire to the house that Josh. burnt."

CRANMORE.

Large Families (Vol. v., pp. 204. 357.).—In a MS. commonplace-book of the year 1787 *et seq.*, I find two notes which may be added to your curious collection of large families.

"In the church of Abberconway is a stone with this inscription: 'Here lyeth the body of Nich^las Hooker, who was the one and fortieth child of his father by Alice his only wife, and the father of seven and twenty children by one wife. He died the 20^th of March, 1637.'"

The other entry is as follows:—

"The following well-attested fact is copied from Brand's *History of Newcastle*:—

"'A weaver in Scotland had by one wife (a Scotch-woman) sixty-two children, all living till they were baptized; of whom four daughters only lived to be women, and forty-six sons attained to man's estate.'"

ANON.

The following instance of a large family by one woman is gravely related by Master Richard Verstegan, in his *Restitution of Decayed Intelligence in Antiquities*, p. 3. edit. 1655; and which, it must be confessed, is enough to frighten any day labourer "out of his seven senses:"—

"There died in the city of Paris in the year of our Lord 1514, a woman named Yoland Baillie, at the age of eighty-eight years, and in the eighth year of her widowhood, who there lieth buried in the church-yard of St. Innocents; by whose epitaph it appeareth, that there were two hundred, fourscore and fifteen children issued from herself, *while herself yet lived!*"

J. Y.

Frebord (Vol. v., p. 440.).—Your correspondent P. M. M. desires information on this matter. He may be glad to know that, in the adjoining manor from whence I write, the claim is sixteen feet and a half from the set of the hedge; and this claim has been ever allowed, and is still enforced. It is supposed to depend on a right of free-warren which the manor in question possesses under a grant of Henry III. Is there any reason to believe that there is any connexion between *frebord*, and free-warren? I have heard it explained as reserved for the use of the lord for the purpose of preserving the game.

SPES.

Milton's (?) Epitaph (Vol. v., p. 361.).—Your correspondent is possibly not acquainted with the Rev. Charles Wordsworth's very beautiful epitaph on his first wife. It is in the College Chapel at Winchester, and is remarkably similar in idea to the one he gives. The words are:

"I nimiùm dilecta! vocat Deus: i bona nostræ
Pars animæ: mœrens altera disce sequi."

Both authors are doubtless indebted to Horace's—

"Ah! te meæ si partem animæ rapit
Maturior vis," &c.

S. L. P.

Oxford and Cambridge Club.

Can Bishops vacate their Sees? (Vol. iv., p. 293.)—As an instance of bishops vacating their sees· I find in the account of Twysden's *Hist. Anglicanæ Scrip. decem*, that, speaking of the Epistle of Simeon Archbishop of York, it says, *inter alia*, "the names after Thurstan, who resigned A.D. 1139, must have been added," &c. E. H. B.

Demerary.

Sleekstone, Meaning of (Vol. iii., p. 241.; Vol. iv., p. 394.; Vol. v., p. 140.).—I can confirm what R. C. H. says respecting this word, having had one in my possession. It was of glass, of the same shape as described by R. C. H., and was used for giving a gloss to silk stockings. It is called here (Demerary) a *sleeking stone*. E. H. B.

Demerary.

Poems in the Spectator (Vol. v., p. 439.).—The three poems mentioned are unquestionably by Addison. Captain Thompson, in the Preface to his edition of Andrew Marvell's works in three vols. 4to., 1766, states that he found them in a manuscript collection of Marvell's poems; but the fact no doubt was, that the manuscript he refers to was a miscellaneous collection by different writers, and not by Marvell exclusively (see Preface, p. xiv.) Thus, "William and Margaret," Mallet's ballad, was found in the same manuscript, and is likewise ascribed by Capt. Thompson to Marvell, and with as little reason. Hartley Coleridge observes (*Biog. Borealis*, p. 64.) with respect to the three poems alluded to:

"As to their being Marvell's, it is just as probable that they are Chaucer's. They present neither his language, his versification, nor his cast of thought."

While on the subject of Marvell, let me express a hope that we may soon have a new and better edition of his works than the cumbrous but incorrect and incomplete edition published by Thompson. His admirable prose works deserve editing with care, and amongst them should be included the tract omitted in his works, but worthy of him in every respect, *Remarks upon a late Disingenuous Discourse writ by one T. D. under the Pretence De Causa Dei*, 1678, 8vo.; and which has now become exceedingly rare.

JAS. CROSSLEY.

Line on Franklin (Vol. iv., p. 443.; Vol. v., p. 17.).—I have read, but do not remember where, that this line was *immediately* taken from one in the *Anti-Lucretius* of Cardinal Polignac:

"Eripuitque Jovi fulmen, Phœboque sagittas."

But it is obvious that the Cardinal must have, in turn, borrowed from Manilius. J. S. WARDEN.

St. Christopher (Vol. v., p. 295.).—E. A. H. L., who asks "if there are any representations of St. Christopher in painted glass; and if so, where?" is informed that there is a picture of the Saint in a green vestment, painted on glass, in the window of the side chapel of King's Chapel, which is used as a vestry by the Conduct. The picture is on the internal, not the external window of the side chapel, in the western corner, upper compartment, about a foot in height.

F. H. L.

Lines on Woman (Vol. v., p. 490.).—The uxorious lines your correspondent J. T. is in search of, were written by *Bird*. They are copied from his "Poetical Memoirs" in Carey's *Beauties of the Modern Poets*, p. 284., London, 1826. From thence I extract them, and, by so doing, entitle myself to the good graces of the lady readers of "N. & Q."

"Oh, woman, woman! thou art formed to bless
The heart of restless man; to chase his care,
And charm existence by thy loveliness;
Bright as the sunbeam, as the morning fair,
If but thy foot fall on a wilderness,
Flowers spring, and shed their roseate blossoms there,
Shrouding the thorns that in thy pathway rise,
And scattering o'er it hues of paradise.

"Thy voice of love is music to the ear,
Soothing, and soft, and gentle as the stream
That strays 'mid summer flowers; thy glittering tear
Is mutely eloquent; thy smile a beam
Of life ineffable, so sweet, so dear,
It wakes the heart from sorrow's darkest dream,
Shedding a hallowed lustre o'er our fate,
And when it beams, we are not desolate.

"No, no! when woman smiles, we feel a charm
Thrown bright around us, binding us to earth;
Her tender accents, breathing forth the balm;
Of pure affection, give to transport birth;
There life's wide sea is billowless and calm.
Oh! lovely woman! thy consummate worth
Is far above thy frailty—far above
All earthly praise—thou art the light of love!"

RT.

Warmington.

Burial (Vol. v., pp. 320. 404.).—MR. GATTY says that a clergyman is inhibited from reading the burial service in unconsecrated ground. Is this so? Irregular as the practice would be, have not other irregularities equally glaring—baptisms, for instance—too often taken place in drawing-rooms? It might not be uninteresting to have instances given of spots, not consecrated, which have been chosen for burial; as the individuals who selected them have possibly been marked by some peculiarities of character worthy of observation.

Baskerville, the celebrated printer, directed that he should be buried under a windmill near his garden; this direction proceeded, alas! from disbelief in Revelation. A few years previously (viz. in 1772) Mr. Hull, a bencher of the Inner Temple, was buried underneath Leith Hill Tower, in Surrey, which he had erected on that beautiful and commanding spot, shortly before his death.

In the *Gentleman's Magazine* of last month, we have a curious inscription on a monument, which once existed in a field or garden near Twickenham. Mrs. Joan Whitrow, to whom it was raised, though said to be "favoured with uncommon gifts," appears to have been very crazy.

Was not Mrs. Van Butchell, to whom MR. GATTY refers, to be seen some years ago in her glass case in the College of Surgeons? J. H. M.

Portrait of Thomas Percy, Earl of Northumberland (Vol. v., p. 490.).—There is a portrait of this nobleman in Petworth House, Sussex, representing him kneeling on a cushion before a low stand, on which is placed a missal, his hands joined as in prayer. Written on the canvas itself is the following, in capital letters:

"ESPERANCE—EN—DIEU
MA COMPHORT."

Again is written:

"Thomas, 7th Earl of Northumberland, Ætatis—suæ—38, An° Dom. 1566, et Die Dec° Juni."

This is copied word for word from the picture.

P. W.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every attempt, undertaken in a reverential spirit, to facilitate the labours of the inquirer after Scripture truth, deserves especial favour at the hands of those who may have the opportunity of directing public attention to such endeavours. *The Emphatic New Testament, according to the Authorized Version, compared with the various Readings of the Vatican Manuscripts. The Four Gospels. Edited, with an Introductory Essay on Greek Emphasis*, by John Taylor; which is an attempt to represent to the English reader certain peculiarities in the Greek text, is a work of this class, and therefore, without entering into any minute detail of the manner in which Mr. Taylor carries out his endeavour, we will let him speak for himself on the subject of its results. "If any one were known," says Mr. Taylor, "to be in possession of a copy of the Greek Testament so marked by its inspired writers as they would wish to have it read; and if the system of notation, when applied to the English translation, were found to be

equally efficacious in conferring distinction on the corresponding words in that language, should we not deem it a great treasure, and be eager to obtain a *marked copy*, esteeming it next to hearing the words in the tone adopted by Our Lord and His Apostles? Yet something of this kind is offered to our notice in the present work; without altering the expression, it often makes the meaning clearer; it adds certainty to many readings, which before could only be founded on conjecture; and it may altogether be considered as a kind of running commentary of no less authority than the original text."

We have received the first Part of Mr. Akerman's *Remains of Pagan Saxondom*, which contains engravings of some beautiful *Personal Ornaments from a Barrow near Devizes; of a Gold Buckle found at Ickworth, Suffolk;* and of the curious *Glass Vase found at Reculver*, now preserved in the Canterbury Museum. The price of the Part, half-a-crown to subscribers, is apparently a high one; but it must be remembered that all the objects are represented of their natural size, so that the plates become in some measure a substitute for the antiquities themselves.

The Society of Antiquaries having, on the ballot taken on Thursday week, adopted the proposal to return to the old rate of subscription, we can only hope that all parties — those who so strenuously and honestly advocated the measure, and those who as strenuously and as honestly opposed it—will now meet on the common principle by which both were actuated, a desire to promote the well-being of the Society, and co-operate in bringing forward those judicious reforms, without which the present step would only be a delusion.

We are very glad to find, from the recently published Report of the Commissioners appointed to inquire and report concerning the ancient laws and institutes of Ireland, that Lord Eglintoun, the present Lord Lieutenant of Ireland, has recommended to the Treasury the immediate publication of the Brehon Laws. In a very interesting letter from Dr. Jacob Grimm, which is appended to the Commissioners' Report, he well describes the benefits which will result from this measure of justice to the literature of Ireland. "To the historians and philologists of Europe," observes Dr. Grimm, "a valuable and important monument of Irish antiquity remains as yet shut up. It is only suitable to the dignity of the Irish and British nation to effect the publication of the Brehon Laws, as has been already accomplished in the case of the laws of Wales."

After this mention of Irish antiquities, we may remind such of our readers as may be desirous of promoting the very praiseworthy objects of *The Kilkenny Archæological Society*, that they may still be supplied with complete copies of its Transactions upon payment of the four years' subscription; and we scarcely know how they could better employ twenty shillings.

Books Received. — *Sketches in Canada, and Rambles among the Red Men*, by Mrs. Jameson, which forms two Parts of Longman's *Traveller's Library*, is a reprint, with the omission of all that was of a merely transient or merely personal nature, or that has become obsolete in politics or criticism, of this accomplished writer's *Winter Studies and Summer Rambles in Canada*. This graphic work will supply pleasant reading for a railway journey, and not be hastily thrown aside when the journey and its perusal are completed. — *The Valiant Little Tailor, and other Stories;* forming the second Part of the very satisfactory translation of Grimm's *Household Stories*, which Addey and Co. are publishing, with admirable illustrations by Wehnert, for the especial delight and gratification of all "Good Little Masters and Mistresses."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Poetic Wreath. 8vo. Newman.
Mallet's Elvira.
Scott's Marmion.
——— Lady of the Lake.
——— Lay of the Last Minstrel.
The original 4to. editions in boards. Whittingham.
Magna Charta; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.
Boothby's Sorrows Sacred to the Memory of Penelope. Cadell and Davies. 1796.
Chaucer's Poems. Vol. I. Aldine Edition.
Biblia Sacra, Vulg. Edit., cum Commentar. Menochii. Alost and Ghent, 1826. Vol. I.
Barante, Ducs de Bourgogne. Vols. I. and II. 1st, 2nd, or 3rd Edit. Paris. Ladvocat, 1825.
Biographia Americana, by a Gentleman of Philadelphia.
Potgieseri de Conditione Servorum apud Germanos. 8vo. Col. Agrip.
The British Poets. Whittingham's edition in 100 Vols., with plates.
Repository of Patents and Inventions. Vol. XLV. 2nd Series. 1824.
——————————— Vol. V. 3rd Series. 1827.
Nicholson's Philosophical Journal. Vols. XIV. XV. 1806.
Journal of the Royal Institution of Great Britain. No. XI. 2nd Series.
Sorocold's Book of Devotions.
Works of Isaac Barrow, D.D., late Master of Trinity College, Cambridge. London, 1683. Vol. I. Folio.
Lingard's History of England. Vols. VI. VII. VIII. IX. XII. XIII., cloth.
Fabricii Bibliotheca Latina. Ed. Ernesti. Leipsig, 1773. Vol. III.
The Anacalypsis. By Godfrey Higgins. 2 Vols. 4to.
Codex Diplomaticus Ævi Saxonici, opera J. M. Kemble. Vols. I. and II. 8vo.
Eckhel, Doctrina Numorum. Vol. VIII.
Brougham's Men of Letters. 2nd Series, royal 8vo., boards. Original edition.
Knight's Pictorial Shakspeare. Royal 8vo. Parts XLII. XLIII. XLIV. L. and LI.
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Notices to Correspondents.

Replies Received. — *St. Botulph — Poem on Burning of the Houses of Parliament — Passage from Crabb — Sir John Trenchard — Bullen Family — Serjeants' Rings — The Word "Devil" — The Heavy Shove — Etymology of "Mushroom" — The Ring Finger — The Amber Witch — Descendants of John Rogers — St. Patrick — Spanish Vessels wrecked on the Irish Coast — Sons of the Conqueror — Hog's Norton — "Cane Decane" — Dutch Manufactories of Porcelain — Proclamations respecting Use of Coal — Royal "We" — Carling Sunday.*

A Subscriber from the Commencement *is thanked for his very excellent suggestion on the subject of our Index.*

We have to apologise to many Subscribers for not replying to communications; but even Editors may sometimes have more than they can do.

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JOHN GOODWIN'S SIX BOOKSELLERS' PROCTOR NONSUITED.

The London booksellers of the present day (good harmless men!) are satisfied with endeavouring to put down heresies as to discounts. Their predecessors, in the year 1655, set to work in good earnest, associated to purify the faith by denouncing in an Index expurgatorius, under the alarming titles of *A Beacon set on Fire*, and *A Second Beacon set on Fire*, all publications of a blasphemous, heretical, or improper kind. Six booksellers, viz. Luke Fawne, Samuel Gellibrand, Joshua Kirton, John Rothwell, Thomas Underhill, and Nathaniel Webb, took the lead on the occasion; and the battle waxed hot and fierce between them and the apologists of the books condemned. Amongst the latter was the famous John Goodwin, whose part in the controversy Mr. Jackson, in his elaborate Life of him, has adverted to, and has noticed his pamphlet entitled *The High Presbyterian Spirit*, written in answer to the *Second Beacon Fired*. John Goodwin, however, published a second pamphlet in the same controversy, neither noticed by Mr. Jackson, nor any one else that I am aware of, in which he finishes up his first charge upon the unfortunate booksellers, and lays on them with a vigour and determination that it does one good to see so well bestowed, scattering their arguments and quotations to the winds, and sending them back to their proper occupation of printing and publishing, instead of clipping and suppressing. The title of this very rare pamphlet, which is to be found in vol. xviii. of a collection of tracts (between 1640 and 1660) in ninety-six vols. 4to., made by President Bradshaw, and containing many of his MS. notes and observations now in my possession, is as follows:

"Six Booksellers' Proctor Nonsuited, wherein the gross Falsifications and Untruths, together with the inconsiderate and weak Passages found in the Apologie for the said Booksellers, are briefly noted and evicted. And the said Booksellers proved so unworthy both in their Second Beacon Fired, and likewise in their Epistle written in Defence of it, that they are out of the Protection of any Christian or reasonable Apologie for either. By J. G., a Minister of the Gospel of

Jesus Christ. London, printed for H. Cripps and L. Lloyd, 1655, 4to., pages 23."

I might give an extract or two from this very interesting tract, but do not wish to trespass too much upon your space. Perhaps, next to Milton, there is no writer of the time of the Commonwealth equal to John Goodwin, in power and elevation of composition; and I am glad therefore to be able to add one more to the series of his pamphlets which his biographer has with so much industry and research enumerated at the close of the Life. JAS. CROSSLEY.

MR. COLLIER'S FOLIO SHAKSPEARE: A PASSAGE IN "AS YOU LIKE IT."

It appears to me so obvious that the degree of authority to be conceded to each particular correction or emendation in Mr. Collier's folio Shakspeare must depend in a great measure on the general character of the proposed alterations throughout the work, that I cannot help thinking it would be desirable to reserve all controversy on such points until after the appearance of the promised volume. Such a resolution I made for myself, and to it I shall religiously adhere. This much only I shall say, that, of the specimens given by Mr. Collier in the *Athenæum*,—sufficient at once to excite interest and to gratify curiosity,—some of the corrections appear to be of that nature that no conjecture could have supplied, while all are good enough to command a deferential consideration.

Your correspondent A. E. B. has attempted a defence of the original reading of two passages amended in Mr. Collier's folio. For the reason above given I shall neither answer your correspondent, nor even say whether I think him right or wrong; but it will not be overstepping the bounds I have prescribed myself, if I take up a collateral point he has raised in reference to one of these passages. To strengthen the case for the reading of the passage in *Cymbeline*, Act III. Sc. 4., "Whose mother was her painting," he cites a passage from *As You Like It*, Act III. Sc. 5., in which he says, "*mother* is directly used as a sort of warranty of female beauty!" Here is the passage:

> "Who might be your mother,
> That you insult, exult, and all at once,
> Over the wretched?"

Shakspeare was, if I am not mistaken, one of those persons to whom a *mother* was, as some one expresses it, "the holiest thing alive." He concentrates this sentiment in the words of Troilus (*Troilus and Cressida*, Act V. Sc. 2.):

> "Let it not be believ'd for womanhood:
> Think we had mothers."

And again, in those of Palamon (which I have no doubt are Shakspeare's) in the *Two Noble Kinsmen*, Act V. Sc. 1.:

> "I have been harsh
> To large confessors, and have hotly ask'd them
> If they had mothers? I had one, a woman,
> And women t'were they wrong'd."

Now it seems to me that the same feeling is implied in Rosalind's reproof to Phebe; and that there is no ground whatever for saying that *mother* is used as a warranty for *female beauty*, but rather as one for feminine qualities. Rosalind in effect says, "who might your mother be that you should be so unfeeling?" And, as she tells her plainly she sees no beauty in her, it is clearly to be inferred that it must have been for some other quality that her mother was to be "warranty." Rosalind, in other words, might have said, "Had you a mother, a woman, that you can so discredit the character of womanhood as to exult, insult, and all at once, over the wretched?"

It might however be contended, that Rosalind's question referred to the rank, condition, or personal appearance of the mother. The latter only bears upon this question; and with regard to that it may be said, that if beauty had been transmitted to the daughter (independently of the questioner having decided *that* it had not), the question was not needed. Rosalind, in short, seeks for a better cause for Phebe's pride or want of feeling than her own insufficient attractions, in the nature or quality of her mother. It will be observed that, in this view, I have conceded that *who* may be taken with something of the signification of *what;* but the answer to the question, taken strictly, must be the name of some individual who might be known to the Querist, and be in some measure a warranty for the disposition of the daughter, though for no personal beauty but her own. SAMUEL HICKSON.

NOTES ON BOOKS, NO. III.—LAURENCE HUMPHREY, PRESIDENT OF MAGDALEN COLLEGE, OXFORD, AND DEAN OF WINCHESTER.

In the year 1558 a handsome volume was printed at Basle, in folio in Greek, by Jerome Frobenius and Nicholas Episcopius, with the following title:

"ΚΕΡΑΣ ΑΜΑΛΘΕΙΑΣ, Η ΩΚΕΑΝΟΣ. ΤΩΝ ΕΞΗΓΗΣΕΩΝ ΩΜΗΡΙΚΩΝ, ἐκ των του Εὐσταθείου παρεκβολὼν συνηρμοσμένων,—*i.e.* Copiæ Cornu sive Oceanus Enarrationum Homericarum, ex Eustathii in eundem commentariis concinnatarum, Hadriano Junio autore."

To an Oxford man, independent of its merit as a compendium of the prolix comment of Eustathius, this volume should be especially interesting, on account of the prefatory dissertation "Ad

Magdalinenses," entitled *De Græcis Literis et Homeri Lectione et Imitatione*, by Laurence Humphrey. This worthy was sometime Greek reader in the university, but went abroad on account of religion at the accession of Queen Mary, and did not return until happier times after her death. He seems to have been living at Basle with Frobenius and Episcopius *in honestissimo loco*, but he could not avoid often thinking of his native land, —of Newport-Pagnell in Bucks, where he was born,—of Cambridge, where he received the rudiments of Latin and Greek,—but more especially of Oxford, where he completed his education. His feeling panegyric of his Alma Mater, shows him to have been at least one of her grateful sons. The dissertation is highly creditable to him, considering the period at which it was written; and the passage in which he gives an account of the work is not devoid of interest.

"For the rest we give not Homer alone, but the Expositor Eustathius is subjoined. Yet not entire but reduced into a compendium by a man of untiring labour and noble learning—Hadrian Junius, not unknown to you,—for he lived some time in England, dedicated his Greek Lexicon to our royal Edward the Sixth, and has since published the *Annals of Queen Mary*, his *Animadversiones*, and *Centuries Adagiorum*, which issued from the press of Frobenius: he also effected this good work. Therefore although I had rather have the whole of Eustathius than the half, and to say the truth Epitomies never pleased me, yet because this author is prolix, and difficult to meet with, this perfect compendium of such an estimable work (which seems to me to be the best interpreter, poetical-elucidator, Greek lexicon, and onomasticon), will be useful to any one. I recommend, then, our Eustathio-Junian Homer to you."

In 1560 Laurence Humphrey seems to have been still at Basle; for in that year he printed at the press of Oporinus, in 12mo., a work which he dedicates to Queen Elizabeth, entitled *Optimates, sive de Nobilitate, ejusque Antiqua Origine, Natura, Officiis, disciplina, et recta Christiana Institutione;* at the end of which he printed the argument of Philo-Judæus, *περὶ εὐγενείας*, with a Latin version. This found favour in the eyes of an English translator, and it was printed at London by Thomas Marshe in 1563, 16mo., under the following title:—

"The Nobles, or of Nobilitye. The original, duties, ryght, and Christian Institucion thereof, in three Bookes. Fyrste eloquentlye written in Latine by Laurence Humphrey, D. of Divinity and Presidente of Magdaleine College in Oxforde, lately Englished. Whereto, for the reader's commoditye and matters affinitye, is coupled the small treatyse of Philo a Jewe. By the same Author out of Greek Latined, now also Englished."

Antony à Wood gives a list of the writings of Laurence Humphrey, among which is a life of Bishop Jewell in Latin: he also speaks highly of his scholarship and proficiency in theology. After his return from abroad he became Regius Professor of Divinity at Oxford, and President of his college. In 1570 he was made Dean of Gloucester, and ten years afterward Dean of Winchester. His divinity was strongly tinctured with Calvinism, but he was a zealous and able defender of the Reformation. His death occurred in 1589–90.

S. W. SINGER.

SCOTO-GALLICISMS.

The following list of Scottish words derived from the French language is chiefly taken from the pages of the *Scottish Journal*, a small weekly periodical, published at Edinburgh, which came to a conclusion, after rather less than a year's existence, in the summer of 1848. It is generally supposed that most of these words were introduced during the time of Queen Mary's minority, when French troops were sent to Scotland; but the first appearance of some of them may unquestionably be referred to an earlier period. Perhaps some of the readers of "N. & Q." may be able to communicate other examples, which, however, as a reference to Jamieson's *Scottish Dictionary* will show, are by no means very numerous.

Aschet. A large flat plate for meat. Fr. Assiette, a trencher plate.

Aumrie or *Almerie.* A cupboard; also, a place in churches and monasteries where the sacred vessels and alms were deposited. (*Dunbar.*) Fr. Armoire, aumonerie.

Braw or *Bra'.* Fine, handsome, gaily dressed. (*Burns.*) Fr. Brave.

Bonaillie. A parting glass with a friend going a journey. (*Wallace.*) Fr. Bon allez.

Butterie Bejan (or *Bajan*). A term applied to a "freshman," or student of the first year, at the Universities of St. Andrews and Aberdeen. Fr. Butor, a booby or clod; and Bejaune, a novice. (Lamont's *Diary*, p. 114., note.)

Certie, Certy—By my. By my troth. Fr. Certes, certainly.

Cummer or *Kimmer.* A gossip. (*Kelly.*) Fr. Commère.

Dour. Hard or obstinate. (*Douglas.*) Fr. Dur.

Fasheous. Troublesome. (*Baillie.*) Fr. Facheux, facheuse.

Flunkie. A livery servant. Old Fr. Flanchier; same signification as henchman (haunchman). (*Quart. Rev.*, vol. lxxix. p. 344.)

Fracaw. Noise or uproar. Fr. Fracas.

Gardevine or *Gurdyveen.* A large bottle, and sometimes a celleret, for holding wine. Fr. Garde-vin.

Gardyloo. A cry formerly raised by servants in Edinburgh, when they threw dirty water, &c. from the windows after ten at night. (*Smollett.*) Fr. Garde de l'eau.

Goo. A particular taste or savour. Fr. Goût.

Grange. A granary, &c. (used also in English). Fr. Grange.

Grosert, Groser, or *Groset.* A gooseberry. (*Burns.*) Fr. Groseille.

Gud-brither. Brother-in-law. Fr. Bon-frère.

Haveril. A simpleton, or April-fool. (*Burns.*) Fr. Avril.

Jalouse — To. To suspect. (*Antiquary.*) Fr. Jalouse.

Jigot. The hip-joint of lamb or mutton (used also in English). Fr. Gigot.

Jupe. A woman's mantle or pelisse. Fr. Jupe, a long coat.

Kickshaws. A made-up dish. Fr. Quelque chose.

Multiplepoinding. An action in Scottish law, somewhat similar to the English bill of interpleader in Chancery. Fr. Multiplie-poindre.

Multure or *Mouter.* The fee for grinding grain. (*Douglas.*) Fr. Mouture.

Onding. A heavy fall of rain or snow. Fr. Ondée (?).

Petticoat tails. A species of cake baked with butter, sometimes called "short-bread." (*Bride of Lammermoor.*) Fr. Petits gatelles (more correctly, gateaux).

Ruckle or *Rickle.* A heap or collection. Fr. Recueil.

Servite or *Servet.* A table napkin. (*Spalding.*) Fr. Serviette.

Verity — Chair of. A pulpit. Fr. La chaire de vérité. (Croker's *Boswell's Johnson,* p. 513.)

Vizzie, Vizy, or *Visie.* A scrutinising view, aim, or sight at the muzzle of a gun. (*Bride of Lammermoor.*) Fr. Visée, aim.

Wallees or *Valises.* Saddlebags. (*Godscroft.*) Fr. Valise, a portmanteau.

E. N.

ON A PASSAGE IN "CYMBELINE," ACT IV. SC. 2.

It is so usual with Malone and some other commentators on Shakspeare to impute the errors of the printer to the poet, that we often find the most glaring instances of false grammar, and anomalies of construction, laid to his charge, and defended as the practice of the time; and as his own practice!

The following passage is an instance in point:

> "*Gui.* Why, he but sleeps;
> If he be gone, he'll make his grave a bed;
> With female fairies will his tomb be haunted,
> And worms will not come to thee."

Steevens with reason says:

"This change from the second person to the third is so violent, that I cannot help imputing it to the players, transcribers, or printers."

He proposed to read *him* for *thee.* Malone of course defends the absurdity. We may, however, be assured that it is not attributable to the poet. Whoever reads the passage with attention will perceive that the allusion in the last line is not to Fidele, but to the fairies haunting his tomb. It should be remembered that it was held that no noxious creatures would be found where fairies resort.

The compositor, as in other cases, mistook the word, probably written "thē," and printed "thee" for "them."

Your correspondent Mr. Halliwell having noticed my approval of the emendation of a passage in *Coriolanus,* found in Mr. Collier's copy of the second folio, where "bosom multiplied" is happily corrected to "bissom multitude," perhaps I may be permitted to say that I cannot subscribe to his opinion, that "it is one of those alterations which no conjectural ingenuity could have suggested." To me it appears that the steps are obvious by which any intelligent reader of the poet might be led to make the correction. The word which was mistaken by the printer for "bosome" occurs in a previous scene of the play, where it is "beesome" in the folios; and a recollection of this would naturally lead to the conjectured emendation. Indeed the word appears to have been not unfrequently written "beasom," as we find it in Huloet's *Dictionary.* The word "multitude" would suggest itself to any attentive reader of the play, from its repeated occurrence in the 3rd Scene of Act II.: and we must always suppose the writer to have been intent upon correcting errata. The correction of "infuite comming" to "infinite cunning," in *Measure for Measure,* is, in my mind, an instance quite equal in "conjectural ingenuity;" and we know that we owe it to that of the late Mr. Sidney Walker.

I must candidly confess that the specimens of the corrections given by Mr. Collier in his first two communications to the *Athenæum* gave me the same dissatisfaction and apprehension that Mr. Halliwell appears to have entertained; but I do not draw the same inference that gentleman seems to do, from the occurrence of this one truly happy conjectural emendation. It is, however, sufficient to convey a favourable notion of the acuteness of the writer of the emendatory notes, and nothing more.

S. W. Singer.

OLD CONCERT BILL.

The following curious bill (the original of which is in my possession) of a benefit concert given by Signor Carbonelli, at Drury Lane Theatre, in 1722, will enable us to form some opinion of the musical taste prevailing in London in the first quarter of the eighteenth century:

"Drury Lane Theatre.

May 4.

SIGNOR CARBONELLI'S CONCERT.

Act I.

A New Concerto for Two Trumpets, composed and performed by Grano and others.

A New Concerto, by Albinoni, just brought over.

Song, Mrs. Barbier.

Concerto, composed by Signor Carbonelli.

ACT II.

A Concerto, with Two Hautbois and Two Flutes, composed by Dieupart.
A Concerto on the Base Violin, by Pippo.
Song, Mrs. Barbier.
By desire, the *Eighth Concerto* of Arcangelo Corelli.

ACT III.

Concerto, by Carbonelli.
Solo on the Arch-lute, by Signor Vebar.
Song, Mrs. Barbier.
New Concerto on the Little Flute, composed by Woodcock, and performed by Baston.
Solo, Signor Carbonelli.
Finale. Concerto on Two Trumpets, by Grano and others."

I should mention, that Signor Carbonelli was a celebrated violin player, and a favourite pupil of Corelli. He was brought over to this country by his patron, the first Duke of Rutland.

EDWARD F. RIMBAULT.

Minor Notes.

Note for Mr. Worsaae.—At page 204. of *The Danes in England*, Mr. W. says:

"Towards Glasgow and Edinburgh the mountains are no longer called 'fell' and 'rigg.'"

The *Campsie Fells*, a fine range of hills within nine miles of Glasgow, are an exception. These hills are never spoken of by the natives of the strath except by the name of "fells;" and the singularity of the name has often been remarked to the writer of this note, especially by visitors to the valley. Before being much acquainted with the deeds of the Vikings (except in the *general*), he had come to the conclusion that the name *must* be Danish, from its similarity to "Fjeld," with which, in connexion with "Fiords," he had become familiar at a very early period. BRUNO.

Singular Epitaph.—The following epitaph occurs in Braunston churchyard, Northamptonshire:

"To the Memory of WILLIAM BORROWS, Died 1703.

"'Tis true I led a single life,
And Nare was married in my life,
For of that Seek (*sic*) I nare had none:
It is the Lord; his will be done."

CRANMORE.

Largesse.—I heard this old word used the other day in Northamptonshire, by a servant who was leaving his employer, and who called upon one of his master's tradesmen to ask him for *largisse*, as he termed it. Certainly the peasants have preserved and handed down to the present time a vast number of old words, customs, and legends. It proves how much they owe to oral tuition. A. B.

Brogue and Fetch.—There are a certain set of words which have become naturalised in English, by those who speak it in Ireland; as, *amadan*, a fool; *brogue*, a shoe (Ir. *brog*); *palaver*, fine speaking, soft talk (Ir. *pi-labhradh*). These are all Irish words; but there are others which are not English, and yet it is hard to make them out Irish. *Brogue*, meaning a broad Irish accent, is an instance; *fetch* is another:

"In Ireland (says Mr. Banim) a *fetch* is the supernatural *fac-simile* of some individual, which comes to assure to its original [or his friend or relative] a happy longevity or immediate dissolution. If seen in the morning, the one event is predicted; if in the evening, the other."

Taibhse (pr. *thaivshe*) is the Irish word, and perhaps *fetch* might be derived from it by a sort of metathesis. EIRIONNACH.

Derivation of "Caul."—

"Guianerius, cap. 36., *De Ægritud. Matr.*, speaks of a silly, jealous fellow, that, seeing his child new born, included in a *hell* (meaning a *caul*), thought sure a Franciscan, that used to come to his house, was the father of it, it was so like the friar's *cowl*, and thereupon threatened the friar to kill him!"—Burton's *Anatomy of Melancholy*, part iii. sec. 3.

By this may we judge that *caul* and *cowl* are cognate? *Coif* (Martial.), in Latin *Reticulum*; whence a lady's *reticule*. B. B.

"*Pandecte*," *an entire Copy of the Bible.*—Dr. Maitland, in his valuable essays on the *Dark Ages*, has drawn attention to this use of the word *Pandecte*, but was not at the time aware that it is so employed by any writer before Alcuin (p. 194. n. 9. ed. 1844). It will be found, however, in the following extract from Bede's *Chronicon* (in *Monument. Britan.*, p. 101. A). The historian is speaking of certain presents which his abbot, Ceolfrith, was carrying with him on his pilgrimage to Rome, when death cut it short at Langres:

"Qui inter alia donaria quæ adferre disposuerat, misit ecclesiæ S. Petri *pandectem* a B. Hieronymo in Latinum ex Hebræo vel Græco fonte translatum."

C. H.

St. Catharine's Hall, Cambridge.

Queries.

BOY BISHOP AT ETON.

In Heywood's edition of the *Statutes of King's College, Cambridge, and Eton College* (Longman, 1850), a MS. is quoted under the title of *Consuetudinarium vetus Scholæ Etoniensis* (sic), Harl. MSS. 7044, p. 167. From a MS. in Corpus Christi College, Cambridge.

It is a sort of *Fasti Etonenses*, recording in somewhat quaint terms the old customs which were then traditionary in the school. In the month of November, according to this authority, "in die

Sti Hugonis Pontificis solebat Etonæ fieri electio Episcopi Nihilensis, sed consuetudo obsolevit."

Again, in the statutes as given by Mr. Heywood, p. 560., it is provided that on the Feast of St. Nicholas, but "nullatenus in festo Sanctorum Innocentium," the Episcopus puerorum Scholarium, who was to be elected from among the boys every year for the purpose, might celebrate all the divine offices except the "missæ secreta."

Can you, or any of your correspondents, inform me —

1st. What is the date of the MS. in question, with any further particulars of its history?

2nd. What is "Pope St. Hugo's Day," and whether it was in any way connected with the election of the boy bishop in other places as well as Eton?

3rd. Whether any reason can be assigned why Holy Innocents Day, being that on which the boy bishop was usually appointed, should have been expressly excluded by the founder. L. C. B.

"℄ SPECULUM CHRISTIANORUM MULTA BONA CONTINENS."

I have a small black-letter tract which bears the above title: I am desirous of learning the author's name, and that of the printer, together with the date and place of its production. It extends from signature A 1 to G 8, and ends abruptly on the verso of G 8 without any colophon. On the verso of the title-page is a small woodcut representing the Holy Dove hovering over the Virgin, who is surrounded by nine kneeling figures, all under a depressed arch, supported by two pillars whose shafts have a kind of chevron ornament worked on them, somewhat similar to the pillars of the crypt of Canterbury Cathedral. Perhaps if I give the title-page of this curious little tract in extenso, it will be more easily identified:

"℄ Speculum Christianorum multa bona continens. Primo modo.
℄ De preceptis dei
℄ De septem vitiis capitalibus
℄ De septem virtutibus his contrariis
℄ De octo tabulis: cū quibusdā oronib' deuotissimis
℄ De modo se preparādi ad sacramētum eucharistie
℄ De effectu sacramenti
℄ De antichristo
℄ Expositio orōnis dnice: cum quodā bona notabili
℄ De Ramis. vii. viciorū capitaliū: et eorum remediis
℄ De contentu mundi: cum aliis notabilibus."

It should be noted that this table of contents is by no means a fair representative of the subjects on which the pamphlet treats. On the verso of page E iii. is the following curious passage:—

"℄ Peccata britonum et causa depositionis eorum. Negligentia prelatorum | rapina potentū | cupiditas iudicū | rabies periuriorum | inordinatus cultus vestimentorum: detestanda luxuria | omne petm̄ publicum & notorium clamat vindictā ad deum. Sed precipue quattuor: merces mercenarii, petm̄ sodomiticum, homicidium, oppressio innocentiū. Heu heu heu quot clamores vindicte sunt nunc ante deum."

This passage is introduced without any farther connexion with the subjects under discussion, than the mere heading of the section gives it. Permit me to trouble you with one more extract, before I leave my Query in the hands of your readers:

"℄ De duabus scalis: una dirigente ad celum: et altera ad infernum.

℄ Scala ad celum	℄ Scala ad infernum
Perseverantia bona	Desperatio
Patientia in adversis	Obstinentia in peccatis
Obediētia in preceptis	Furor in adversis
Patientia in vita	Iniusticia facti
Cōtritio et cōfessi petī	Odiū boni et dilectio petī
Cognito tui	Ignorantia
Caritas	Malicia."

On the recto of C vj.

Any information which some of your bibliographical correspondents may give concerning this little work, will be very acceptable.

W. Sparrow Simpson, B.A.

MASSACRE OF THE WELSH BARDS.

Barrington, in his *Observations upon the Statutes*, raises some historic doubts whether that massacre of the Welsh bards, upon which Gray founded his magnificent ode, actually occurred: —

"But," he says, "a manuscript history, written by Sir John Wynne of Gwydir, authorises the supposed tradition of a massacre of the bards; nor could the writer of that most admirable ode have made his bard so warmly express, or his reader feel, the tyranny of Edward, if he had not probably raised an indignation and fire in his own breast, and by reading of other materials, which *I have not happened to meet with*."

Has the question of this real or pretended massacre been raised, or proved beyond doubt?

As to Gray requiring "materials" for his fancy, poets even of inferior genius contrive to weave a web out of airy nothings, and the liveliest description by an old Cymric bard of the slaughters of the thirteenth century, will not carry conviction of the truth of the narrative in the nineteenth.

H. T. H.

Minor Queries.

Portrait of William Combe. — Lonsdale the portrait painter, in a letter dated January, 1826, addressed to a friend of Combe whilst living, says:

"I shall be much obliged if you will have the goodness to cause my picture of the late Mr. Combe to be sent to me. Mr. C. borrowed the picture of me to show to some friend, and kept it till his death."

Can any of the readers of "N. & Q." inform me in whose possession the portrait now is, and whether any engraving of Combe's portrait from that or any other picture is now to be obtained? E. T.

"*Quod non fecerunt barbari*," *&c.* — Who is the author of the epigram —

"Quod non fecerunt barbari, fecerunt Barbarini,"

which commemorates the destruction of the Coliseum at Rome, both by the barbarians who overran Italy about the middle of the fifth century, and, at a later period, by certain Popes of the family of the Barberini? HENRY H. BREEN.

St. Lucia.

Lines on English History (Vol. iii., p. 168.; Vol. v., p. 405.). — I shall be extremely obliged to MR. EDWARD CHARLTON to procure me, if he can, a copy of the above lines, and forward them, through Mr. Bell, to AN ENGLISH MOTHER.

[We should also be most glad to receive from any correspondent who can supply it, the *Metrical and Logical History*, asked for by our lamented correspondent MÆRIS, which commences —

"William and William, and Henry and Stephen,
And Henry the Second to make the First even."

ED.]

Windows. — It has been said that the dates of many houses may be ascertained by a comparison of the regulations of the window-tax with the windows. The tax occasioned a marked change of style by diminishing the number of windows. Then ingenuity was exerted to effect evasions by bays, bows, and double or treble windows. These again were successively met by alterations in the law. Could any one be induced to let in some light upon the subject by examining the acts of parliament, and illustrating the result by reference to examples in London houses? C. T.

Angel-beast; Cleek; Longtriloo. — Can you, or any of your readers, inform me what was the nature of the game at cards called *Angel-beast*, which was in vogue in the seventeenth century? Also, the game of *Cleek;* can it be a misprint of "Check?" Also, *Longtriloo;* is this an abbreviation of "Long three card loo?" R. B.

Royal Arms in Churches. — What is the origin of the common practice of putting up the royal arms in churches? E. M.

Oxford.

"*Cease, rude Boreas.*" — Can any of your correspondents tell me why the song, "Cease, rude Boreas," has been occasionally attributed to Falconer. I remember seeing this song appended to an old edition of the *Shipwreck*, with a prefatory remark stating that G. A. Stevens *could* not have written it, as the moral of the verses was of too high an order for him. Occasionally the last stanza is omitted, on account of the sentiment being somewhat questionable; though it cannot be denied that the feelings there expressed are exactly those of a sailor. In a few copies another stanza of a very different tendency is inserted in its place; and at times I have seen the commencement of the third stanza altered thus:

"Now all you at home in safety,
Shelter'd from the howling storm,
Tasting joys by heaven vouchsaf'd ye,
Of our state vain notions form."

I should wish to obtain some information regarding the authors of these alterations, and when they first took place. BOPÉAS.

Pictorial Proverbs. — I have now lying open before me a small 12mo. book (binding modern) containing sixty-seven old prints (averaging in size $5\frac{3}{4}$ by $3\frac{3}{4}$ inch), but wanting a title-page. The subjects appear to be in the shape of pictorial proverbs; they are evidently very old, the distich before each plate is in Latin, which is again written in old German. The views in each background are places generally in Germany, and the names are written on the plate itself. In *one only* plate I discover the name "M. Merian, fe" (Qy. Matts. Merian, or his daughter, of Frankfort?); and in some few others the following mark, "$\overline{\mathrm{M}}$." All the plates *seem* done by the same person.

If you can enlighten me as to the authorship of them, I shall feel much obliged. H. S. S.

Inscription on George Inn, Wansted. — Will you kindly give me information respecting the origin of the following inscription, which is affixed to the side of the George Inn at Wansted? —

"In memory of $\frac{e}{y}$ cherry pey,
As cost half a guiney.
$\frac{e}{y}$ 17 of July,
That day we had good cheer,
I hope to see it maney a year.
1752. DAVID JERSEY."

W. H. B.

Learned Man referred to by Rogers. — Rogers, in his work on the Thirty-nine Articles, published 1607, writes as follows: —

"A certain learned man (speaking of the religion here then professed, and writing unto the lords of our late queen's council) doth say 'He' (meaning the papist his adversary, who charged our church with discord, and disagreements about matters of religion), 'he ought' (saith he) 'if he had been able, to have brought out the public confession and articles of faith, agreed in K. Edward's time; and have showed any in England, that, professing the gospel, dissenteth from the same.'"

I shall be much obliged to any of the readers of "N. & Q." who can inform me who was this "certain learned man." C. C. C. C.

Corp. Chr. Coll., Camb.

Mormonism and Spalding's Romance.—The extraordinary spread of Mormonism seems to stamp it as likely to prove a kind of second Mahometanism in the world's history. Under these circumstances the origin of the *Book of Mormon* is of course a literary curiosity. In a clever pamphlet entitled *Mormonism Exposed*, by John Bowes (E. Ward, 54. Paternoster Row, London), at pp. 30, 31. an account of the history of the book of Mormon is given. Mr. Bowes quotes from *Mormonism Unveiled*, by E. D. Hoare, to the effect that a Mr. "John Spalding" affirms that his (now deceased) brother "Solomon Spalding" had written "*an historical romance* of the first settlers in America, endeavouring to show that the American Indians are the descendants of Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NEPHI and LEHI; he also mentions the Lamanites." Mr. J. Spalding, it is said, on reading the *Book of Mormon*, "to his great surprise," found "nearly the same historical matter, names, &c., as they were in his brother's writings;" and further says, "according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter." The latter is obviously taken from the Bible, with alterations and additions *ad libitum*.

Can any of your readers tell whether this romance of Solomon Spalding's was ever published; or whether it is still in existence, and accessible or reference, &c.? C. H. D.

Carrs or Calves.—In 1 Esdras v. 55. there occurs the word *carrs*. This is found in all copies of the Bible to which I have access, except one edited in the last century by a Mr. Butley, of Ch. Ch. Oxon, where *calves* is read, and a note given from Josephus apparently in support of it. I should be glad to know whether there is any authority in the original for this alteration.

ERYX.

Stoup. — There is a holy-water stoup, in good preservation, on the *exterior* of the north wall (by the nave door) of the church of Houghton-le-Spring, Durham. What other examples are there of *exterior* stoups? Their usual situation was *within* either the porch or the church.

CUTHBERT BEDE.

Casper Ziegler and the Diaconate. — There is a book in Latin with the following title:— *Casparis Ziegleri de Diaconis et Diaconissis Veteris Ecclesiæ Liber Commentarius.* Wittebergæ: Sumptibus Hæredum Jobi Wilhelmi Fingelii. Anno 1678.

What copies of this book are known to be extant? Would a translation of the whole, or selected parts, be useful at the present time, when attention is being called to the subject?

What particulars are known about the life, religion, &c. of the author? At the foot of the frontispiece are the following lines:—

"Omnis in hoc vultu vasti compendia juris,
Cæsarii, sacri, Saxonicique vides.
Non Divæ unius tam multum crede laborem,
Cujus vix umbram pingere possit homo."

Can any one give me the meaning of the last two lines? or information as to what other authors have treated on the subject of the Diaconate?

W. H.

Inscription at Persepolis.—The following curious inscription I some years ago made a note of by copying it, but neglected to mark whence I obtained it. My extract stands thus —

Arabic Inscription.

dicas	scis	dicit	scit	audit	expedit
facias	potes	facit	potest	facit	credit
credas	audis	credit	audit	credit	fieri potest
expendas	habes	expendit	habet	petit	habet
judices	vides	judicat	videt	judicat	est
non	quodamque	nam qui	quodcunque	sæpe	quod non

It is said this was found by Captain Barth, engraven on marble, among the ruins of Persepolis, and by him translated from the Arabic into Latin and English.

Query, What does it all mean?

THOMAS LAWRENCE.

Ashby-de-la-Zouch.

"*I do not know what the truth may be.*"—Will some one tell me whence the lines —

"I do not know how the truth may be;
I tell the tale as told to me"?

W. T. M.

Hong Kong.

Twittens. — Are not the narrow passages in Brighton so called? and what is the meaning? A. C.

Clapper Gate. — Steps, with a gate above, into Bushy Park are so called; what is the meaning?

A. C.

Jemmy. — When and why was sheep's head baptized with the name "Jemmy?" Does it apply to the entire sheep, or to the head only? I have heard of a "James's head" as a refinement of "Jemmy's head," which would make it seem as though the sheep was the "Jemmy."

SHIRLEY HIBBERD.

Muffs worn by Gentlemen. — Whilst looking over Hogarth's works, I observed in two plates a

male figure wearing a muff; in the "Rake's Progress," pl. 4., and in the "Woman Swearing a Child." How long, and within what limits, did this fashion flourish?

W. Sparrow Simpson, B.A.

Replies.

ST. PATRICK.

(Vol. v., p. 520.)

Allowing himself to be led astray by such an untruthful guide as Ledwich, your correspondent E. M. R. thinks that "there seems to be very great doubt if St. Patrick ever existed in reality." Had E. M. R. sought for, he might have found evidences of Ireland's apostle's existence beginning with the very lifetime itself of that saint. 1st. We have a short work from St. Patrick's own pen, the *Confessio*, which the best critics have allowed to be genuine: it commences thus: "Ego Patricius peccator," &c. 2nd. A very old hymn, shown by Dr. O'Conor to have been written c. A.D. 540 (*Prol. in Rer. Hib. Vet. Script.*, p. lxxxix.), tells us that: "Patricius prædicabat Scotis." (*Ib.*, p. xciii.). 3rd. The Irish monk Adamnan, who died A.D. 704, that is, almost a half century before our Beda, in his *Life of St. Columba*, says: "Quidam proselytus Brito homo sanctus, sancti Patricii episcopi discipulus," &c. (*AA. SS. Junii*, t. ii. p. 197.). 4th. In the library of C. C. College, Cambridge, there is a MS. of the seventh century, containing the early Irish canons: "Synodus episcoporum id est Patricii, Auxillii, Issernini" (Nasmith's *Cat. C. C. C. C.*, p. 318.). 5th. The Antiphonal, once belonging to the Irish Bangor, but now in the Ambrosian Library, Milan, a MS. of the end of the seventh or beginning of the eighth century, and published by Muratori, has a "hymnum Sancti Patricii magistri Scotorum" (Muratori, *Anecd.*, t. iv. p. 89.). 6th. Cummian, writing about the Pascal question to the Abbot of Hy, A.D. 634, says: "Primum (cyclum) illum quem sanctus Patricius Papa noster tulit," &c. (*Vet. Epist. Hibernicarum Syl.*, ed. Usserio, p. 21.). 7th. In the very old Litanies, once used, as it seems, by some church among the Britons living in this island beyond the reach of Anglo-Saxon control, we find invoked St. Patrick, along with SS. Brindane, Gildas, Paterne, Guinwaloc, Munna, Tutwal, German, and other lights of the Irish, as well as our ancient British church (ed. Mabillon, *Vet. Analect.*, p. 168.). 8th. St. Gertrude, Abbess of Nivelle, died on the 17th March, A.D. 658; the writer of her life was her cotemporary, and he expressly mentions St. Patrick (*Vita S. Gertrudis*, ed. Mabillon. *AA. SS. O. B.*, t. ii. p. 447.). 9th. Our own Beda *did* insert St. Patrick's name in the Martyrology which he drew up (ed. Smith, *Bedæ Hist. Eccl.*, p. 351.); and another far-famed countryman of ours, Alcuin, who, in some verses which he composed for being placed "Ad aram SS. Patricii et aliorum Scotorum," says:

> "Patricius, Cheranus, Scotorum gloria gentis,
> Atque Columbanus, Congallus, Adomnanus atque," &c.
> *Opp.* ed. Frobenio, t. ii. p. 219.

10th. A liturgical MS. in the British Museum, Nero, A, II. fo. 35. b., which was first printed by Spelman, who calls it "codex vetustissimus" (*Concil.*, i. 176.), speaks of St. Patrick as "archiepiscopus in Scotiis et Britanniis" (*Ib.*, 177.). 11th. The celebrated monastery of St. Gall (an Irish saint) still possesses the fragment of what was once a missal, and written in the Irish character. This codex must have been older than the ninth century, for it is set down "inter libros Scottice scriptos" in a catalogue of the books belonging to that library, made in the ninth century. Among the saints enumerated in the canon of the mass is Patrick the bishop, "intercedentibus pro nobis beatis apostolis Petro et Paulo et Patricio æpiscopo" (see the fragment in *Appendix A to Cooper's Report*, p. 95.).

Pyrrho has had, and is likely always to have, followers in every age and country: Hardouin would not allow that Virgil ever lived, but stoutly held that the *Æneid* was "a fardel of monkish fictions" put together during the middle ages: not "the bigoted Anglo-Saxons" of the eighth, but Dr. Ledwich of the eighteenth century, denied the existence of the great St. Patrick; a few weeks ago a correspondent of "N. & Q." asked "Is not the battle itself (of Waterloo) a myth?" (Vol. v., p. 396.); and last week, another tells us that "the saint (Patrick) certainly vanishes into 'an airy nothing,' if we are to credit the above authors" (Dr. Ledwich and Dr. Aikin).

Who the Aikin may be, or what the work of his which E. M. R. has brought forwards, I do not know; Ledwich's book now lies before me, and a more prejudiced writer I have never met with. I think, however, that from the above authorities it is clearly shown that, together with all the most learned of early and modern times, we are still warranted in treating St. Patrick "as a real actor in Irish ecclesiastical affairs."

D. Rock.

Buckland.

Sir James Ware — St. Patrick's Birth-place (Vol. v., p. 520.) — Permit me to correct your correspondent E. M. R., who, by a strange mistake, calls Sir James Ware "a Roman Catholic writer." He was a zealous member of the church of Ireland: E. M. R. will see a memoir of him in Harris's edition of Ware's *Writers of Ireland.*

With respect to the birth-place of St. Patrick, your correspondent may consult Colgan's *Trias Thaumaturga, Append. quinta ad vitas S. Patricii,*

cap. ii. p. 221. et seq.; also the Life of St. Patrick by Harris in his edition of Ware's *Bishops of Ireland*; and Dr. Lanigan's *Ecclesiastical History of Ireland*.

Ledwich was entirely unacquainted with the sources of Irish history, and is no authority. T.

Trin. Coll. Dublin.

NASHE'S "TERRORS OF THE NIGHT."

(Vol. v., p. 467.)

Mr. Eastwood's quotation from Nashe's *Terrors of the Night* regarding the use of ale for the sacrament in Iceland, may have some light thrown upon it by the following passages from the Icelandic sages and the learned editors of the *Historic Memorials of Greenland*. We doubt if Nashe was correct in saying that ale was granted for that purpose by the Pope in preference to wine, on account of the "incessant frosts there;" for, in truth, the Icelanders of the present day, as well as in former times, have no difficulty in protecting liquids much more congealable, such as milk, from the winter's frost. The abundance of warm springs, and the volcanic fires throughout the island, render the temperature of the inhabited districts of Iceland much warmer in winter than would be supposed from its high northern latitude. The word "red emayle" no doubt means "red enamel," an apt simile enough, and well understood in the writer's days. We do not find any mention of "ale" ("öl") being ever used in Iceland for the celebration of the eucharist; but a wine seems to have been prepared from the Crowberry (*Empetrum nigrum*), as is shown by the following extract from Bishop Paul's *Saga*, a nearly cotemporary history; for the *Saga* in question is believed to have been written by Bishop Magnus Gissurson (1215—1237), who succeeded Bishop Paul in the see of Skalholt:—

"In Bishop Paul's days came Bishop John from Greenland to Iceland, and remained during the winter in the eastern fiords; but afterwards he journeyed late in Lent (*langaföstu*, long fast time) to Skalholt to meet Bishop Paul, and he came there on Maunday Thursday (Skírdegi-Skjærtorsdag), and these two bishops consecrated a large store of Chrism, and had besides many confidential and learned conversations. Bishop John taught the people to prepare wine from the crowberry (krækiberium), as he himself had been instructed by King Sverrer. But it so happened that the next summer few berries grew in Iceland; but a man called Erick, who lived on a farm called Snorrastade, near Skalholt, prepared a small quantity of the wine from these berries, which succeeded well that summer."—Pp. 186, 187.

We confess that we are much inclined to agree with the learned Eggert Olafsen's doubts as to the practicability of manufacturing a wine, to suit at least our palates, from the acrid fruit of the *Empetrum nigrum*. It is said that Boerhaave gives a receipt for this purpose, and we have accordingly found it in his forty-second *Process of the Elementa Chemiæ*, but this relates to the general mode of producing wine from fruits; and Olafsen (p. 172. vol. i.) tried it in vain with the crowberry when in Iceland in 1753. Still a species of subacid drink, such as still prepared from this fruit by the Icelanders, may have been dignified in olden times with the name of wine; but Olafsen was certainly in error when he stated that Bishop Paul brought over to Iceland, according to tradition, a native of the Canary Isles, to teach the art. The Canary Isles were not then (A.D. 1203) known to Europe.

About the year 1186 King Sverrer forbade the importation of wine into Bergen by the German traders, on account of the scenes of drunkenness and riot that ensued therefrom; and he is said to have turned his attention to the preparing of a home-made wine from the crowberry, as a substitute for the foreign liquors he had forbidden. The learned editors of the *Historic Memorials of Greenland*, in a note on the passage above quoted in Bishop Paul's *Saga*, remark, that this was probably the kind of wine which is traditionally said to have been used for the sacrament in Iceland, when the true juice of the grape could not be obtained. Huidtfeldt, in his Chronicle, positively states that the Northmen in 1250 and 1290 sought and obtained permission from the Pope to use mead, "nijod" (mulsum), and other similar liquors, in the celebration of the sacrament, in consequence of the great scarcity of wine in those countries. The editors further state that "within our own times, during the disastrous war with England, it was proposed to employ wine made from bilberries for the same purpose in Iceland."

The Synod of Roeskilde, according to Pontoppidan, *Annal. Eccles. Dan.* ii. 329. and iii. 538., forbids the use of any liquor but pure wine in the sacrament in the following words:—

"Pastores sunt admoniti ad communionem uti, non *musto* aut aliis liquoribus illicitis, sed puro vino, juxta institutionem."

Lastly, in Rymer's *Fœdera*, vol. x. p. 762., there is a petition from the Bishop of Skalholt to the English government in 1440, stating the depressed state of the commerce of Iceland at that period, and that no *wine, beer, or indeed any liquor* except milk and water, was to be found in the country. Such was its wretched condition, that he expresses his fear, unless supplies were received from England, divine service, the celebration of the communion, and of baptism, would soon cease.

From this last document it would seem that *wine* was no longer made in Iceland from the crowberry, and that the fermented juice of the

grape was deemed absolutely necessary by the bishop of that day for the celebration of the sacrament. We are not aware of any decree or bull of the court of Rome, by which any other liquor than that obtained from the grape was permitted to be used, as such would be entirely contrary to all the canons of the church, and the opinions of all her theologians. EDWARD CHARLTON.

Newcastle-on-Tyne.

The following quotation bears upon your correspondent J. EASTWOOD's Query:—

"Gregorious episcopus, &c.
[Sigurdo archiepiscopo] Nidrosiensi.

Tuæ fraternitati quærenti, an deficienti in quibusdum ecclesiis suffragancorum tuorum eucharistia propter frumenti penuriam simplex oblata undecumque confecta populo, ut sub quadam decipiatur pietatis specie, ac cervisiæ vel potus alius loco vini, cum vix aut nunquam vinum reperiatur in illis partibus, sint tradenda, taliter respondemus, quod neutrum est penitus faciendum, cum in hujus modi sacramento visibilis panis de frumento et vini de uvis debeat esse forma in verbo creatoris per sacerdotis ministerium consecrata, quod veritatem carnis et sanguinis non est dubium continere, quamquam dari possit populo panis simpliciter benedictus, prout in quibusdam partibus fieri consuevit. Datum Viterbii v. Idus Maii, pontificatus nostri anno undecimo." (A.D. 1237.)—*Diplomatarium Norvegicum*, p. 14.: Christiania, 1847.

Emayle is no doubt enamel, used for ice, or frozen wine. *Chevela* is answered in the Query. I may add a letter from the same Pope to the same Archbishop on baptism in ale:—

"Cum, sicut ex tua relatione didicimus, nonnunquam propter aquæ penuriam infantes terræ tuæ contingat in cervisia baptizari, tibi tenore præsentium respondemus, quod cum secundum doctrinam evangelicam oportet eos ex aqua et spiritu sancto renasci, non debent reputari rite baptizati, qui in cervisia baptizantur. Datum Laterani, viii. Idus Julii anno xv." (A.D. 1241.)—*Ibid.* p. 21.

The curious in this matter may find the practice of baptizing in other liquids than water denounced in other countries, in other bulls, and even by councils. DE CAMERA.

SERJEANT'S RINGS.

(Vol. v., pp. 92. 110. 181.)

I send you the mottoes adopted by serjeants and judges, taken from the Term Reports, being, with one exception, I believe, a perfect list from 1786 to the year 1832, when MR. COLMAN's list, in the 5th Volume of "N. & Q.," begins. That exception is Lord C. B. Richards, whose motto is not given. I have also made some additions to MR. COLMAN's list.

1786.	G. Bond	*Hæreditas a legibus.*
1787.	A. Thomson S. Le Blanc	*Reverentia legum.*
1788.	Lord Kenyon R. Clayton	*Quid leges sine moribus.*
1794.	S. Heywood J. Williams*	*Legum servi ut liberi.*
1796.	A. Palmer	*Evaganti frœna licentiæ.*
	S. Shepherd	*Legibus emendes.*
1799.	J. Vaughan	*Paribus se legibus ambæ.*
	J. Lens J. Bayley	*Libertas sub rege pio.*
1800.	Sir J. Scott (Lord Eldon)	*Rege incolumi mens omnibus una.*
	A. Chambre	*Majorum instituta tueri.*
	W. D. Best	*Libertas in legibus.*
	R. Graham A. Onslow†	*Et placitum læti componite fœdus.*
1801.	W. M. Praed	*Fœderis æquas dicamus leges.*
1802.	Sir E. Law (Lord Ellenborough)	*Positis mitescunt sæcula bellis.*
1804.	J. Mansfield	*Serus in cœlum redeas.*
1805.	T. M. Sutton‡	*Hic ames dici pater atque princeps.*
1807.	G. Wood	*Moribus ornes, legibus emendes.*
1808.	W. Manley A. Pell W. Rough	*Pro rege et lege.*
1809.	R. H. Peckwell W. Frere	*Traditum ab antiquis servare.*
1812.	V. Gibbs	*Leges juraque.*
1813.	H. Dampier	*Consulta patrum.*
	J. S. Copley	*Studiis vigilare severis.*
	R. Dallas	*Mos et lex.*
1814.	J. B. Bosanquet	*Antiquam exquisite matrem.*
1816.	J. A. Park	*Qui leges juraque servat.*
	C. Abbott (Ld. Tenterden)	*Labore.*
	G. S. Holroyd	*Componere legibus orbem.*
	J. Burrough	*Legibus emendes.*
	J. Hullock	*Auspicium melioris ævi.*
1817.	W. Firth	*Ung loi, ung roi, ung foi.*
	W. Garrow	*Fas et jura.*
1818.	W. Taddy	*Mos et lex.*

* In 1847 his son, Mr. Justice E. V. Williams, adopted the same motto.

† Vol. v. p. 92. The motto of the Onslow family, "Festina lente," is erroneously given as the serjeant's motto on his rings.

‡ Afterwards Lord Manners, Lord Chancellor of Ireland.

1819.	J. Richardson	*More majorum.*
	V. Lawes, J. Cross, T. D'Oyley	*Pro rege et lege.*
1820.	T. Peake	*Æquâ lege.*
1824.	R. Gifford, W. Alexander	*Secundis laboribus.*
	J. Littledale	*Justitiæ tenax.*
	W. St. J. Arabin, T. Wilde (L. Truro)	*Regi regnoque fidelis.*
	S. Gaselee, R. Spankie	*Bonis legibus, judiciis gravibus.*
1827.	T. Andrews, H. Storks, E. Lawes, E. Ludlow, H. A. Merewether, W. O. Russell, D. F. Jones	*More majorum.*
	J. Scriven, H. J. Stephen, C. C. Bompas	*Lex ratione probatur.*
1828.	J. Parke	*Justitiæ tenax.*
1829.	E. Goulburn	*Nulla retrorsum.*
	N. C. Tindal	*Quid leges sine moribus.*
	W. Bolland	*Regi regnoque fidelis.*
1830.	W. E. Taunton, E. H. Alderson, J. Patteson	*Nec temerè nec timidè.*

Omitted in List, Vol. v., p. 181.

1833.	T. N. Talfourd	*Magna vis veritatis.*
1841.	J. V. Thompson	*Nec ultrà nec citrà.*
	W. Wightman	*Æquam servare mentem.*
1842.	C. Cresswell	*Leges juraque.*
1844.	F. Pollock	*Jussu capessere.*
1850.	Ld. Campbell	*Justitiæ tenax.*
	J. Jervis	*Venule nec auro.*

Errata.

1843. N. R. Clarke, J. B. Byles — For metu*is* read metu*it*.

1847. For E. *N.* Williams read E. *V.* Williams; and for libere read liberi.

J. E.

THE OLD COUNTESS OF DESMOND.

(Vol. v., pp. 145. 323.)

In your Number of "N. & Q." of April 3rd, there are some curious and interesting remarks by the KNIGHT OF KERRY, respecting that wonder for length of days, the old Countess of Desmond, in which he gives the copy of an inscription on an ancient painting, stating that in the year 1614, and in the 140th year of her age, she appeared at the court of King James, to seek relief in consequence of the House of Desmond having been ruined by attainder. That this statement in the inscription is erroneous, can, I think, be proved by the following circumstances, which also seem to me to afford some light on the most obscure parts of the question.

I have at this moment before me a work, which has been for many years in the library of my husband (the Rev. E. A. Bray, the Vicar of this place), and highly prized by us both, namely, a most perfect and beautiful copy of Sir Walter Raleigh's *History of the World*, published in 1614. I here give the date from the engraved title-page, which is of an allegorical description:

"THE HISTORY OF THE WORLD."
"AT LONDON: PRINTED FOR WALTER BVRRE."
"1614."

In this volume, Chapter V. (of "the first Booke of the first Part"), page 66., "Of the long Lives of the Patriarchs, and some of *late memory*," after enumerating several celebrated persons who lived to great ages, Raleigh thus speaks of the old Countess:—

"I myself knew the old Countess of Desmond of Inchiquin, in Munster, who lived in the yeare 1589, and many years since, who was married in Edward IV.'s time, and held her joynture from all the Earls of Desmond since then; and that this is true, all noblemen and gentlemen of Munster can witnesse."

From this passage I think it can be shown, that the reader can draw no other inference than that the Countess of Desmond was dead at the time Sir Walter Raleigh wrote it. In his heading to the chapter he speaks of some of "*late memory*;" and the words "*many years since*" evidently mean that she lived many years *after* 1589.* We do not know at what precise period the above passage was penned; but we learn from Sir Walter's Preface, that he composed this great and admirable work whilst a prisoner in the Tower (from which he was liberated in 1616). In that preface he speaks with deep feeling and regret for the loss of Prince Henry. He says *the Prince read part of the work;* and that he wrote it "for the service of that inestimable" youth. We know that Henry died in November, 1612. The passage, therefore, about the "old Countess," which occurs in a very early part of the book, there can be no doubt, was written before 1612, and the entire work published in 1614. If, therefore (as I think no one can doubt, from the manner in which it is worded), the old lady was dead when Sir Walter wrote about her, it is not possible she could have visited the court of King James in 1614.

As Raleigh says "I myself knew the old Countess

* In his *History of the World*, Raleigh frequently uses the word *since* as we use the word *after*.

of Desmond," and plainly declares that she was married in the time of Edward IV., it is most probable that he received this account from herself; at all events, when he so strongly appeals to the witness of "all the noblemen and gentlemen of Munster" for the truth of his statement, it is most unlikely he would have written thus merely on common or casual report. The Knight of Kerry says, "There are statements in existence of 1464 being the year of her birth." This is most probably the correct date, which is perfectly consistent with Raleigh's account of her marriage in the reign of Edward IV. It is likely she married very young. There is every probability that Raleigh was well acquainted with the "old Countess" when he was in Ireland, and acted so gallant a part against the rebels in that country. Early in the spring of 1581, upon the Earl of Ormond leaving Ireland, Captain Raleigh (for he was then only such), with Sir William Morgan and another gentleman, received a commission to succeed the Earl for a time in his government in *Munster* (the old lady's county), and he spent the summer there of that year. It may be further remarked, that the then Earl of Desmond and *Sir John Desmond* are among the rebels, and that therefore the House of Desmond did suffer by attainder *in the reign of Elizabeth;** and more likely was it that the aged Countess should sue at the Court of Elizabeth for relief, than twenty years after at that of Jas. I.

If she came to England in 1589, Sir Walter Raleigh might have seen her in her pilgrimage to his royal mistress in that year, as in *that year* (the next after the defeat of the Spanish Armada, in which glorious service he bore a distinguished part), among other honours conferred upon him, was that of being appointed one of the gentlemen of her Majesty's Privy Chamber. In 1614 Raleigh was a prisoner in the Tower; and very improbable is it that, even had she been living at that date and in England, the old Countess would there have paid him a visit, to thank him for his mention of her in his *History of the World.* And, finally, had she really been alive when he wrote it, he might have referred to the lady herself, as a proof of what he said about her being true, instead of referring to "all the noblemen and gentlemen in Munster."

As the Knight of Kerry has expressed a wish to receive the opinions of your readers who take an interest in the subject, I venture to offer the foregoing remarks, in consequence of having the very valuable copy of Raleigh's great work in our possession, and shall be happy if the few observations I have made may be in any respect acceptable to him or to your readers.

Anna Eliza Bray.

The Vicarage, Tavistock, Devon.

* See Stow's *Annales of England*, p. 1217.

In a "Life of Old Parr," *Harl. Misc.*, vol. vii. p. 79., are the following lines about the old Countess, which may perhaps interest some of your readers:

"Sir Walter Raleigh, a most learned knight,
Doth of an Irish Countess (Desmond) write,
Of sevenscore years of age; he with her spake;
The Lord St. Albans doth more mention make,
That she was married in fourth Edward's reign;
Thrice shed her teeth, which three times came again."

At the bottom of the page is a note by Oldys, but it probably contains nothing new to your correspondents who have so diligently investigated this matter. He quotes however some remarks of Archbishop Usher on this subject, which I do not remember to have seen noticed in your pages.

Erica.

The Knight of Kerry, in his very interesting letter, infers that if the old Countess of Desmond was only eight or nine years old at the death of Edward IV., she therefore could not have been married during the reign of that monarch. Was it not, however, a not uncommon custom, at that period, for royal and noble infants to be given in marriage at quite as early an age as eight or nine, whenever it suited the views, political or otherwise, of their parents or guardians? C. E. D.

A FEW THINGS ABOUT RICHARD BAXTER.

(Vol. v., p. 481.)

Your correspondent Mr. Bealby mentions that in his visit to Kidderminster in 1836, he was shown the house in the High Street in which Richard Baxter is said to have resided: a few more particulars on the subject may prove interesting.

It was a three storied, high gabled house, with low ceilinged rooms, lighted by long ranges of casement. The exterior of the house displayed a goodly proportion of wood-work, and appeared to be much in its original condition. No garden or extra-ground was attached to it, another street (Swan Street) running immediately at its back. Three or four years since the house fell before the march of modern improvements, and none of its old features can now be recognised. At the time of these alterations, the house was tenanted by a shoemaker. An ascent of four or five steps led into the shop, the long low window of which, projecting somewhat over the pavement, was tiled above, and supported underneath by wooden pillars. These also served to mark the boundary allotted to the display of the handiwork of the basketmaker who plied his trade in the capacious cellar underneath the shop.

Of course Mr. Bealby, while prosecuting in Kidderminster his inquiries about Baxter, visited Caldwall Castle (close to the town), once the resi-

dence of Sir Ralph Clare, Baxter's sturdy opponent. In an old map of the town, the castle is represented as having eight towers; but only one of these now remains, which is attached to a modern house. The tower is octagonal, built of red sandstone, of massive proportions, and is in good preservation. It contains two rooms lighted N. and S.; a turret staircase; and a groin-roofed cellar, level with the ground, and with an exterior door. From this cellar an underground passage is said to extend to St. Mary's Church, about a quarter of a mile distant. Sir Ralph Clare was buried in St. Mary's, opposite to where Baxter's pulpit then stood. The flat stone that covers his grave has once again been restored to the light by the removal of the cumbrous sleeping-box that concealed it,—thanks to the judicious alterations now being carried on by the present vicar; alterations very different to those "beautifyings" of 1786, in which Baxter's pulpit was sold as worthless lumber. (Vide "N. & Q.," Vol. v., p. 363.)

The Registers preserved in the vestry of St. Mary's attest the careful neatness of Baxter in his official entries. The headings of the different months are printed, and, in some cases, ornamented after the missal style. Many of the burials are set down as those of "valliant souldiers," who fell in the frequent skirmishes of those troublous times.

The row of elms on the south walk of the churchyard is said to have been planted in Baxter's time,—perhaps by his own hand.

If Mr. Bealby would like a copy of my etching of Baxter's pulpit (referred to at p. 363.), and would leave his address with the Publisher of "N. & Q.," I should be happy to forward one to him. Cuthbert Bede, B.A.

ST. BOTULPH.

(Vol. v., pp. 396. 475.)

As no one has hitherto answered the inquiries of A. B. touching St. Botulph, I beg to forward you the following Notes. The earliest mention of him will be found in the *Saxon Chronicle*, at the year 654. He is said to have then commenced the building of a minster at *Ycean-ho*. The statement is repeated by Florence of Worcester, who writes the name of St. Botulph's convent *Ikanho*. Its locality is thus pointed out by Leland, *Itinerary*, i. 31, 32. ed. Hearne:—

"Some hold opinion that est of Lincoln were 2 suburbs, one toward S. Beges, a late [of late] a cell of S. Mari abbay at York; the which place I take be *Icanno*, wher was an house of monkes in S. Botolphes tyme, and of this speketh Bede [?]. It is scant half a mile from the minster."

The same writer has informed us (viii. 68.) that St. Botulph died in Icanno (15 Kal. Jun.), and that the monastery was soon afterwards destroyed by the Scandinavian vikings. The authority on which this latter statement will be found to rest is a "Life of St. Botulph," written or embellished by John Capgrave, and included in his *Nova Legenda Angliæ*. I have now before me a fine copy of the work (Lond. 1516); but very few of the events in which St. Botulph is there said to have played a part belong to the sphere of history. We learn that Botulphus and Adulphus were two noble brothers, who in early life were sent into "Old Saxony" to be instructed in monastic learning. Botulph there became acquainted with two sisters of an English king, named Ethelmund ("regis australium Anglorum"), who, at their wish, allotted to the monk a piece of barren ground, on which to build a convent ("locum quendam incultum et ab hominibus desertum Ykanho vocatum.") Like other marshy spots, in which the *ignis fatuus* abounded, it was thought to be infested by malignant spirits. These were soon, however, put to flight ("edito crucis signo"), and a convent, on the model of the house in which St. Botulph had been reared, was planted in the midst of their domain. It perished under Edmund (941—946); but the relics of St. Botulph, which had been enshrined in his own foundation, were preserved, and afterwards translated, in the time of Edgar (959—975), through the efforts of St. Ethelwold. The head was sent to Ely, and the body equally apportioned to the royal cabinet of relics and the abbey church of Thorne. The closing passage is as follows:

"In libro ecclesie Sancti Botulphi juxta Aldersgate, Londoñ habetur quæ pars corporis Sancti Botulphi per bone memorie regem Edwardum ecclesie B. Petri Westmonasterii est collata. Eodem etiam tempore, ut in quibusdam locis scriptum inveni, per eundem monachum, jubente episcopo Ethelwoldo, translata sunt apud Thornense monasterium ossa Benedicti Biscop, abbatis venerabilis Wermuthensis, nutritoris Bede presbiteri. Construxit autem Sanctus Ethelwoldus non longe a monasterio Thornensi, in loco ubi *beata virgo Christi Toua inclusa* fuerat, lapideam ecclesiolam delicatissimis cameratam cancellulis et duplici area tribus dedicatam altaribus permodicis, undique usque ad eius muros vallatam arboribus diversi generis. Sedem ibi heremiticam, si permisisset Deus, sibi delegit."

Is there any other notice of this female solitary?

C. H.

St. Catharine's Hall, Cambridge.

[Leland notices this female solitary. St. Tova, or Tona, was a Saxon saint, to whose memory a fair chapel, called Thoveham, or Thona, half a mile from the abbey, was consecrated; and at this place was the oratory of the Heremites. Lelandi *Collectanea*, vol. i. p. 28.; Willis' *Mitred Abbies*, vol. i. p. 187.—Ed.]

The earliest mention found of this saint is in the *Saxon Chronicle*, under the year 654, when he began to build his minster at Ycean-ho, probably Boston or Botulph's-town in Lincolnshire. His

life was first put into regular form by Fulcard, a monk of Thorney, who was made abbot of that monastery in 1068. Fulcard tells us in his preface what his materials were:

"Reperta sunt quædam in veteribus libris vitiose descripta, quædam ab ipso præcipuo præsuli in privilegiis ejusdem cœnobii sunt breviter annotata, cætera ex relatione veterum ut ab antiquioribus sunt eis exhibita."

An early MS. of this life is in the Harleian collection, No. 3097. It was printed (somewhat curtailed) by Capgrave in the *Legenda Nova*, and seems to have furnished all that our antiquaries know about St. Botulph. Camden indeed refers to *Bede*, iv. 3., as containing some mention of him; but I can find no such passage, and I believe that Botulph is nowhere mentioned in the *Historia Anglorum*. The remains of Botulph were taken up in the days of King Edgar, and his head was allotted to Ely, while the rest of his bones were divided between the abbeys of Thorney and Westminster. The cause of his extended popularity it is difficult to discover. His fame even passed over to Denmark, and an office is allotted to him in the Sleswick Breviary, *Britannia Sacra*, vol. i. p. 370. It has been surmised that he was a patron saint of seamen, and that his name indicates this character, *i. e.* boat-help! See Allen's *History of Lincoln*, vol. i. p. 245. His brother Adulf was made Bishop of Trajectum, probably Utrecht. Your correspondents may be referred to Capgrave; to Leland, *Collectanea*, vol. i. p. 217., and vol. iii. p. 33.; and to Ellis's *Monasticon*, vol. ii. p. 596., and vol. vi. p. 1621. St. Botulph's day is the 17th of June. C. W. G.

SIR RICHARD POLE, THE FATHER OF CARDINAL POLE.

(Vol. v., pp. 105. 163.)

Without presuming to contravene the high authorities quoted by J. G. N. on the pedigree of Sir Richard Pole, the father of the celebrated Cardinal Pole, I am inclined to the belief that he descended from a common ancestor with the Cheshire family of "Poole," as suggested by your correspondent I. J. H. H. Wotton* says, in his pedigree of "Poole, baronets of Poole" (from whom, by the way, the *Poles* of Shute collaterally derived):

"Robert Pull, *alias* Poole, *alias* De la Poole, lord of Barretspoole, 8 Edw. I., by Elizabeth, dau. to Hugh Raby, had issue *Reginald* and others. Reginald had issue James, who died 1 Edw. II., leaving Robert de Pull, his son and heir, who m., 2 Rich. II., the dau. and heir of Thomas de Capenhurst. Sir John de Pull, Knight, his son, lived 8 Hen. IV. and 3 Hen. V., and was father of Sir John *Poole*, of Poole, in Wirrall, living about 19 Rich. II., who by a dau. of —— Mainwaring, of Peover, had issue, 1. Sir Thomas Poole, Knight, lord of Poole and Capenhurst, 35 Hen. VI. 2. Robert Poole, who left posterity. 3. *Sir Richard Poole, Knight*, who had progeny; and 4. James, grandfather to John Poole, of Stratford in Essex."

Is anything known further of the above Sir Richard Poole, Knight, or of his "progeny"? From a comparison of the dates before given with that of the time in which the father of the Cardinal flourished, it seems not improbable (in the absence of direct proof to the contrary) that he removed into Buckinghamshire, and was father of "Geoffry Pole," who married Edith St. John, as shown. Cardinal Pole, however, was born (in 1500) at Stoverton Castle in *Worcestershire*, and the fact that he was named Reginald, as borne by the son of Robert, the first ancestor of "Poole" (as shown in the above extract), as well as by other members of the baronet family, would tend to confirm the supposition of a common ancestry. The reasons for the change in the family bearing suggested by J. G. N. seem highly probable, besides being the usual course adopted by younger sons for difference. I would here suggest another Query: Was Sir Richard, or his son Henry, created Lord Montague? Burke seems to be at variance with other testimony I have found on the matter. He says:

"Sir Richard Pole, K.G., [was] summoned to Parliament in 1553 [Query, 1503], as Baron Montague: he m. Lady Margaret Plantagenet, dau. of Geo. Duke of Clarence, and left issue four sons and one daughter, viz. Henry, *second Baron* Montague (whose daughters and coheirs were, Katherine, wife of Francis, second Earl of Huntingdon; and Winifred, m. first to Sir Thomas Hastings, and, secondly, to Sir Thomas Barrington). 2. Geffery, Sir. 3. Arthur. 4. Reginald, the celebrated Cardinal. 5. Ursula, m. to Henry Lord Stafford."

In a list of attainders appended to the 2nd volume of Debrett's *Peerage*, the date 1504 is given as the creation, and 1538 the forfeiture of the title. Wotton says (vol. i. p. 32.):

"Sir Thomas Barrington, high sheriff of Essex and Hertford, 4 Eliz." 1561, "m. Winifred d. and coheir of Henry Pole, *Lord Mountague* (son of Sir Richard Pole, *Knight of the Garter*" only), "by Margaret Countess of Salisbury, dau. to Geo. Duke of Clarence, brother to King Edward VI."

That "marvellous" historian, Sir Richard Baker, in his *Chronicle* (ed. 1696, pp. 246. 271. 286., &c.), records, under the reign of Hen. VII. (cir. 1503):

"Prince Arthur, after his marriage, was sent again into Wales, to keep *that country in good order*, to whom were appointed for councillors Sir Richard *Pool*, his *kinsman* and chief chamberlain, Sir Henry Vernon," &c.

I find no trace of the title till 15 Hen. VIII. (1524):

* *English Baronets*, vol. ii. p. 546. ed. 1727.

"All this while King Henry had play'd with the French, but now he seems to be in earnest, and therefore sends over the Duke of Suffolk with an army, the four and twentieth of August, attended with the Lord Montacute and his *brother*, *Sir* Arthur Pool, with many other knights and gentlemen."

On the knighthood of this *Sir* Arthur I find, farther on,—

"On *Allholland* (Query, All-hallows) day, in the chief church of Roy," (the Duke) "made knights, Lord Herbert (son of the Earl of Worcester), the Lord Powis, Oliver Manners, Arthur Pool," &c.

And now—

The 3rd Nov. (1538) Henry Courtney, Marquess of Exeter and Earl of Devonshire, *Henry Pool*, *Lord Montacute*, Sir Nicholas Carew, of Bedington, Knight of the Garter and Master of the Horse, and Sir Edward Nevill, brother to the Lord *Aburgenny*, were sent to the Tower, being accused by Sir Geoffry *Pool*, the Lord Montacute's brother, of high treason. They were indicted for devising to promote and advance *one Reinald* (Qy. Reginald) *Pool* to the crown, and *put down* K. Henry. *This Pool was a near kinsman of the king's* (being the son of the Lady Margaret, Countess of Salisbury, daughter and heir to George, Duke of Clarence). He had been brought up by the king in learning, and made Dean of Exeter; but being *after sent* to learn experience by travel, he grew so great a friend of the Pope's that he became an enemy to King Henry, and *for his enmity to the king* was by Pope Julius III. made cardinal. For this man's cause the lords aforesaid being condemned were all executed; the Lord Marquess, the Lord Montacute, and Sir Edward Nevill, beheaded on the Tower Hill the ninth of January; Sir Nicholas Carew the third of March; two priests condemned with them were hanged at Tyburn: Sir Geoffry *Pool*, though condemned also, yet had his pardon."

I give this last quotation entire (hoping to be pardoned for its length), as it affords a curious insight into the eventful history of the period; for, two years later, I find it on record that—

"*Reynold Pool*, *Cardinal*, brother to the Lord Montacute, was with divers others attainted of high treason; of whom Foskeue and Dingley the tenth of July were beheaded, the Countess of Salisbury two years after."

But I forbear quoting further the account of this same cardinal's pompous "*absolution of these realms*," and "*reconciliation to the church of Rome*," all which are given in "marvellous" detail by our worthy historian. I pass on to observe, in conclusion, that, from the fact (as recorded in the first of the foregoing historic extracts) that "Sir Richard *Pool*, chamberlain" to Prince Arthur, was sent by him into *Wales*, I gather your correspondent I. J. H. H. has been led to suppose him a *Welsh knight*. That he is called a *kinsman* of the prince is also some confirmation of the statement afforded by J. G. N., that he became so by his mother's near connexion with the Countess of Richmond, but his own alliance with the house of Plantagenet must have taken place about the close of the fifteenth century (and I own this offers some objection to my theory of his descent); it could not have occurred in 1513, as your correspondent states, since Cardinal Pole was, as I have stated, born in 1500, and was therefore fifty-four years old at the commencement of Mary's reign, viz. 1553–4, when proposals were made for his marriage with the queen; for, says Sir Richard, once more, in speaking of "the marriages propounded for Queen Mary:"

"One was Cardinal Pool, of a dignity not much inferior to kings, and by his mother descended from kings; *but there was an exception against him also, because four and fifty years old* (as old a batchelor as Queen Mary was a maid)," &c. &c.

May I be allowed to suggest another Query as to the value of the aforesaid dignity of knighthood, since Lord Herbert and Lord Powis accepted it with men of plainer name and "lesser note." I should feel obliged to any of your correspondents for information on this point. H. W. S. T.

Southampton.

PROCLAMATIONS TO PROHIBIT THE USE OF COAL.

(Vol. v., p. 513.)

I have recently, for a definite purpose, searched for facts relative to the introduction of coal into domestic use, but I have not met with the case referred to by Dr. Bachhoffner. So harsh a measure appears somewhat inconsistent with other facts connected with the early history of coal. For instance, a grant, dated 7th May, in the 34th of Edward I. tolerates the introduction of sea-coal into London, but levies a toll of sixpence upon every ship-load passing London Bridge: "De qualibet navata carbonis maris venal. sex denarios" (Hearne's *Liber Niger Scaccarii:* Lond. 1774, 8vo. p. 480.), which toll was to be applied to the maintenance of the said bridge. A few months after this, in 1306, was issued the proclamation prohibiting its use; and on its being disregarded, was, as stated by Prynne, followed by a Commission of Oyer and Terminer in the year 1307, a short time before the death of Edward I. It is pretty evident that on the accession of Edward II. a great change occurred in the opinion of the authorities respecting the use of coal; for in the year 1308 fifty pounds (equal probably to 800*l.* of our money) were paid from the Exchequer to provide wood and *coal* for the king's coronation. (*Issue Roll, Excheq.*, 1 Edw. II.) This sum was paid to John Fairhod, Thomas de Hales, Thomas Wastel, Roger le White, and John de Talworth. We cannot tell the quantity of coal used on that occasion; but, in addition to the above sum we find Richard del Hurst of London petitioning Parliament for the payment of ten shil-

lings due to him for sea-coal supplied at the king's coronation. (*Rot. Parl.*, 15 and 16 Edw. II., vol. i. p. 405.) Many facts might be given to show that coal was frequently used in London during the reign of Edward II.; and unless we are to infer that the king used without hesitation that which was denied to the citizens on pain of death, we cannot suppose that any such stringent measure was in force as to render the use of coal a capital offence. The period, therefore, in which the case referred to by Dr. Bachhoffner occurred, was most probably during the last few months of the reign of Edw. I. But I am not acquainted with any record of the case, and, with MR. WILSON, should feel obliged if any of your correspondents can refer me to it. But perhaps the Doctor himself will kindly answer the Query.

F. SOMNER MERRYWEATHER.

RALPH WINTERTON.

(Vol. v., pp. 346. 419.)

You mention that a Latin distich by Winterton may be found among the Additional MSS. in the British Museum. And at p. 420. his publication of *Hypocrates* is referred to, with a Query as to the Latin verse translation. As this book (not I believe very common) is now before me, I transcribe the title:

"Ἱπποκράτους τοῦ Μεγαλοῦ οἱ ἀφορισμοι • πεζικοί τε καὶ ἔμμετροι. Hippocratis Magni Aphorismi, soluti et metrici. Interprete Joanne Heurnio medico *Ultrajectino*. *Metaphrastis*, Joanne Frero Medico-Poëta et Radulpho Wintertono Medicinæ et Poëseωs Græcæ studioso, *Anglis*.

Alexandri Magni Apophthegma.

Βασιλικόν εσι, τὸν ἓυ ποιουντα κακῶς ἀκούειν.

Regale est, bene cùm feceris, male audire.

Catabrigiæ. *Excudebant* Thomas Buck et Rogerus Daniel, MDCXXXIII."

The volume is 12mo., and dedicated to William [Laud?], Bishop of London. Then follow "Reverendorum S. Theol. Professorum Censuræ," including those of Thomas Comber, Dean of Carlisle, and Master of Trinity College, Cambridge; Matthew Wren, Dean of Windsor, and Master of Peterhouse, &c. The aphorisms are given each in the original Greek, with a metrical version in the same language, followed by prose and metrical versions in Latin.

At the end of my copy is bound up, as probably it was printed to accompany the preceding,

"Epigrammata Regiorum Medicinæ Professorum Cantabrigiensis atque Oxoniensis, &c. In Rad. Wintertoni Metaphrasin nuper editam, &c., quibus accedunt Epigrammata Therapeutica ejusdem, ad malevolorum lectorum ægritudines."

Cantabrigiæ, same date and printers. One of the Epigrammata throws some light on the Query in Vol. v., p. 420., as to the authorship of the *Latin* version: Edward Hanburie, of Sidney College, says, addressing Winterton,—

"Gratum opus hoc Medicis. Tu primus carmine *Græco*
Metiris."

The volume closes with some Latin elegiac verses by Winterton on the death of his brother Francis, who, leaving the office of Gentleman of the Privy Chamber to the Queen,

"In Castra transiit. Is pro patria mortuus, Custrinæ, in finibus Silesiæ, honorifice, et sicut militem decuit, sepultus est."

This supplementary volume is partly occupied with complimentary verses by the fellows of King's, who address Winterton as

"Medicum a suis juxta statuta designatum."

Among these is one copy by Gulielmus *Sclater*, C. R. C., "Socius Inceptor in Artibus;" and another by Johannes *Sclater*, C. R. C., quondam Socius, S. T. B. 1613. I indicate these as having lately called the attention of your readers to this family.

BALLIOLENSIS.

Replies to Minor Queries.

Family of Bullen (Vol. v., p. 127.).—There is a physician of that name, who is, I believe, one of the professors in the Queen's College, Cork, and who may probably be able to afford your correspondent E. A. G. the information he wishes for. I have been informed that Dr. Bullen's father asserted that his family was descended from the Boleyn family.

J. E.

Wallington's Journal (Vol. v., p. 489.).—This volume is in my possession. It contains much curious and interesting matter.

J. GODWIN.

28. Upper Gower Street.

The Amber Witch (Vol. v., p. 510.).—In answer to a Query of A. N., this book is a pure fiction Some German biblical critics pretending to decide that whole chapters, or whole books, of the Bible are spurious, from internal evidence, Meinhold wrote the *Amber Witch* to show how little able they were to judge of internal evidence in a much simpler case. Several of them fell into his trap, and then the author avowed the work to be his own.

T.

Twyford (Vol. v., p. 467.).—There is yet, I am informed, a *double ford* at Alnmouth, a little above the town. The ancient church, called Woden's Church, stood at the mouth of the Alne. Here was found the cross with the imperfect inscription in Anglo-Saxon runes, now preserved at Alnwick Castle. I am not aware that any local tradition now connects the name of Twyford with Alnmouth.

EDWARD CHARLTON.

The Ring Finger (Vol. v., p. 492.).—I have met with the following passage in Adam's *Antiquities* (8vo. ed., p. 429.), which seems to assign another origin to this custom than the one lately proposed in "N. & Q.":

"On this occasion" (*i. e.* the signing of the marriage contract) "there was commonly a feast: and the man gave the woman a ring (*annulus pronubus*) by way of pledge, *Juvenal*, vi. 27., which she put on her left hand, on the finger next the least; because it was believed a nerve reached from thence to the heart: *Macrob. Sat.* vii. 15."

ERYX.

Brass of Lady Gore (Vol. v., p. 412.). — This brass still exists, and commemorates Maria Gore, *Priorissa*, 1436, attired simply as a widow. Owing to its actual existence having been but recently known to collectors of rubbings, no mention was made of it in the *Oxford Manual*. For the same reason there is no notice of a very interesting brass of a bishop or abbot, date end of fourteenth century, at Adderley, Salop. The editor of the above work would take this opportunity of thanking MR. W. S. SIMPSON for his corrections ("N. & Q.," Vol. v., p. 369.). The rubbing, or rather smudging, from which the inscription was copied being nearly wholly illegible, accounts for the mistakes. Any further corrections will oblige

THE EDITOR OF THE "OXFORD MANUAL OF BRASSES."

Gloucester.

Gospel Trees. — Several Numbers of "N. & Q." have contained interesting notices of trees which are traditionally reported to indicate the standing-places of out-door preachers. To me, there is something very pleasing and picturesque — if nothing better — in these narrations; and I shall therefore be glad to find them recurring in your pages, whether their claims are of ancient or later date. Every reader of the vigorous poetry of Ebenezer Elliott, a true member of the *genus irritabile*, will recollect Miles Gordon "the Ranter" preacher, and how, in the poet's lines, —

"—— The great unpaid! the prophet, lo!
Sublime he stands beneath the Gospel tree.
And Edmund stands on Shirecliffe at his side."

The context, too long to quote here, is a passage descriptive of the scenery in the vicinity of Sheffield in one direction, unsurpassed for graphic scope, freshness, and fidelity in the whole range of English rhyme. But the tree? Hundreds of summer visitors climb the hill, and ask *that* question; and they are pointed to an ash, which stands in a situation conspicuous enough, but which neither the rest of "the trees of the wood," if they could speak, nor the quarryman, who remembers it when a sappling, can allow to be *the* veritable "Gospel tree" of the poet, though, but for *this* memorandum in "N. & Q.," it might arrive at that distinction in the course of another century. A neighbouring tree, an oak, which those matter-of-fact judges, the trigonometrical surveyors, have marked with a lofty pole, competes with the aforesaid ash for the reverence of pilgrims; but its claim is equally apocryphal. If, however, when on the spot, "it is difficult," according to the old adage, "to find the tree for the wood," as I experienced a few days since, it will ever stand conspicuous enough in the poet's page, and may even serve to divert or recall attention to "Gospel trees," which have more than a poetical claim to that appellation. H.

"*Who from the dark and doubtful love to run*" (Vol. v., p. 512.). — I presume the lines imperfectly quoted by H. M. are to be found in the "Introduction" to the *Parish Register* by Crabbe, and which, as the book is before me, I will transcribe:

"Oh! rather give me commentators plain,
Who with no deep researches vex the brain,
Who from the dark and doubtful love to run,
And hold their glimmering tapers to the sun."

S. S. S.

Son of the Conqueror; Walter Tyrrel (Vol. v., p. 512.).—No other son of William the Conqueror, except William Rufus, was slain by an arrow in the New Forest. A grandson, however, of the Conqueror, Richard, son of Robert Duke of Normandy, met with the same fate as Rufus, as stated by the cotemporary chronicler, Florentius Wigornensis. (Edition of the Historical Society, vol. ii. p. 45.) Immediately after describing the death of William Rufus, he says:

"Nam et antea ejusdem Willelmi junioris germanus, Ricardus, in eadem foresta multo ante perierat, et paulo ante *suus fratruelis*, Ricardus, comitis scilicet Normannorum Rotberti filius, dum et ipse in venatu fuisset, a suo milite sagitta percussus, interiit."

Probably Sir N. Wraxhall or his authority had read this statement hastily, and had construed *fratruelis* brother instead of *nephew*, which is the correct sense of the word.

Your correspondent asks further for the authority for the death of William Rufus. Every historian of that day—Florentius Wigornensis and the Saxon chronicler among others — gives the received account of his death, except Suger, a Norman abbot, who says that Sir W. Tyrrel took a solemn oath to him that he was not the slayer of the king, but that the arrow came from an unknown hand.

There can, I think, be little doubt but that Sir W. Tyrrel's was the hand that drew the bow; whether, however, he intended to kill the king or not, is a point which it is probable, after the time that has elapsed, will never be satisfactorily determined. R. C. C.

Oxon.

Sir Gilbert Gerrard (Vol. v., p. 511.).—I beg to refer MR. SPEDDING to Erdeswick's *Staffordshire*, by Harwood (1820), p. 83., who states that Sir Gilbert Gerrard died in 1592, and that he was buried in Ashley churchyard in that county, under a handsome monument. Probably the inscription on it will give the precise date, and some of your readers may be able to refer to it, and send the communication to "N. & Q." His death must have occurred between January 8, 1592, 34 Elizabeth, the date of his will as given in Dugdale's *Baronage*, vol. ii. p. 417., and the following April; if Dugdale is right in saying that it was then proved. But on referring to the *Baga de Secretis*, the contents of which are so excellently calendared by Sir Francis Palgrave in the Appendices to his third, fourth, and fifth reports as deputy-keeper of the Public Records, it appears that Sir Gilbert was named in a commission of Oyer and Terminer, on March 22; that he signed a precept under it for the return of the grand jury, on April 11; and that he signed another precept to the lieutenant of the Tower for bringing up Sir John Perrott before the justices, on *June* 12, all in 34 Elizabeth, 1592. (Fourth Report, Appendix II. pp. 282, 283.) It would seem, therefore, that Dugdale has erred in the date he assigns to the probate of Sir Gilbert's will. A search, however, at Doctors' Commons will solve the difficulty. EDWARD FOSS.

Fides Carbonarii (Vol. iv., pp. 233. 283.; Vol. v., p. 523.).—The Collier's Confession of Faith did not originate with Dr. Milner, but is at least three hundred years old. Cardinal Hosius commends it highly (*De auctor. sacræ Script.:* Opp. fol. 263.: Antverp. 1556), and so does Staphylus likewise (*Apologia*, fol. 83.: Colon. 1562). Bellarmin gives another version of the narrative, which he has taken from Petrus Barocius (*De arte bene moriendi*, lib. ii. cap. ix. pp. 200–203.: Antverp. 1620). Your correspondents should not have forgotten the concluding question and answer in what Crakenthorp has styled "The Colliar's Catechisme" (*Vigilius Dormitans*, p. 187.: Lond. 1631). The entire of the conversation may be represented thus:

"What do you believe?"
"I believe what the Church believes."
"And what does the Church believe?"
"The Church believes what I believe."
"And what do you both believe?"
"The same thing."

R. G.

Line on Franklin (Vol. iv., p. 443.; Vol. v., pp. 17. 549.).—

"Eripuit Jovi fulmen, sceptrumque tyrannis."

I do not exactly see the object of MR. WARDEN'S inquiry (if it indeed be one), as your correspondent R. D. H. had already traced it from Cardinal Polignac to Manilius; but, as perhaps MR. WARDEN means to inquire where *he* may have read it, I beg leave to inform him that line was first published as anonymous in the *Correspondence de Grimm et de Diderot*, April, 1778, and was lately reproduced in the *Quarterly Review* for June, 1850, with the addition that it was from the pen of *Turgot*, as the authority, I presume, of the Life, art. TURGOT, in the *Biographie Universelle*. C.

Meaning of Royd as an Addition to Yorkshire Names (Vol. v., p. 489.).—The glossary to Hulton's *Coucher Book of Whalley Abbey* at once gives it thus:

"RODA, an assart, or clearing. Rode land is used in this sense in modern German, in which the verb *roden* means to clear. The combination of the syllable *rod*, *rode*, or *royd*, with some other term, or with the name of an original settler, has, no doubt, given to particular localities such designations as Huntroyd, Ormerod, &c., &c."

See also Lower *On Surnames* (3rd edit. i. 85.), and an elaborate note in Dr. Whitaker's *Whalley*, referred to in his account of Ormerod (3rd edit. p. 364.).

In the sense which Dr. W. gives to *Rode*, or *Royd*, as "a participial substantive of the provincial verb *rid*, to clear or grub up," that word will be found singly, or in combination, near forests and chases from the Lancashire Pendle to the Devonshire Dartmoor. It occurs also in Rodmore, Rodleys, &c., in the forest district of Gloucestershire over Severn; and Murray's *Handbook* may be referred to for Wernigerode, Elbingerode, &c., in the Hartz forest of Germany.

In Lancashire and Yorkshire the adjunct sometimes refers to the *early proprietor*, as in Monkroyd, Martinrode, &c.; sometimes to the *trees ridded*, as in Oakenrode, Acroyd, Hollinrode, Holroyd, &c.; sometimes to other characteristics. Instances of all kinds will be found in the *Whalley Coucher Book*, printed by the Chetham Society.

LANCASTRIENSIS.

Binnacle (Vol. v., p. 499.).—This word, which signifies the case or covering of the compass, was until the last thirty years spelled and pronounced "bittacle," and is derived, I should imagine, from the French word *habitacle*, a little habitation, a hut, a covering. It is almost the only one of our nautical terms which can be traced to a French origin. C. K.

Plague Stones (Vol. v., p. 500.).—I have not observed that any of your correspondents have noticed the stones near the romantic village of Eyam, about four and a half miles E.N.E. of Tideswell in Derbyshire.

It is well known that this village suffered most severely from the plague; and the inhabitants still revere the memory of their pastor Mr. Nompesson, who nobly refused to desert his flock in the hour of danger, and fell a sacrifice to his devotion. I became acquainted with these stones some years

ago, when on a tour through Derbyshire, and, if I remember rightly, they are about two and a half feet high, one foot and a half in diameter, with a hollow place on the top like a dish, in which we were told the money of the "plague village" people was placed for the food, &c. that was brought to this boundary line by the people of the neighbourhood. The cavity in the stone was of course full of water. J. G. C.

Ramasshed (Vol. iii., p. 347.).—The Fr. *ramas* (as also *ramon*) is "*boughs* formed into a *besom* or broom," Fr. *rameau*, from the Lat. *ramus*. To *ramass* or *ramash* is "to put or sweep together, as with a broom." Thus, Hackluyt, in his Preface to the Reader, speaks of volumes "most untruly and unprofitablie *ramassed* or hurled to." To *ramassh* is also "to use a *ramas* or a construction of ram*asses*" (in the case of Syr R. Guyldford) as a vehicle for conveyance. The sleds first used for carrying travellers safely down steep hills were probably composed of bough-hurdles, afterwards transformed into barrows and other more convenient carriages. Q.

Yankee Doodle (Vol. iv., pp. 344. 392.).—The citizens of the United States do not recognise this, but "Hail, Columbia," as their national air.

W. T. M.

Hong Kong.

"*Chords that vibrate*," *&c.* (Vol. v., p. 539.).—

"Chords that vibrate sweetest pleasure,
Thrill the deepest notes of woe."

"On Sensibility. To Mrs. Dunlop, of Dunlop."
Burns's *Poems*, ed. 1800, vol. iv. p. 404.

Edw. Hawkins.

Derivation of Martinique (Vol. v., pp. 11. 165.).—Mr. Philip S. King's statement, that Martinique was discovered on St. Martin's day, is at variance with the account given by the historian of that island, who says that it was discovered on the 15th June, 1502, during Columbus's fourth voyage. The derivation of *Martinique* from *Martin* suggests itself so obviously, that, if the discovery had been made on the day (November 11) consecrated to that saint, it is not likely that the local historian would have gone out of his way to fix upon a Caribbean expression, *Martinina*, as the origin of the name. Henry H. Breen.

St. Lucia.

Anthony Babington (Vol. v., p. 344.).—W. Kempe, the author of the *Dutiful Invective*, must not be confounded (as is frequently the case) with William Kempe the celebrated actor, and the reputed author of Kemp's *Nine Daies Wonder*. The first-named Kempe was probably a schoolmaster at Plymouth. See the Rev. A. Dyce's Introduction to his reprint of the *Nine Daies Wonder* (Camden Society, No. 11.).

The Censure of a Loyall Subject, which your correspondent (following Herbert) attributes to Kempe, is well known to have been the production of George Whetstone, whose initials are at the end of the Dedication. A copy may be seen in the Library of Lambeth Palace.

The execution of the "fourteen most wicked traitors" (Ballard, Babbington, Tichbourne, &c.) formed the subject of many ballads and tracts, a few of which I am enabled to enumerate:

1. "A Proper New Ballad to the Tune of 'Weep, Weep,' by Thomas Deloney, beginning:

"Rejoice in hart, good people all,
Sing praise to God on hye,
Which hath preserved us by his power,
From traitors tyranny."

Reprinted in Mr. Collier's Old Ballads (Percy Society, No. 1.).

2. "A Ballad of Rejoycinge for the Revealinge of the Quenes Enemyes. Licensed to Edward Alde, August 24, 1586–7."

3. "A Joyfull Songe made by a Citizen of London in the Behalfe of all her Majesties Subjects, touching the Joye for the taking of the Traitors. Licensed to R. Jones, August 27, 1586–7."

4. "A Short Discourse, expressing the Substance of all the late intended Treasons against the Queenes Majestie and Estates of this Realme by Sundrie Traytors, &c. Printed by G. Robinson for Edward White."

This tract contains an interesting ballad by T. Nelson, whom Mr. Collier calls "the ballad-writing bookseller." See *Extracts from the Stationers' Registers*, vol. ii. p. 214. A copy is preserved in the library of Lambeth Palace.

Edward F. Rimbault.

Seventh Son (Vol. iii., pp. 148. 149.; Vol. v., p. 412.).—Through the information of a friend I am able to add a curious "modern instance" to my communication printed in the Number of "N. & Q." for May 1. In Saltash Street, Plymouth, my friend copied, on the 10th Dec. 1851, the following inscription on a board, indicating the profession and claims of the inhabitant:—

"A. SHEPHERD,
THE THIRD SEVENTH DAUGHTER,
DOCTRESS."

H. G. T.

Weston-super-Mare.

"*Venit ad Euphratem*" (Vol. v., p. 512.).—The epigram referred to by your correspondent H. M. runs thus:

"Venit ad Euphratem; rapidis perterritus undis,
Ut cito transivit, corripuit medium."

S. Q.

Sneezing (Vol. v., pp. 364. 500.).—I have often seen, but where I cannot now recollect, that the custom of saying "God bless you!" when any one

sneezed, arose from the fact that in the great plague of Athens sneezing was an unfailing proof of returning convalescence. Your classical readers will remember the anecdote told in the *Anabasis* of Xenophon (c. ii. sect. i.–v.). I copy from Mitford, who has besides a note to the purpose:

"At daybreak the troops were assembled, and Chirosophus, Cleanor, and Xenophon successively addressed them. An accident, in itself even ridiculous, assisted not a little, through the importance attributed to it by Grecian superstition, to infuse encouragement. Xenophon was speaking of that favour from the gods which a righteous cause entitled them to hope for against a perjured enemy, when somebody *sneezed*. Immediately the general voice addressed ejaculations to protecting Jupiter, whose omen it was supposed to be. A sacrifice to the god was then proposed; a universal shout declared approbation; and the whole army, in one chorus, sang the Pæan."—*History of Greece*, vol. v. p. 185. cap. xxiii. sect. iv.: Lond. 1835, 8vo.

We must not, however, forget that when Elisha restored the Shunamite's son to life—

"The child *sneezed* seven times, and the child opened his eyes."—2 *Kings*, iv. 35.

RT.

Rents of Assize (Vol. v., p. 188.).—Has not J. G. misquoted? Is not the line—

"Regis ad exemplar, totus componitur orbis."

J. E.

Rochester.

Fire unknown (Vol. iv., pp. 209. 283. 331.).—In *An Account of the Native Africans of Sierra Leone*, by T. M. Winterbottom: Lond. 1803, 2 vols., occurs the following note to vol. i. p. 75.:—

"It is said that the inhabitants of the Marian or Ladrone islands were ignorant of the use of fire before they were visited by the Spaniards; but even then they were acquainted with the mode of producing intoxication by means of the wine of the cocoa-nut tree."

ZEUS.

Newtonian System (Vol. v., p. 490.).—The author of the pamphlet entitled *The Theology and Philosophy of Cicero's Somnium Scipionis explained*, London, 1751, 8vo., was Bishop Horne. He wrote it before he had attained majority, and many attacks were made upon it. It is not included in the edition of his collected works in 6 vols. 8vo. 1809. Bishop Warburton, who cordially disliked the Hutchinsonians, or, as he styled them, the English Cocceians, mentions this tract in his *Letters to Bishop Hurd:*

"There is one book, and that no large one, which I would recommend to your perusal; it is called *The Theology and Philosophy of Cicero's Somn. Scip. examined.* It is indeed the ne plus ultra of Hutchinsonianism. In this twelve-penny pamphlet Newton is proved an atheist and a blockhead. And what would you more?"—Warburton's *Letters to Hurd*, edit. 1808, 4to. p. 63.

The anecdote as to Newton, Locke, and Lord Pembroke, p. 27., was first told by Whiston, whose character for accuracy does not stand high, particularly when Sir I. Newton, against whom he bore a grudge, is concerned. JAS. CROSSLEY.

Newton, Cicero, and Gravitation (Vol. v., p. 344.).—Newton is celebrated for having proved that all bodies attract one another with a force varying inversely as the square of the distance. What resemblance has this to a statement, that all bodies gravitate to the centre of the world, or, as explained by Cicero, the earth? which at most only implies its rotundity. Perhaps S. E. B. was joking, like Hegel, when he said that Newton called $\frac{5}{A^2}$ gravitation, and inferred that gravitation varied as $\frac{1}{A^2}$. Otherwise modern philosophers, as *e.g.* Kepler, would have supplied much nearer approximations to Newton's law. ALTRON.

Rhymes on the Names of Places (Vol. v., p. 404.).—I remember hearing the following verse in the neighhourhood of Nottingham:

"Eaton and Taton, and Bramcote o' th' hill,
Beggarly Beeston, and lousy Chilwell;
Waterside Wilford, hey little Lenton!
Ho fine Nottingham! Colwick and Snenton."

The villages whose names occur are all within a few miles of Nottingham.

The following rhyme I have also heard:

"Derbyshire born and Derbyshire bred,
Strong i' th' arm and weak i' the head."

R. C. C.

Oxon.

Saint Wilfrid's Needle (Vol. v., p. 510.), where, according to Burton, "they used to try maids whether they were honest," is not, as B. B. supposes, a stone, but a narrow passage in the crypt beneath the central tower of Ripon Minster. This crypt is of Saxon workmanship, and is probably either a part of the original church built by Saint Wilfrid, or "the new work," which, according to Leland—

"Odo, Archebishop of Cantewarbyri .... causid to be edified, wher the Minstre now is."

This passage is said to have been used as a place of ordeal through which maidens of suspected honesty were caused to pass,—a feat which none but a virgin could accomplish. K. P. D. E.

"*Measure for Measure*," *Act I. Sc.* 1. (Vol. v., p. 535.).—I should be sorry to cast a cloud over the *satisfactory* elucidation which A. E. B. flatters himself he has made of a passage in *Measure for Measure*, for, if not convincing, it is unquestionably ingenious. I am afraid, however, there is one fatal objection, of which, when pointed out, I

doubt not your correspondent will see the force. He says, "the demonstrative pronoun *that*, refers to *the commission* which the Duke holds in his hand;" but is this the language we in England use? Until the Duke presented the commission, — the act indicated by the words "there is our commission,"—there cannot indeed be much doubt that he held it in his hand; and while he did so, he would as certainly have said *this*, as I speak of *this* pen with which I write.

Your correspondent challenges comment in assuming that his explanation was satisfactory enough to preclude all correction. At the same time I must confess I am altogether sceptical with regard to Mr. Halliwell's *verb*. As, however, he has excited our curiosity, he will doubtless not object to satisfy it. Mr. Singer's suggestion seems to me worthy of consideration; but, after all, I feel that there is a degree of incoherency in the passage, and so unsatisfactory a connexion between the words "and let them work" and that which precedes, that I cannot help recurring to the idea that a line has been lost,—an accident of not very uncommon occurrence. Samuel Hickson.

St. John's Wood.

"*Stunt with false care*," *&c.* (Vol. v., p. 538.).—The lines alluded to, though the first of them is incorrectly quoted, are from George Cox's brilliant satire, *Black Gowns and Red Coats; or, Oxford in* 1834, respecting which some information was recently furnished by your correspondents S. F. C. (Vol. v., p. 297.) and C. W. B. (Vol. v., p. 332.) in reply. The work is perhaps sufficiently scarce to warrant the citation of the whole passage, which occurs at the commencement of Part V.:

"When Philip's son, in all a monarch's pride,
With tempting boons approach'd the barrel's side,
Full in the sun his glitt'ring trains display'd,
And sought to cumber with officious aid,
The Cynic sneer'd, and only begg'd in spite
The free enjoyment of the beams of light.
Such were the humble prayer, the meek request
That Oxford's sons might ask their tyrants best;
The full out-pouring on their blinded youth
Of Nature's sunbeams, and the light of truth,
Rest from the burking systems of the sect,
Who kill with care more fatal than neglect,
Who twist with force unnatural aside
The straight young branches in their heaven-ward pride,
With culture spoil what else would flourish wild,
And rock the cradle till they bruise the child."

The poem in question, which is equal in talent to anything that has appeared since the days of Pope, was published by Ridgway in 1834, but is now rarely to be met with, though I never heard of its being suppressed. G. T. D.

The Lines on Chaucer (Vol. v., p. 536.).—The lines about which Eliza inquires are not quoted by her quite correctly. They are by Mr. W. J. Fox, and may be found in the little volume entitled *Hymns and Anthems* (published by Chas. Fox, 1845), used at the Unitarian Chapel in South Place, Finsbury. No. CXXIII. begins thus:

"Britain's first poet,
Famous old Chaucer,
Swan-like in dying,
Sang his last song,
When at his heart-strings
Death's hand was strong," &c.

Jaydee.

Will O' the Wisp (Vol. v., p. 511.).—Will O' the Wisp still lives by the banks of Trent; but, alas! his reign is almost over. Fifty years ago he might be seen nightly dancing over bog and brake; but since the process of warping has been discovered, which has made valuable property of what was before a morass, nearly the whole of the commons between Gainsborough and the Humber have been brought into cultivation, and the drainage consequent thereon has nearly banished poor Will.

Any person wishing to make his acquaintance would probably succeed, if he were to pass a night next November on Brumby or Scotton common.

K. P. D. E.

Miscellaneous.

NOTES ON BOOKS, ETC.

A late eminent scholar was in the habit of advising his friends, when in doubt which of two books to buy: "If one of them is a Dictionary, always buy the Dictionary:"—and the noble library which he bequeathed to the public shows that he himself always acted upon this principle. What he said of Dictionaries generally, will apply with particular force to the very admirable *Dictionary of Science, Literature, and Art; comprising the History, Description, and Scientific Principles of every Branch of Human Knowledge, with the Derivation and Definition of all the Terms in General Use*, edited by Professor Brande and Dr. Cauvin, with the assistance of many eminent literary and scientific gentlemen, of which the second edition is now before us. Our impression on opening it was, that Notes & Queries would find its occupation gone: and, although it is obvious that such cannot be the case, we feel sure that if all Querists upon ordinary subjects would turn to this excellent compendium of general information before transmitting to us many such inquiries as we now receive, they would at once be put in possession of the information of which they are in search; and we should be spared a very considerable amount of labour. The object which the proprietors proposed to themselves in the one closely printed volume of which the

book consists, has been to supply the place of those large Encyclopædias and Dictionaries of modern times which are either too voluminous or too special for ready reference and general use; and to produce, in a form which should admit of its being carried about, a work which, without entering into long details of theories, &c., should exhibit an *abstract of the principles of every branch of knowledge, and a definition and explanation of the various terms in Science, Literature, and Art*, which occur in reading or conversation, with that facility of reference and precision of statement which ought to be the distinguishing features of a useful Dictionary. Thanks to the knowledge and good judgment of the editors and their assistants, this object has been so successfully accomplished, that Brande's *Dictionary of Science, Literature, and Art*, may be pronounced as at once a valuable substitute for a small library, and an indispensable accompaniment and key to a large one.

The new volume (the sixth), which has just been issued, of Messrs. Rivington's handsome edition of *The Works and Correspondence of the Right Honourable Edmund Burke*, is one of peculiar interest, inasmuch as in addition to his Tracts on the Laws against Popery in Ireland, and his Reports of the House of Commons on the affairs of the East India Company, and the Charges against Warren Hastings, it contains his Hints for an Essay on the Drama, and the Essay towards an Abridgment of the English History in Three Books.

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We are this week obliged by want of space to omit many interesting Articles, Notes, and Replies to Correspondents.

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DEFOE'S PAMPHLET ON THE SEPTENNIAL BILL.

It is impossible to read Chalmers' and Wilson's *Lives of Defoe* without being constantly struck not merely by the want of all critical acumen and ordinary knowledge of the characteristics of Defoe's style which they display, but also by the absence of research on almost every point of importance connected with his career. Out of innumerable instances, I may mention his pamphlet on the subject of the Septennial Bill. Chalmers, and after him Wilson, are satisfied with repeating Boyer's statement that Defoe was the author of *The Triennial Bill Impartially Stated*, London, 1716; but neither of them appears to have referred to the pamphlet itself, and Wilson does not seem to have even consulted Boyer. He observes, "Mr. Chalmers thinks the pamphlet was not his." Whatever Chalmers might think, he does not certainly say so in express terms. The point itself is a curious one; and as it has not hitherto been gone into, perhaps I shall not trespass too much upon your space if I give your readers the results of my examination of it. In Boyer's *Political State for April*, 1716 (p. 484.), he enumerates in the following terms the pamphlets on the Septennial Bill: —

"*A Letter to a Country Gentleman, showing the Inconveniences which attend the Last Act for Triennial Parliaments*, which, I am informed, was written by the learned Dr. Tyndal. This was followed with others intitled, *An Epistle to a Whig Member of Parliament; Some Considerations on a Law for Triennial Parliaments; The Suspension of the Triennial Bill, the Properest Means to unite the Nation; A First and Second Letter to a Friend in Suffolk; The Alterations in the Triennial Act Considered; The Innkeeper's Opinion of the Triennial Act;* and a few others. The only pamphlet that was published on the other side was called *The Triennial Act Impartially Stated*, &c. This pamphlet was judged, from its loose style and way of arguing, to be written by that prostituted fool of the last ministry, D—— D— F—; but whatever was offered either in print, or vivâ voce, against the Septennial Bill, was fully answered and confuted by the following writing, generally fathered on the ingenious and judicious Joseph Addison, Esq."

Then follows (pp. 485—501.) a printer of a pamphlet, certainly an able one, entitled :

"Arguments about the Alteration of Triennial Elections of Parliament. In a Letter to a Friend in the Country."

In the following year, when Defoe had occasion to notice *The Minutes of the Negociations of Mons. Mesnager*, 1717, 8vo., the well-known work which has been so frequently attributed to him, in a letter in the public prints, which letter seems entirely to have escaped all his biographers, and yet is of the most interesting description, he adverts to the above charge of being the author of *The Triennial Act Impartially Stated*, in the following words :—

"About a year since, viz., when the debates were on foot for enlarging the time for the sitting of the present Parliament, commonly called repealing the Triennial Bill, a stranger, whom I never knew, wrote a warm pamphlet against it; and I, on the other hand, wrote another about a week before it. Mr. Boyer, with his usual assurance, takes notice of both these books in his monthly work, and bestows some praises, more than I think it deserved, upon one; but falls upon the other with great fury, naming, after much ill language, D. D. F. to be the author of it, which, he said, might be known by the inconsistency of the style, or to that effect. Now that the world may see what a judge this Frenchman is of the English style, and upon what slender ground he can slander an innocent man, I desire it may be noted, that it has been told him by his own friends, and I offer now to prove it to him by three unquestionable witnesses, *that the book which he praised so impertinently I was the author of, and that book which he let fly his dirt upon I had no concern in.*"

This declaration of Defoe, which claims to him the pamphlet fastened on the "ingenious and judicious Joseph Addison, Esq.," and repudiates that "judged to be written by that prostituted fool of the last ministry, D—— D— F—," will amuse your readers, as it seems to form an admirable commentary on the text —

"And every blockhead knows me by my style."

We can fully accept his disclaimer of *The Triennial Act Impartially Stated*. It is, however, singular enough that the style of the *Arguments about the Alteration of Triennial Elections of Parliament*, without attaching too much importance to that criterion, is not the style of Defoe; and the Bill of Commerce with France is denounced in it in such terms as "that destructive bill," "that fatal bill," as one can scarcely suppose, without entertaining a meaner opinion of him than I feel assured he deserves, he could or would, under any circumstances, have made use of. To carry this Bill of Commerce he exerted all his great powers as a writer, and supported it in the *Review* and the *Mercator*, in the *Essay on the Treaty of Commerce with France* (1713, 8vo.), and in two other tracts, both of which were unknown to Chalmers and Wilson, and have never been noticed or included in the list of his works, namely, *Some Thoughts upon the Subject of Commerce with France : by the Author of the Review* (Baker, 1713, 8vo.), and *A general History of Trade, in which an Attempt is made to state and moderate the present Disputes about settling a Commerce between Great Britain and France for the Month of September* (Baker, 1713); being the fourth Number of the *History of Trade*, which Wilson says "extended only to two Numbers" (vol. iii. p. 339.). In the *Appeal to Honour and Justice*, published only the year before (1715), he supports the same cause with all his strength. He vindicates the part he had taken, and says —

"This was my opinion, and is so still; and I would venture to maintain it against any man upon a public stage, before a jury of fifty merchants, and venture my life upon the cause, if I were assured of fair play in the dispute."—*Works*, edit. 1841, vol. xx. p. 43.

His opinion on the policy of the bill, as appears by all his subsequent commercial works, never changed : and that he could so speak of it in this pamphlet (*Arguments about the Alteration, &c.*), supposing it to be his, seems almost incredible. I feel convinced that no other similar instance can be found, during the whole of his career, in which he can be shown to express himself with such a total disregard of his avowed opinions and his honest convictions. Were it certain that he had done so, then the character which the Tolands, Oldmixons, and Boyers have given of him, as ready to take up any cause for hire, and as the prostituted agent of a party, and which I believe to be a base slander, would indeed be well deserved. But it will be asked how, after so apparently distinct and explicit an avowal, can it be doubted that he was the author of the pamphlet in question? I can only account for it on the supposition that Defoe, in writing from recollection of what Boyer had stated, in the following year, confounded the pamphlet praised with one of the pamphlets noticed. It appears to me that one of them, the full title of which is *Some Considerations on a Law for Triennial Parliaments, with an enquiry*, 1. *Whether there may not be a time when it is necessary to suspend the execution even of such Laws as are most essential to the Liberties of the People?* 2. *Whether this is such a time or no?* (London, printed for J. Baker and T. Warner, at the Black Boy, in Paternoster Row, 1716, pp. 40.), and which is noticed in Boyer's list, has infinitely more both of Defoe's style and manner of treating a subject than the other pamphlet. I entertain no doubt that it was written by him, though it has never hitherto been attributed to him; and it is far from being unlikely that his recollection may have deceived him, and that he may have thought that Boyer's praise applied to this pamphlet, written on the same side, and not to the other. It

NEWSPAPER

will be observed that Defoe does not give the title of the pamphlet, and that he does not notice that it was attributed by Boyer to Addison; which he would scarcely have omitted doing if he had written his letter with Boyer's words before him, in which also the term "inconsistency" is not used. Such is my solution of the difficulty, which unexplained would throw a new, and certainly a very unfavourable light on Defoe's character as a pamphleteer and politician. JAMES CROSSLEY.

ARTHUR O'CONNOR.

From the French recent papers we learn that Arthur O'Connor, one of the prominent actors in the Irish Rebellion of 1798, has just closed his prolonged life at his residence, the Château de Bignon, near Nemours (Seine et Marne) in France. When, in 1834, by permission of the government of Lord Grey, he and his accomplished wife were in this city (Cork), with the view of disposing of his inherited and not confiscated property, in order to invest the produce in France, I was almost in daily intercourse with them; and, from my recollection of the lady's father, the Marquis de Condorcet, a distinguished mathematician, but better known as the biographer and ardent propagator of Voltaire's infidel principles, as well as the zealous partisan of the Revolution, though finally its victim, I was always a welcome visitor. O'Connor, whom Bonaparte had raised to the rank of General of Division, equivalent to that of General in full in our service, being next to the degree of Marshal, told me that the disunion and personal altercations of the Irish Legion engaged in the service of the then republican France had deservedly and utterly estranged and disgusted the French successive rulers, particularly Napoleon, in whose triumphs they consequently were not allowed to participate as a national body. The rancorous duel between two officers, McSweeny and Corbet, both from Cork, had made a deep impression on the great soldier, and the Legion was disbanded. Having inquired from O'Connor whether he did not intend to publish the events of his variegated life, he told me that he was preparing the narrative; but, on mentioning to his wife that he had made this acknowledgment, she immediately called on me with an earnest request that I would dissuade him from doing so. She did not explain her motive, and I only promised to avoid the future renewal of the subject in our conversations. As yet, whatever preparations he may have made, the press has not been resorted to; though, if in existence, as may be presumed, the work, or its materials, will not, most probably, be suffered to remain in closed and mysterious secrecy. The Memoirs, for so he entitled it, cannot fail to be most interesting; for he was a man of truth, and incapable of misrepresentation, though, of course, liable to misconception, in his recital of events; nor can it be denied, that a history, in any degree worthy of the theme — that is, of the Irish Rebellion, is still unpublished.* Whatever objection may have prevented the publication during his life, none, I should suppose and hope, can now be urged after his death, which, singularly enough, in an article devoted to him in the *Biographie Universelle*, I find as having occurred so long since as 1830. His son, too, is there represented as the husband of his own mother! the writer, with other confusions of facts, having mistaken Arthur for his elder brother, Roger O'Connor, father of the present eccentric Feargus, M.P. It is thus, too, that the great vocalist Braham is in the same voluminous repository stated to have died of the cholera in August, 1830, though, several years subsequently, I saw him in hale flesh and blood; but the compilation, valuable, it must be admitted, in French biography, teems with ludicrous blunders on English lives, which, in the new edition now in state of preparation, will, I hope, be corrected. Even the articles of Newton, though by Biot, and of Shakspeare and Byron by Villemain, are not much to their credit, particularly the latter, in which the national prejudices prominently emerge.

O'Connor, after having for sixteen years occupied apartments in the house of an eminent bookseller and printer, Monsieur Renouard, in the Rue de Tournan, leading to the Luxembourg, and the only street that I remember, now sixty years since, had a flagged footpath in that, at present, embellished metropolis, purchased his late residence, the Château de Bignon, with the proceeds of his paternal estates sold here, as previously stated, in 1834. The purchase was made from the heirs of Mirabeau, who was born in that mansion, and not in Provençe, as generally supposed, because that southern province was the family's original seat. The great orator's father, distinguished, *per antiphrasim*, as "l'Ami des hommes," for he was the most unamiable of men, had acquired and removed to the castle so called, in order to approach the royal court of Versailles. The renowned son's bursts of eloquence still, I may say, resound in my ears, dazzling and entrancing my judgment, as Lord Chatham is reported similarly to have affected his hearers. Yet my old friend Vergniaux's genuine oratory and reasoning power struck me as far superior; and I can well believe that Chatham's son's were to those of his father, which his contemporary, Hume, no incompetent judge, and doubtless his

* Indeed, the general history of the kingdom is still a sad desideratum, and, in the impassioned dissensions of the people, not likely to be adequately supplied.

hearer, by no means exalts, though the effects on his parliamentary audience appear to have been so extraordinary. "At present," writes Hume (Essay xiii.), "there are above half-a-dozen speakers in the two houses, who, in the judgment of the public, have reached very nearly the same pitch of eloquence, and no man pretends to give any one a preference over the next. This seems to me a certain proof that none of them have attained much beyond mediocrity in this art." Hume's *Essays* first appeared in 1742, when the elder Pitt was, indeed, young in parliament; but he survived till 1776, during which interval Chatham's fame reached its culminating point. Yet, in all the ensuing editions, the author never thought it necessary to modify his depreciation of British eloquence.

O'Connor, it is said, published his father-in-law Condorcet's *collective* works; but whether the edition of 1804 in 21 volumes is meant, I cannot determine, though I know no other; nor does this contain his mathematical writings. While outlawed in 1793 with the Girondist faction, he evaded, from October to March, 1794, the revolutionary search, when he poisoned himself, unwilling, he said, in some verses addressed to his wife, the sister of Marshal Grouchy, further to participate in the horrors of the period, though he had been most instrumental in preparing the way for them. He chose, however, the better side, in his conception, of the proposed alternative or dilemma:

"Ils m'ont dit: Choisis d'être oppresseur ou victime;
J'embrassai le malheur, et leur laissai le crime."

Madame O'Connor, a child of five years old at her father's death, had a very faint recollection of him; but I perfectly remember him, with his ardent look, and, while still young, a gray head,—"a volcano covered with snow," as was observed of him. O'Connor's only child, a mild gentlemanly young man, but certainly not the inheritor of his parent's talents, predeceased him, so that no descendant, either of Condorcet or O'Connor, now survives. J. R. (of Cork).

INEDITED POETRY.

(Vol. v., pp. 387. 435.)

By way of concluding my notes upon the MS. volume of poetry, from which I have already transcribed two pieces (inserted at pages 387. 485. of your present volume), I now send you the short poem referred to in my first communication:

"February 15th, past two in the morning.
Going to bed very ill.

Oh, when shall I, from pain and sorrow free,
Enjoy calm rest, and lasting peace with thee!
When will my weary pilgrimage be o'er,
When shall my soul from earth to heav'n soar,
And, freed from flesh, the God of Gods adore.
Oh thou who only knowest what is best,
Give me, oh give me, peace, content, and rest!
In life and death, oh be thou ever nigh,
And my great weakness with thy strength supply.
If on the bed of sickness I am laid,
Then let me find that thou can'st give me aid.
My drooping soul may thy blest Spirit chear,
And dissipate disponding gloomy fear.
May the bright angels watch around my bed,
And keep my timorous soul from fear and dread.
And should excess of agony or pain,
Or fever's rage o'er reason longest gain;
Even then protect me by thy mighty power,
Oh save me, save me, in that dreadful hour!
Make every thought such as thou mayst approve,
And every word show I my Maker love.
If void of reason I should think, or say,
Ought that's improper, wash such staines away.
Resign'd unto thy will let me submit,
With joy to whatsoever thou think'st fit.
In peace let me resign my latest breath,
And, void of fear, meet the grim tyrant death.
My parting soul let me to God entrust,
And hope a Resurrection with the just."

The devotional feeling displayed in these lines, and the circumstances under which they were composed, will probably render them interesting to some of your readers. The other poems in the little volume relate chiefly to the death of her beloved husband. I should have sent one of these had I thought them suitable to your columns. Suffice it to say, that her grief for her bereavement seems only to have been equalled by her affectionate reminiscences of the piety and excellence of the departed bishop, and only to have been assuaged by the "sure and certain hope" which filled her mind. The Queries which I would found upon the MS. are two in number:

1. What is the precise date of the author's death?

2. The meaning (if any) of the subscription to the piece printed at page 435.?

Permit me to notice a trifling error of the press, p. 387. col. 2. l. 21., for *then* read *them*; and to thank you for the space given to these three communications.

W. Sparrow Simpson, B.A.

P.S.—Since writing the above I have seen the observation of your correspondent C. B., p. 523.: I cannot think the meaning of the signature so evident as he implies. His reason for the use of the name Juba is evidently correct: I am indebted to him for the suggestion, and must confess that the coincidence had escaped me. With regard to the word Issham, had it been intended to signify that the former name was "assumed, or false," it would certainly have been written I-sham, as C. B. evidently feels. It is *possible* that this part of the signature may have no meaning: this I must leave for some other correspondent to determine.

FOLK LORE.

Lancashire May-day Custom. — On the 1st of May, the following custom is observed in some parts of Lancashire, though now very nearly obsolete.

Late on the preceding night, or early on that morning, small branches of trees are placed at the doors of houses in which reside any marriageable girls. They are emblematical of the character of the maidens, and have a well understood language of their own, which is rhythmical. Some speak flatteringly, others quite the reverse: the latter being used when the character of the person for whom it is intended is not quite "above suspicion."

A malicious rustic wag may sometimes put a branch of the latter description where it is not deserved, but I believe this is an exception.

I only remember a few of the various trees which are laid under contribution for this purpose. The following will illustrate what I am writing about. I must premise that *wicken* is the local name for mountain ash:

Wicken, sweet chicken.
Oak, for a joke.
Ash, trash.
Gorse in bloom—rhymes with at noon,

(I omit the epithet given here, as commonly, to an unchaste woman), and is used for a notorious delinquent. A. B.

Liverpool.

Hair cut off, an Antidote. — A few days ago I observed my old servant thrusting something into the ear of one of my cows. Upon inquiry, I was informed that it was hair cut off the calf's tail, the said calf having been taken away from the cow on the previous morning: the butcher cut it off, for the above purpose, "to make her forget the calf." I half resolved on sending this account to "N. & Q.," but I hesitated, under the idea that it would perhaps hardly be worth the while. But this afternoon my eye caught the following scrap in a newspaper just published:

"At Oldham, last week, a woman summoned the owner of a dog that had bitten her. She said that she should not have adopted this course had the owner of the animal given her some of its hair, to ensure her against any evil consequences following the bite."

There is so much similarity in the two cases, that I now would ask whether your readers can throw any light on the subject? BŒOTICUS.

Edgmond, Salop.

Weather Prophecy — The Oak Tree and the Ash (Vol. v., p. 534.). — When the oak comes out before the ash, there will be fine weather in harvest. I have remarked this for several years, and find it generally correct, as far as such things can be.

BOSQUECILLO VIEGO.

THE DIPHTHONG "AI."

Speaking of the diphthong *ai*, Walker, in the "Principles of English Pronunciation" prefixed to his *Dictionary*, says (Art. 202.):

"The sound of this diphthong is exactly like the long slender sound of *a*; thus, *pail* a vessel, and *pale* a colour, are perfectly the same sound."

This sound is analysed (Art. 225.) as follows:

"This triphthong (*aye*) is a combination of the slender sound of *a*, heard in *pa-per*; and the *e* in metre."

The sound, therefore, is a combination of *two simple* sounds. But in a previous article (8.) *a*, *e*, *o* are called *simple* vowels; or (according to his definition):

"Those which are formed by *one* conformation of the organs only; that is, the organs remain exactly in the *same* position at the *end* as at the *beginning* of the letter; whereas, in the *compound* vowels *i* and *u*, the organs *alter* their position before the letter is completely sounded."

Walker, therefore, makes the sound to be a "*combination* of *two simple* sounds," although he had already declared it to be a *simple* sound. Now, strange to say, Dr. Richardson, in his very valuable contribution to our literature, viz. his 8vo. *Dictionary* (a veritable *Richardson*, very long ago foretold by Joe Miller), is guilty of the same inconsistency. In the "Grammatical and Etymological Examination adapted to the Dictionary," he reckons *thirteen simple* vowels in our language. The *tenth* is the "long slender sound of *a*," as Walker would call it; and the sound is given us (according to Richardson) in these words: "*Lame*, *Tame*, *Crane*, *Faint*, and *Layman*." My Query is, ought not this sound to be transferred from the *simple vowels* under the *true diphthongs?* And ought we not to distinguish between the pronunciation of *pail* and *pale*, just as we do between *neigh* and *né* (French); *bait* and *bête* (French); or between *pay* and *pe* (Welsh); *tay* and *te* (Welsh)? It is worthy of remark, that the Welsh language has only the *simple* sound, *not* the *diphthongal?* R. PRICE.

Minor Notes.

A Bit o' fine Writin'.—In the Preface to certain *Lectures on Ecclesiastes*, recently published, there occurs a choice scientific illustration, the "intellectual vastitude" whereof "necessitates a certain catholicity" of acquirements possessed by few readers. The author is referring to Jerome, and says:

"The most painful thing in his writings is the tone of *litigious infelicity* by which they are pervaded. It is a sort of *formic acid which flows from the finger-points not of our good father alone, but of a whole class of*

divines; and, like the red marks left by the feet of ants on litmus-paper, it discolours all his pages."

There are two vignettes in the work: one illustrates "Consider the lilies," concerning which the artist had the benefit of an eminent botanist's opinion, to ensure correctness in the design. The other represents Solomon in all his glory, *driving his own chariot*, holding the reins in his right hand, and a sceptre or "morning-star" in his left hand. Methinks this illustration would not have passed muster with Mr. Scharf or Dr. Braun.

AN UPLONDISHE MANNE.

Custom of Cranes in Storms. — Some of your readers may be able further to illustrate the customs which I mention:

"Ex avibus est præsagium cœli. When the crane taketh up a stone and flies with it in his *foot*, it is a sign of a storm." — Bishop Andrewes' *Orphan Lectures*, p. 92.: Lond. 1657, fol.

Nonnus describes cranes as carrying stones in their *mouths* to prevent them from being carried hither and thither by the violence of winds and storms. — *Dyonysiacks*, lib. xii. p. 689.: Antwerp, 1569.

Bishop J. Taylor mentions a similar custom in the case of geese, but there is a different reason assigned for it:

"Ælian tells of the geese flying over the mountain Taurus: ὥσπερ ἐμβαλόντες σφίσι στόμιον διαπέτονται; that for fear of eagles nature hath taught them to carry stones in their *mouths* till they be past their danger." — Sermon XXIII. *The Good and Evil Tongue.* Part II. ab init., p. 168.: Lond. 1678, fol.

RT.

Warmington.

Aldress. — This word signifies the wife of an alderman. It is found on a brass plate in the following epitaph, in the church of St. Stephen, Norwich, as given by Blomefield, *Hist. Norw.*, 1739, vol. ii. p. 595. Where else may it be met with? It is assuredly a better designation than that of "Mrs. Ald. A.," or "The Lady of Ald. B.;" and, from its occurrence in this place, seems to be a term once in use:

"Here ly buried Misstresse Maud Heade,
Sometyme an Aldress, but now am deade,
Anno MCCCCCLX and Seaven,
The XIII Day of April, then
My Lyf I leafte, as must all Men,
My Body yelding to Christen Dust,
My Soule to God the faithfull and Just."

COWGILL.

How the Ancient Irish used to crown their King. —

"A white cow was brought forth, which the king must kill, and seeth in water whole, and bathe himself therein stark naked; then, sitting in the same cauldron, his people about him, he must eat the flesh and drink the broth wherein he sitteth, without cup or dish, or use of his hand."

Cited by Sir R. Peel in the debate on the Union with Ireland, April 25th, 1834. (*Mirror of Parliament*, p. 1311.)

One of Junius's Correspondents identified. — It has often appeared to me that a portion of the pages of "N. & Q." would be usefully employed in supplying information relative to works either anonymous, or by authors of whom little is known. The French have one or two works expressly on this subject, but we have not any of the kind.

I have a volume now before me, concerning the author of which I now seek for information, as he was one of those who entered the lists with Junius, and addressed him under the signature of "An Advocate in the Cause of the People." One of his letters is reprinted in vol. i. p. 429. of (I am sorry to say) the unsatisfactory edition of the *Letters of Junius* recently published by Mr. Bohn; but the editor does not seem to have known the name of this "Advocate." This I learn from the work in question: *Hope's Curious and Comic Miscellaneous Works, started in his Walks:* London, printed for the Author, 8vo. without year or printer's name; but the Preface is dated April 24, 1780, and the Dedication is signed "John Hope," who had, he tells us, "once the honour of sitting" in the House of Commons; and he also informs us that Falkner wrote part of the poem *The Shipwreck* under his roof. Besides many amusing articles in prose and verse, the volume contains twenty-one papers entitled "The Leveller," which I believe originally appeared periodically in the *Westminster Mag.*; but I do not find them noticed by Drake in his Essays on that class of literature. F. R. A.

Oak House.

[We entirely agree with our Correspondent on the subject of the first part of his Note; and can assure him there are no communications which we more earnestly desire than such as identify the authors of anonymous works, or furnish new information respecting writers of whom little is known. — ED.]

Queries.

OLD MUSIC.

I feel thankful to DR. RIMBAULT for the "Old Concert Bill" which you have printed in Vol. v., p. 556., and wish it may lead to more contributions towards what does not exist, but is much to be wished for, a history of *instrumental* music in this country. Having had this subject in my mind a good while, and having had occasion to observe how defective and erroneous the supposed sources of information are, I have from time to time made memoranda, which would be at the service of anybody who would undertake such a

work as the correction of the *Dictionary of Musicians*, or the compilation of a more complete work. My notes indeed are not of much importance, but it is the kind of case in which every little helps. In this concert bill, for instance, relating to a first-rate performance, we have five names, Grano, Dieupart, Pippo, Vebar, and Baston, which are not in the Dictionary. As to the first, I only know him by a set of solos for a violin or flute, which I have; of the next three, I know nothing; and of the last, I did not know that he performed Woodcock's music, or indeed that he performed at all, though I knew him as a composer. And in a volume now lying before me, "XII Concertos" by Woodcock are followed by "Six Concertos in Six Parts for Violins and Flutes, viz.: a Fifth, Sixth, and Concert Flute: the proper Flute being nam'd to each Concerto; composed by Mr. John Baston," and printed for Walsh. He is not, however, named either as a composer or performer in the Dictionary. It may be said that these are obscure persons; but that is the very reason why some slight, plain notice of them should exist somewhere; for the history of an art is not well written, or well understood, if there is not some easy way of learning more or less about the obscure persons who are every now and then coming on the stage.

To this note, may I be allowed to add a couple of Queries which perhaps some musical reader may be able and willing to answer.

1. Who was "*Joseph* Jackson, Batchelor in Music, late of St. John's College, Oxford;" and did he compose anything beside six sonatas for two violins and a violoncello, which were "printed for the widow by Thompson and Son in St. Paul's Churchyard," I suppose (from some other "just published" music advertised on the title-page) about a century ago?

2. I have also —

"Six Trio pour deux Violons et Alto Viola ou Basse obligé. Composés par Mr. Bach; mis au jour par Mr. Huberty de l'Academie Royale de Musique, gravés par Me son Epouse. Œuvre II."

Which Bach was the composer? I do not pretend to know by the style, being only —

AN AMATEUR.

TREASURY OF ST. MARK'S; RECORD AT TIBERIUS.

In Howell's *Familiar Letters*, edit. 1726, p. 62., he says that he saw in the Treasury of St. Mark's, Venice, a hugh iron chest as tall as himself —

"that hath no lock, but a crevice through which they cast in the gold that's bequeathed to St. Mark in legacies, whereon is engraven this proud motto:

'Quando questo scrinio S'apria,
Tutto 'l Mundo tremera.'

'When this chest is opened, the whole world shall tremble.'"

Is there any other account of this chest, or of its having been opened, as it was evidently reserved for some great necessity? Did not the exigencies of the state, during its decline, compel the Venetians to resort to it; if not, such a treasure could hardly escape the lynx-eyed rapacity of some one of the many spoilers to whom the unfortunate city has been subject. At p. 275. he gives an account of having read in *Suidas*, that in his time a record existed at Tiberius which was found in the Temple at Jerusalem when it was destroyed, which affirms that our Saviour was in his lifetime upon earth chosen a priest of the Temple, and registered therein as "Jesus Christ, the Son of God and of the Virgin Mary." Howell requests the opinion of Dr. Usher, Lord Primate of Ireland, on the subject. Is there any corroborative evidence that such a register existed?

E. N. W.

Southwark.

UNICORN.

Can any of your correspondents refer me to an account of the supposed habits of this animal, which in these matter-of-fact days we must, I presume, be content to consider as fabulous? I am desirous to know from what source we derive the stories of the animosity between the lion and unicorn, and the curious way of catching the latter, which are referred to in Spenser's *Faerie Queen*, Act II. Sc. 5. 10.:

"Like as a lyon, whose imperiall powre,
A prowd rebellious unicorn defyes,
T'avoide the rash assault and wrathful stowre
Of his fiers foe, him a tree applyes,
And when him ronning in full course he spyes,
He slips aside; the whiles that furious beast
His precious horne, sought of his enemyes,
Strikes in the stocke, ne thence can be releast,
But to the mighty victor yields a bounteous feast."

Shakspeare also (*Julius Cæsar*, Act II. Sc. 1.) speaks of the supposed mode of entrapping them:

"For he loves to hear,
That unicorns may be betrayed with trees,
And bears with glasses, elephants with holes,
Lions with toils, and men with flatterers."

The ancients were most liberal with their descriptions of fabulous animals, and the Monoceros or Unicorn was a favourite subject with them; but I am not aware whether or no the account which Spenser gives has so early an origin.

The connexion of the unicorn with the lion in the royal arms of this country naturally forces itself upon the attention, and I find that the present arms were settled at the accession of George I. We owe the introduction of the unicorn, however, to James I.; who, as King of Scotland, bore two unicorns, and coupled one with the English lion when the two kingdoms were

united. Perhaps some of your correspondents can inform me how two unicorns became the "supporters" of the "achievement" of the Scottish kings.

The position of the lion and unicorn in the arms of our country seems to have given rise (and naturally enough in the mind of one who was ignorant of heraldic decoration) to a nursery rhyme, which I well remember to have learnt:

> "The lion and the unicorn
> Were fighting for the crown,
> The lion beat the unicorn
> All round the town," &c. &c.;

unless it alludes to a contest for dominion over the brute creation, which Spenser's "rebellious unicorn" seems to have waged with the tawny monarch.

ERICA.

FLANAGAN ON THE ROUND TOWERS OF IRELAND.

Can you tell me anything of the history of a little work, of which the following is the title? —

"A Discourse of the Round Towers of Ireland, in which the errors of the various writers on that subject are detected and confuted, and the true cause of so many differences among the learned, on the question of their use and history, is assigned and demonstrated. By John Flanagan, Kilkenny. Printed for the author by Thomas Kelly, 1843."

It was purchased by a Dublin bookseller at Jones' last sale (Catalogue, No. 704.), for 2*s.* 6*d.* The bookseller, who has kindly lent me the book, says that it was never printed in Kilkenny, and that it is very scarce, he having seen only one other copy of it. It is a small quarto of twenty-four pages, beautifully printed on good paper, which leads me also to believe that the book could not have been printed in Kilkenny. The author, whoever he was or is, boldly says that, "There are no Round Towers in Ireland," p. 8., and through the pages of the work runs a vein of nonsense, which would lead a person to think that the author was not very right in his mind. Still, there is something very remarkable in the production.

R. H.

Minor Queries.

St. Augustine's Six Treatises on Music. — Dupin mentions St. Augustine's *Six Treatises on Music:* do these exist in print? if so, in what edition are they to be found?

E. A. H. L.

Bishop Merriman.—A few years ago inquiry was unsuccessfully made in the *Gentleman's Magazine*, and elsewhere both in England and Ireland, for some particulars of John Merriman, the first Protestant Bishop of Down and Connor.

In Cox's *Hibernia Anglicana* it appears that "Loftus, Archbishop of Armagh, was consecrated by the Popish Archbishop Curwin; Thomas Lancaster, the first Protestant Bishop of Kildare, was consecrated by Archbishop Brown; and John Merriman, the first Protestant Bishop of Down and Connor, was consecrated by Lancaster when Primate."

This Bishop Merriman had been chaplain to Queen Elizabeth; he was made Vicar of St. John's, Atheboy, in the first year of her reign, and was consecrated Bishop of Down and Connor, Jan. 19, 156$\frac{8}{9}$. He died in 1572.

The probable father of Bishop Merriman may be found in the *Rutland Papers*, published by the Camden Society, where *Mr. Meryman*, in a second list called *William Meryman*, who held some office in the "Kechyn," is selected as one of the attendants on Henry VIII. and Queen Katherine to the Field of the Cloth of Gold in 1520.

There was formerly a family of the name of Merriman residing in Ireland: does it now exist? In England there are several families of this name: are any of them descended from this source?

T. D. P.

The Escubierto.—Where can the effusions of the Capateiro da Bandarra be seen in England? And has any of your correspondents read them, so as to be able to explain the nature of his language and teaching concerning the Escubierto? I believe it is admitted, that the doctrine of the Sebastianistas is superadded, exegetically, to that of the Capateiro, and is not to be found in him.

A. N.

J. Scandret.—I should be much obliged for any information respecting "J. Scandret, priest of the Church of England," the author of a little treatise entitled *Sacrifice, the Divine Service*, originally published in 1707; with a recommendation from the celebrated Charles Leslie, Chancellor of Connor. Mr. Parker, of Oxford, reprinted it in 1840; but as "N. & Q." had not then begun its useful career, the editor was unable to satisfy that curiosity which most readers feel respecting the authors of such books as merit their attention.

E. H. A.

Mary Horton. — I find in Burke's *Extinct Baronetage*, p. 269. (article "Horton of Chadderton"), that "William Horton, of Coley, in Halifax parish, died in 1739–40: by Mary his wife, daughter of (Thomas) Chester, Esq., he left an only daughter, *Mary*, living and unmarried in 1766." Can any one inform me whether this Mary Horton ever *married*, when she *died*, and where she was buried?

TEWARS.

Biblicus on the Apocalypse.—I shall feel much obliged if any reader of "N. & Q." will give me information respecting a series of articles which appeared about the year 1819 in some newspaper or periodical with the signature of *Biblicus* ap-

pended to them: they were intended, as far as I can learn, to be a sort of commentary on some portion of the Apocalypse. The writer left his work unfinished; but as many as appeared thus periodically were afterwards published in a separate pamphlet. I should be glad to know where a copy of this pamphlet is to be had; or in what paper the articles originally appeared. F. N.

Cleopatra playing at Billiards.—Perhaps one of your readers, more learned in Shakspeare than myself, can tell me what game he refers to in the following extract:

> "*Cleo.* Let us to billiards. Come, Charmian.
> *Char.* My arm is sore: best play with Mardian."
> *Ant. and Cleo.*, Act II. Sc. 5.

Can the game of billiards, as we now have it, boast of such high antiquity as to have been played by "the serpent of Old Nile;" or is the mention of it simply one of the great poet's anachronisms?

CUTHBERT BEDE, B.A.

"*Then comes the reckoning*," &c. — Who is the author of the following well-known couplet?

> "Then comes the reckoning when the feast is o'er,
> The dreadful reckoning, when men smile no more."

A CONSTANT READER.

Giving the Sack.—Will any of your numerous readers kindly explain to me the *origin* of the phrases "to give any one the sack or bag," and "einem einen Korb geben"? We must all be aware of their acceptation. THOMAS LAWRENCE.

Ashby-de-la-Zouch.

Scotch Provincial Tokens of the Seventeenth Century.—Can any of your readers inform me if there were any of these tokens, which were so abundant throughout England, Wales, and Ireland, issued in Scotland? R. H. B.

Burial of Sir John Moore. — You have had many very interesting communications respecting the justly admired poem on "The Burial of Sir John Moore." Let me ask whether it was a matter of fact, that they "buried him darkly at dead of night"? I believe the clergyman who read the service is now living near Hereford, and that he will state that the interment took place *in the morning* after the battle. BALLIOLENSIS.

Mexican, &c. Grammar. — I hope some of your readers can tell me where I may get a grammar of the language of the Mexicans, Chilians, or any other of the tribes of South America. The Spanish missionaries compiled grammars of some of the South American tongues; but I think they must have become scarce, as I can never find one in any catalogue of old books. W. B. D.

Foundation Stones. — In the *Illustrated News* of the 29th of May, is an account of the masonic jewels for the grand lodge of England, including three ivory gavels for "laying foundation stones:" hence arise the following Queries.

When did the laying of foundation stones first become a ceremony?

What old foundation stones have been restored to light, showing the date of laying, and the accessories used, whether oil, wine, and corn, or what else? I have never seen an allusion to such discovery in the demolition of old buildings.

JNO. D. ALLCROFT.

Oxford Square.

Mary Faun. — Can any of your subscribers give me any account of the ancestry of Mary Faun, said to have married Thomas Charlton, Esq.? See Burke's *Landed Gentry*, vol. i. p. 209. B.

Tonson and the Westminsters. — I have a small duodecimo print, in which are represented three scenes, —

A man tossed in a blanket.

A man flogged.

A man begging.

This victim is said to be Jacob Tonson, the printer. The tormentors, who are all in collegiate dresses, are said to be Westminster Collegians.

Are these scenes facts or fictions?

What was Tonson's offence?

Is there any other explanation of the print?

I hope some old Westminster to whom the school tradition may have descended will be kind enough to answer these Queries. GRIFFIN.

Minor Queries Answered.

Lady Farewell's Funeral Sermon. — Would any of your correspondents help me to unravel the mystery (if there be any) involved in the typography of the Latin portion of the following title of a book "printed for Edw. Brewster, at the Crane, in St. Paul's Church-yard, 1661?"

> "Magna Charta; or the Christian's Charter Epitomized. In a Sermon preached at the Funerall of the Right Worshipfull the Lady Mary Farewell at Hill-Bishops near Taunton, by Geo. Newton, Minister of the Gospel there.
>
> D. FareweLL obIIt MarIa saLVtIs
> In anno
> Hos annos posItos VIXIt & Ipsa
> VaLe."

W. A. J.

[The information required by our correspondent is more quaint and curious than difficult to supply. The four lines with which the title concludes form a chronogram, or an inscription comprising a certain date and number, expressed by those letters inserted in larger characters; which are to be taken separately and added together, according to their value as Roman numerals. When the arithmetical letters occurring in the first two lines are thus taken, they will be found to compose the year 1660, when the Lady Farewell died,

as the words declare; and when the numerals are selected from the last two lines, they exhibit 74, her age at the time, as they also indicate; in the following manner:—

D - -	500	I - -	1
LL - -	100	VIXI - -	17
II - -	2	I - -	1
MI - -	1001	VL - -	55
LVI - -	56		—
I - -	1		74
	1660		—

The lady who is commemorated in this inscription was the daughter of Sir Edward Seymour of Berrie Castle, in Devonshire, Baronet, and wife of "the excellently-accomplished Sir George Farewell, Knight, who died May 14, 1647;" as it is recorded on his monument at Hill-Bishops. In the same epitaph it is stated, that she was the mother of twenty children, and that she died Dec. 13, 1660; and the inscription concludes with these verses to the united memory of Sir George and Lady Farewell:

"A person graceful, learn'd, humble, and good,
Well match'd with beautie, virtue, and high blood:
Yet, after sufferings great and long, both dead
To mind us where great worth is honouréd."

Collinson's *Somersetshire*, vol. iii. p. 255.

The practice of making chronograms for the expressing of dates in books, epitaphs, and especially on medals, was extremely common in the sixteenth and seventeenth centuries. One of the most remarkable is that commemorating the death of Queen Elizabeth:—

"My Day Is Closed In Immortality:"

the arithmetical formula of which is M = 1000 + D = 500 + C = 100 + III = 3 = A. D. 1603. In the second paper by Addison on the different species of false wit (*Spectator*, No. 60) is noticed the medal that was struck of Gustavus Adolphus, with the motto:

"ChrIstVs DuX ergo trIVMphVs."

"If you take the pains," continues the author, "to pick the figures out of the several words, and range them in their proper order, you will find they amount to MDCXVVVII, or 1627; the year in which the medal was stamped."

There is one peculiarity in the chronogram sent by our correspondent, which singularly illustrates a passage in Shakspeare, and by which also it is most amusingly illustrated. It will be observed, that the Rev. G. Newton takes advantage of the double letters at the end of Farewell, to express 100: and it will be remembered that "good M. Holofernes," in *Love's Labour's Lost*, introduces the same thought into his sonnet as an exquisite and far-fetched fancy:

"If Sore be sore, then *L to Sore*
Makes Fifty Sores: Oh sore L!
Of *One* sore I *an Hundred* make,
By adding but *One more L.*"]

Sir E. K. Williams.—Will any gentleman refer me to the pedigree of Lieut.-Gen. Sir Edmund Kenyon Williams, a distinguished Peninsular officer, who died about three years ago? And also, where I can find or obtain such a book as the *History of Aberystwith, or Blaina Gwent?* C. W.

Bradford.

[Sir Edmund Keynton Williams, K.C.B., born 1779, at Mathern, county of Monmouth, died Dec. 7, 1849, Colonel of the 80th Regiment of Foot, was only son of the Rev. Henry Williams, Vicar of Undy, county of Monmouth; who was second son of Edmund Williams, of Incasryddit, in the parish of Bedwelty, county of Monmouth; and grandson of William Williams of the same place. Where any farther account of his family can be found we know not.]

Order of the Cockle.—What sort of Order was this? Was it the Order of *St. Michael?* It is mentioned incidentally by John Knox in his *History of the Reformation of Religion in Scotland* (book v.):

"In the end of January [1566] arrived an ambassador from France, named Monsieur Rambullet, having with him about forty horse in train, who came from England. He brought with him the Order of the Cockle from the King of France to the king [Lord Darnley], who received the same at the mass, in the chapel of the palace of Holyrood House."

In 1548, also, the Duke of Chatelherault, and the Earls of Huntly, Argyle, and Angus, had been invested with the same Order (book i.). Of course, Knox was always ready to ridicule such "remnants of paganism and popery." R. S. F.

Perth.

[The order which Dudley received was that of St. Michael. There was formerly in France an order "du navire et de la coquille de mer," instituted, says Perrot*, by St. Louis, in 1269, in memory of a perilous expedition which he made by sea for the succour of Christians; but adds, "il a peu survécu à son fondateur."]

Waller Family.—I find from Clutterbuck's *Herts*, vol. ii. p. 476., that Sir Henry Boteler, Kt., of Hatfield Woodhall, Herts, married to his first wife, at Watton Woodhall, Herts, July 26, 1563, Katherine, daughter of Robert Waller, of Hadley, and widow of Mr. Pope. I have examined all the pedigrees of the Wallers I can find to ascertain to which branch of them this lady belonged. Can any of your readers supply me with any particulars of her family? TEWARS.

[Possibly from the Wallers of Groombridge, county of Sussex. Thomas Waller, of Lansdall, in that county, second son of Thomas Waller, of Groombridge, had a son, Thomas, whose only daughter and heir, Catherine, married Thomas Pope, of Henfield, county of Sussex. In such cases the Christian name given by Clutterbuck may be wrong.—See the Histories of Kent and Sussex for the account of the Wallers.]

* *Collection Historique des Ordres de Chevalerie.* Paris, 4to. 1820, p. 270.

Life of St. Werburgh. — In King's *Vale Royal*, and other works on Cheshire antiquities, reference is made to a *Life of St. Werburgh* in verse, by Henry Bradshaw, a monk of Chester. I am anxious to ascertain whether the original MS. is now in existence; and, if not, in what collection a *copy* of the poem is preserved? T. H.

[Mr. Hawkins of the British Museum edited a reprint of this *Life of St. Werburgh* for the Chetham Society, and in Mr. H.'s preface will be found all that is known of the existing copies of the printed work. The Editor did not know of any manuscript copy of the *Life*.]

Blindman's Holiday. — I have frequently heard the term "Blind Man's Holiday" used when it is getting dark in the evening, and one cannot see to read or write, work, &c. I have asked several persons if they knew the origin and reason of application of this expression, but can obtain no satisfactory explanation. Can any of your readers furnish one? W. H. C.

[Florio has "*Feriato*, vacancy from labour, rest from worke, *blindman's holiday*." That amusing old antiquary, Dr. Pegge, made a query of this term about half a century ago. He says, "The twilight, or rather the hour between the time when one can no longer see to read, and the lighting of the candle, is commonly called *blindman's holiday: qu.* the meaning or occasion of this proverbial saying? I conceive, that at that time, all the family being at leisure to converse and discourse, should there be a blind person in the family, it is the time when his happiness is greatest, every one then being at liberty to attend to, and to entertain him."— *Anonymiana*, cent. iii. sect. xviii.]

Ab. Seller. — Any information respecting Ab. Seller, rector of Combentynhead, Devon, and author of *The Devout Communicant, assisted with Rules for the Worthy Receiving of the Blessed Eucharist*, London, 1686, will be much valued by E. D. R.

[Abednego Seller was a native of Plymouth, educated at Lincoln College, Oxford; minister of Combentynhead, in Devonshire, and subsequently vicar of St. Charles, Plymouth; but was deprived for refusing to take the oaths to William III. In Hearne's *MS. Diaries*, 1710, vol. xxv. occurs a notice of him:—"Mr. Abednego Seller was another Nonjuror, and had also collected an excellent study of books; but as he was a man of less learning than Dr. Thomas Smith [the editor of Bede], so his books were inferior to them, and heaped together with less discretion." Another notice of him occurs in Granger's *Biog. Dict.*, vol. iv. p. 11.: — "Mr. Ashby, President of St. John's College, Cambridge, has a copy of *Konigii Bibliotheca*, interleaved and filled with MS. notes by A. Seller." He was the author of several works which are given in Watt's *Bibliotheca Britan.*, but the following is omitted: *Remarks upon the Reflections of the Author of 'Popery Misrepresented,' &c. in his Answerer, particularly as to the Deposing Doctrine*, Anon., London, 4to. 1686. Another work has also been attributed to him, viz. *Considerations upon the Second Canon in the Book entitled 'Constitutions and Canons Ecclesiastical,'* &c. Lond., 4to. 1693. Seller died about 1720, aged seventy-three. A letter from Seller to Humphrey Wanley, concerning Greek music, &c., will be found in the Harl. MSS. No. 3782, Art. 26. Consult also Wood's *Athenæ Oxon.*, vol. iv. p. 563. edit. Bliss.]

Martin-drunk.—1. Thomas Nash, in his classification of drunkards, describes the seventh species as "Martin-drunk, when a man is drunk, and drinks himself sober ere he stir." What is the origin of the expression "Martin-drunk?"

2. This passage reminds me of a line, which I fancied I had read in Lord Byron, but which I am now unable to trace. It is (if I remember aright):

"And drinking largely sobers one again."

Can you give me a reference for this, either in Byron or any other of our poets?

HENRY H. BREEN.

St. Lucia.

[2. The latter passage occurs in Pope's *Essay on Criticism*, line 215:—

"A little learning is a dangerous thing!
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."]

Bagster's English Version.—Who edited Bagster's English version of the *Polyglott Bible?* The preface is signed T. C. Whence is the motto:

Πολλαι μεν θνητοις Γλωτται, μια δ' Αθανατοισιν?

A. A. D.

[The late Dr. Thomas Chevalier was the editor, and wrote the Preface; and the Rev. H. F. Cary supplied the Greek motto.]

Replies.

REPLY TO MR. HICKSON'S OBJECTIONS.

(Vol. v., pp. 554. 573.)

That MR. HICKSON should have discovered no graver objections to certain suggestions of mine respecting the text of Shakspeare than those he has brought forward, is of itself no slight testimonial in their favour.

In one instance I have already (Vol. v., p. 210.) shown MR. HICKSON (I trust *satisfactorily*) that his then somewhat similar objection had no weight; nor do these now advanced appear much more formidable.

As to the passage from *As You Like It*, which MR. HICKSON remarks is capable of a moral as well as a physical interpretation — undoubtedly it is! But, in the first place, it must still remain a matter of opinion *which* sense best accords with the context: and, secondly, even admitting the moral sense to be the true one, still it does not necessarily disturb the analogy between it and

Imogen's allusion to the *jay of Italy*. In that case, also, the *moral* sense may be understood as implying the absence of all principle other than that derived from her own gaudy vanity.

Were I disposed to cavil, I might, in my turn, question Mr. Hickson's estimate of Phebe's beauty. Surely Rosalind's depreciation of it is not real, but only assumed, for the purpose of humbling Phebe! *Inky brows, black silk hair, bugle eye-balls, cheek of cream* — these are not items in a catalogue of ugliness!

Mr. Hickson's second objection (p. 573.) is to my explanation of the demonstrative *that* in the Duke's opening speech in *Measure for Measure*. He thinks that, according to "the language we in England use," the Duke would have used the word *this* instead of *that*.

Does Mr. Hickson seriously mean to say that Shakspeare's language is to be scanned by our present ideas of correctness? Is the bold sweep of the Master's hand to be measured by the graduation of modern convention? Are there no instances in Shakspeare of the indiscriminate substitution of personal and impersonal pronouns — of active and passive participles — of words and phrases waiting upon the magician's wind, like familiar spirits, to be moulded to his will, and acknowledging no rule but of *his* creation?

But, in the present case, I will not admit that any such licence is necessary. To Mr. Hickson's question, "Is this the language we in England use?" I answer, It is!

We do, even at the present day, say to a messenger, "Take *that* to," &c., even before we have transferred the missive from our hand to his. I can even fancy an individual, less anxious perhaps about grammar than benevolence, stretching forth to some unfortunate, and exclaiming, while yet his intended gift was in his own keeping, "*There needs but* THAT *to your relief — there it is!*"

It does not seem to have occurred to Mr. Hickson that the same "fatal objection" which he brings forward against *that*, might also be pleaded against *there*. When the Duke says, "*There* is our commission:" why not, "*Here* is our commission"? *There* stands precisely in the same relation to *that*, as *here* does to *this!* A. E. B.

Leeds.

THE TERM "MILESIAN."

(Vol. v., p. 453.)

In reference to the communication of Mr. Richards, but I have not seen Mr. Fraser's Query, I beg to observe, for the honour of "Old Ireland," that upwards of thirty years since, the Royal Irish Academy awarded to me a prize of 80*l*., with the Cunningham gold medal, for an *Essay on the Ancient History, &c. of Ireland*. It was published in the sixteenth volume of their *Transactions* to an extent of 380 pages quarto; and Mr. Moore has done me the honour to write to me, that it was his guide throughout the first two volumes of his history of this country. In that Essay, I have written very fully of the "Milesian" colonisation; so called, not directly from Milesius himself, but from his two sons, Heber and Heremon, who led the expedition. The native annalists represent the course of the emigrants through the Mediterranean by such progressive stages as indicate the state and progress of the Phœnicians after their exodus under the conduct of Cadmus: though the ingenuity of the Bards occasionally introduced that colouring of romance, which perhaps can alone make very remote objects distinguishable. External testimonies of these oriental wanderers are traceable through *Herodotus*, lib. iv. c. 42.; *Pliny*, c. 86.; Nennius, *Hist. Britt.*, c. 9.; Thomas Walsingham, *Ypodigma Neustriæ* ad ann. 1185. The venerable Wintoun adopts all the traditions of the Irish Chronicles on the subject (*Cronyk. of Scotl.*, lib. ii. c. 9.); and Macpherson declares (*Dissertation*, p. 15.) that such of the ancient records of Scotland as escaped the barbarous policy of Edward I. support this account. The writers on Spanish history, the *Hispania Illustrata*, De Bellegarde's *Hist. Gen. d'Espagne*, vol. i. c. i. p. 4., Emanuel de Faria y Sousa, &c., carry the links through Spain; and such indeed has been the long and general faith in the tradition, that it has been actually embodied, even to the names of those alleged leaders Heber and Heremon, in an act of parliament (of Ireland I must admit) in the eleventh year of the reign of Queen Elizabeth, and through an occurrence therein engrafted upon it is expressly derived one of Her Majesty's —

"Auntient and sundrie strong authentique tytles for the Kings of England to this land of Ireland."

John D'Alton.

48. Summer Hill, Dublin.

BEN. JONSON'S ADOPTED SONS.

(Vol. v., p. 537.)

I doubt if *Alexander* Brome was one of Ben. Jonson's adopted sons. It is not improbable, however, that *Richard* Brome (author of the comedies of *The Northern Lass* and the *Antipodes*) was one. In Ben. Jonson's *Underwoods* is a poem to Richard Brome "on his comedy of *The Northern Lass*," which commences thus:

"I had you for a servant once, Dick Brome,
And you perform'd a servant's faithful parts;
Now you are got into a nearer room
Of fellowship, professing my old arts."

Thomas Randolph was certainly one of Jonson's sons. See in his *Poems* (4th edit. p. 17.): "A

gratulatory to M. Ben. Jonson for his adopting of him to be his *son*."

In Jonson's *Underwoods* is a poem "To my *dear Son* and right learned Friend Master Joseph Rutter." This is in praise of his "first play," but I am unable to state what that play was; nor can I give further information respecting Master Joseph Rutter, than that he is apparently the author of "An Elegy upon Ben. Jonson" in *Jonsonus Viribus*.

Of William Cartwright Ben. Jonson used to say, "*My son*, Cartwright, writes all like a man." (Campbell's *Specimens of the British Poets*, ed. 1841, p. 183.)

James Howell was another of Jonson's sons, and has, in *Jonsonus Viribus*, some lines "Upon the Poet of his Time, Benjamin Jonson, his honoured Friend and *Father*."

Shackerley Marmion seems to have been another son. See in *Jonsonus Viribus*, "A Funeral Sacrifice to the sacred memory of *his thrice-honoured father* Ben. Jonson."

If Jonson really had twelve sons, it is not improbable that some of the following were of the number: Sir Kenelm Digby, Thomas Carew, John Cleveland, Sir John Suckling, Thomas May, Edward Hyde (afterwards Earl of Clarendon), Owen Feltham, Jasper Mayne, Richard West, John Vaughan, Thomas Hobbes.

I should have been disposed to have added to the above illustrious list the name of Edmund Waller, but for a statement of Aubrey, who says, "He told me he was not acquainted with Ben. Jonson" (Aubrey's *Lives*, p. 564.).

Aubrey (*Lives*, p. 413.), speaking of Ben. Jonson, says:

"Serjeant Jo. Hoskins, of Herefordshire, was his *father*. I remember his sonne (S^r^ Bennet Hoskins, baronet, who was something poeticall in his youth), told me, that when he desired to be adopted his son, 'No,' sayd he, ''tis honour enough for me to be your brother; I am your father's son, 'twas he that polished me, I do acknowledge it.'"

I observe that, prefixed to Randolph's *Poems*, are some lines by Richard West, B.A., and student of Christ's Church: "To the pious Memory of my dear *Brother-in-Law*, Mr. Thomas Randolph." As West must have been unmarried, and as I believe Randolph was also unmarried, it is possible that West calls him his brother-in-law from his being also an adopted son of Ben. Jonson.

C. H. COOPER.

Cambridge.

SHAKSPEARE'S SEAL.

(Vol. v., p. 539.)

There is a very full and curious account of a *ring*-seal (of which I possess two red wax impressions), supposed to have belonged to Shakspeare, in a work unassumingly entitled *A Guide to Stratford-upon-Avon*, by R. B. Wheler, published in 1814. I presume *that* is the seal — or, rather, *ring*-seal — to which reference is made; but how far Mr. Wheler's statements and speculations may encourage "belief in the genuineness of this relic," your correspondent, and others taking any interest in such matters, must for themselves determine.

As the publication above named is before me, it may not be unacceptable to give a summary of Mr. Wheler's narrative, which occupies eight concluding pages of the *Guide*. It appears that on the 16th March, 1810, an ancient gold ring, weighing 12 dwts., and bearing the initials "W. S.," engraved in Roman characters, was found by a labourer's wife upon the surface of the mill-close adjoining Stratford churchyard, being the exact spot whereon Mr. Oldaker since erected his present residence. It had undoubtedly been lost a great many years, being nearly black; and, continues Mr. W.,—

"Though I purchased it upon the same day, for 36*s.* (the current value of the *gold*), the woman had sufficient time to destroy the 'precious *ærugo*' by having it unnecessarily immersed in *aquafortis*, to ascertain and prove the metal, at a silversmith's shop, which consequently restored its original colour. It is of tolerably large dimensions, and evidently a gentleman's ring of Elizabeth's age. Similar seal-rings are represented on cotemporary paintings and monuments: and the crossing of the central lines of the 'W.' with the oblique direction of the lines of the 'S.' exactly agree with the characters of that day. For proof we need wander no farther than Stratford Church, where the Totness and Clopton tombs will furnish representations of rings, and Shakspeare's monument of letters, perfectly corresponding in point of shape. The connexion or union of the letters by *the ornamental string and tassels*" [or *True Lover's Knot*, according to your correspondent], "was then frequently used, of which numberless instances may be found upon seals and upon inscriptions, in painted windows, and in the title-pages of books of that period; and for further coincidence of circumstances, it may be observed over the porch leading into the hall of Charlcote House near Stratford (erected in the early part of Elizabeth's reign, by the very Sir Thomas Lucy said to have prosecuted Shakspeare for deer-stealing), that the letters 'T. L.' are surrounded in a manner precisely similar."

After adverting to many vain efforts made by him to discover whether there existed anywhere Shakspeare's seal attached to letter or other writing, Mr. Wheler states that he had examined —

"A list of all the inhabitants of Stratford assessed to the levies in 1617, wherein I cannot discover any apparently *respectable* person the initials of whose name agree with 'W. S.:' but from this assessment, though probably copied from an anterior one, nothing conclusive can be estimated, it being made in the year subsequent to Shakspeare's death; and I should, from a close observation of the ring, be inclined to suppose that it was

made in the early part of the poet's life. Mr. Malone, in a conversation I had with him in London," (adds Mr. Wheler), "the 20th April, 1812, about a month before his death, said that he had nothing to allege against the probability of my conjecture as to its owner."

Mr. W. afterwards proceeds:

"That such a seal was used by a person connected with Shakspeare by a marriage is certain; for I possess an impression of the seal (and apparently a seal-ring) of Adrian Quiney, bailiff of Stratford in 1559-60; and who, I have every reason to believe, was the uncle of Thomas Quiney, our poet's son-in-law. This seal of Quiney's, which is appended to a deed dated June 28, 9 Eliz., 1567, being a conveyance of property in Bridge Street, Stratford, very minutely corresponds with the Shakspeare ring in size, and has a very near resemblance to it in *the string and tassels* uniting the Roman initials 'A. Q.;' which ornamental junction is carved somewhat similar to what is now called *The True Lover's Knot*, and in the Shakspeare ring the upper bow or flourish resembles a heart."

In Shakspeare's age —

"Seal-rings were very fashionable, but were probably more limited than at present to the nobility and respectable families; for I still confine myself to the respectability of its proprietor. . . . . After numerous and continued researches into public and private documents, I find no Stratfordian of that period so likely to own such a ring as Shakspeare."

Mr. Wheler concludes —

"At present, I possess no positive proof whatever. Let it be remembered that my observations are merely relative. I yet hope to meet with an impression of the ring in my possession; and in this I am more particularly encouraged by the fact, that should success attend the investigation, this seal-ring would be the *only existing article* PROVED to have originally belonged to our immortal poet."

When Mr. Wheler wrote, the signatures in Montaigne's work, &c. had not been restored to the light. A HERMIT AT HAMPSTEAD.

REASON AND UNDERSTANDING ACCORDING TO COLERIDGE.

(Vol. v., p. 535.)

Your correspondent C. MANSFIELD INGLEBY will pardon me if I deny the discrepancy in Coleridge's statements on the difference between these faculties. Coleridge refuses to brutes the possession of reason as a contemplative faculty; he allows them, that which in kind differs from reason, the understanding *in a certain degree*, and asserts that they do possess, in a very marked and characteristic manner, instinct, which, in degree only, falls below understanding. Instinct is distinguishable in *degree* from understanding. Reason is distinguishable from it in *kind*. Some kinds of brutes, as dogs and elephants, possess more intelligence than others, as tigers and swine; and some individual dogs possess more of this intelligence than others. This intelligence arises from the superior activity of the "faculty judging according to sense;" and, when Coleridge says that it is not clear to him "that the dog may not possess an analogon to words," he might have gone, I think, further, and have said, with much probability of truth on his side, that the dog *has* this analogon of words. I am sure I have often known a dog's thoughts by his own way of expressing them, far more distinctly than I am sometimes able to gather a fellow man's meaning from his words. Nay, much as I love and venerate Coleridge — his goodness, his genius, his writings, his memory — I find a dog sometimes far more intelligible. Language is a property of the understanding, but it cannot be developed in words unless there be in the creature an adequate degree of the faculty. This degree of the faculty, dogs have not. If they had it, they might fairly be expected to speak, read, and write. What we want is the man, or the observation and experiment, which shall show us where the line is to be drawn, if in the nature of such gradations lines can be drawn at all, which shall distinguish the degree at which instinct overlaps understanding. The case is perhaps too hopelessly complicated. Coleridge has carefully guarded his expressions, that they should not seem to assert for brutes more than he can *prove* that they possess, by the use of the words "analogous or fully equivalent." That brutes can and do reflect, abstract, and generalise, it needs but an understanding of the terms, and some observation of their habits, to feel assured. CASPAR.

GENERAL WOLFE.

(Vol. v., pp. 185. 398. &c.)

Since my last communication relative to this celebrated soldier, I have fallen in with a volume of the *London Chronicle* for the first half of the year 1760, and from it I send the following extracts: although there is more information relative to the battle, these only I thought worth insertion in "N. & Q." The first is entitled:

"A CALL TO THE POETS, ON THE TAKING OF QUEBEC.

"While to brave Wolfe such clouds of incense rise,
And waft his glory to his native skies;
Shall yet no altar blaze to Moncton's name,
And consecrate his glorious wound to fame;
Shall Townshend's deeds, o'er Canada renown'd,
So faint in British eulogies resound!
No grateful bard in some exalted lay
Brave Townshend's worth to future times convey
Who, for his country, and great George's cause,
Forsook the fulness of domestic joys,
To crush 'midst dangers of a world unknown,
The savage insults on the British crown.

See him return'd triumphant to his king,
Wafted on Vict'ry's, and on Glory's wing:
Hast thou, great patroness of martial fire,
No fav'rite genius, Clio, to inspire?
Shall worth, like his, unnotic'd pass away
But with the pageant of a short-liv'd day?
No; Soul of numbers, tune the votive strings
On which thou sing'st of heroes and of kings;
Rouse from ungrateful silence some lov'd name
Or from the banks of Isis, or of Cam;
Bid him, tho' grateful to the dead, rehearse
The living hero in immortal verse:
So shall each warlike Briton strive to raise,
Like him, a monument of deathless praise;
So shall each patriot heart his merit move
By the warm glow of sympathy of love."—T. D.
P. 71. Jan. 19.

At p. 120., June 31st, is "A New Song, entitled and called, Britain's Remembrancer for the Years 1758 and 1759." The fourth verse runs as follows:

"Quebec we have taken, and taken Breton;
Tho' the coast was so steep, that a man might as soon,
As the Frenchmen imagin'd, have taken the moon,
Which nobody can deny."

May 10th, p. 449.: "Capt. Bell, late Aide-de-Camp to the great Gen. Wolfe, is appointed captain in the fifth regiment," &c. Under the date of June 28th is Gen. Murray's despatch.

Among the advertisements are, "A Discourse delivered at Quebec," &c., by the Rev. Eli Dawson (dedicated to Mrs. Wolfe); "Two Discourses by Jonathan Mayhew, D.D. of Boston;" and "Quebec, a Poetical Essay, in imitation of the Miltonic Style, composed by a Volunteer in the service; with Notes entertaining and explanatory."

A notice of the death of Sir Harry Smith, Bart., aide-de-camp to Wolfe, appears in the *Examiner* for October 22nd, 1811.

Among other instances of the name is a notice of Major J. Wolfe in *Gentleman's Magazine* for 1836, p. 334. H. G. D.

"THE MILLER'S MELODY," AN OLD BALLAD.

(Vol. v., p. 316.)

The original ballad of "The Miller's Melody" is the production of no less a person than a "Doctor in Divinity," of whom the following are a few brief particulars.

James Smith was born about 1604, educated at Christ Church and Lincoln Colleges, in Oxford; afterwards naval and military chaplain to the Earl of Holland, and domestic chaplain to Thomas Earl of Cleveland. On the Restoration of Charles II. he held several Church preferments, and ultimately became canon and "chauntor" in Exeter Cathedral. He was created D.D. in 1661, and quitted this life in 1667. Wood informs us he was much in esteem "with the poetical wits of that time, particularly with Philip Massinger, who call'd him his son."

I have an old "broadside" copy of the ballad in question, "Printed for Francis Grove, 1656," which is here transcribed, *verbatim et literatim*, for the especial benefit of your numerous readers. It may also be found in a rare poetical volume, entitled *Wit Restored*, 1658, and in Dryden's *Miscellany Poems* (second edition, which differs materially from the first).

"THE MILLER AND THE KING'S DAUGHTER.
By Mr. Smith.

"There were two sisters they went playing,
With a hie downe, downe, a downe-a,
To see their father's ships come sayling in,
With a hy downe, downe, a downe-a.

"And when they came unto the sea-brym,
With, &c.
The elder did push the younger in;
With, &c.

"O sister, O sister, take me by the gowne,
With, &c.
And drawe me up upon the dry ground,
With, &c.

"O sister, O sister, that may not bee,
With, &c.
Till salt and oatmeale grow both of a tree,
With, &c.

"Sometymes she sanke, sometymes she swam,
With, &c.
Until she came unto the mill-dam;
With, &c.

"The miller runne hastily downe the cliffe,
With, &c.
And up he betook her withouten her life,
With, &c.

"What did he doe with her brest bone?
With, &c.
He made him a violl to play thereupon,
With, &c.

"What did he doe with her fingers so small?
With, &c.
He made him peggs to his violl withall;
With, &c.

"What did he doe with her nose-ridge?
With, &c.
Unto his violl he made him a bridge,
With, &c.

"What did he doe with her veynes so blew?
With, &c.
He made him strings to his violl thereto;
With, &c.

"What did he doe with her eyes so bright?
With, &c.
Upon his violl he played at first sight:
With, &c.

"What did he doe with her tongue so rough?
With, &c.
Unto the violl it spake enough;
With, &c.

"What did he doe with her two shinnes?
With, &c.
Unto the violl they dane'd *Moll Syms;*
With, &c.

"Then bespake the treble string,
With, &c.
O yonder is my father the king;
With, &c.

"Then bespake the second string,
With, &c.
O yonder sitts my mother the queen;
With, &c.

"And then bespake the strings all three;
With, &c.
O yonder is my sister that drowned mee.
With, &c.

"Now pay the miller for his payne,
With, &c.
And let him bee gone in the divel's name.
With, &c."

As this old ditty turns upon the making "a viol," it may be as well to add that this instrument was the precursor of the violin: but while the viol was the instrument of the higher classes of society, the "fiddle" served only for the amusement of the lower. The viol was entirely out of use at the beginning of the last century.

Moll (or Mall) Symms (mentioned in the thirteenth stanza) was a celebrated dance tune of the sixteenth century. The musical notes may be found in *Queen Elizabeth's Virginal Book*, in the Fitzwilliam Museum, Cambridge; and in the curious Dutch collection, *Neder Lantsche Gedenck clank*, Haerlem, 1626. EDWARD F. RIMBAULT.

SURNAMES.

(Vol. v., p. 509.)

I shall endeavour to answer some of MR. LOWER's Queries.

1. Names having the prefix *Le* and ending in *er* or *re*. They are undoubtedly Norman or French, and generally relate to personal trade or employment, as *Le Mesurier*, *Le Tellier*, *Le Tanneur*, *Le Fevre*. Another class with the prefix *Le*, but of various terminations, are obviously of French origin, as *Leblanc*, *Lenoir*, *Lebreton*, *Lechaplin*, *Lemarchant*. All these came to us by the French Protestant refugees, or from Jersey and Guernsey.

2. The meaning of *worth*. This word generally implies a *military work*, and, I think, an *earth-work*; and I doubt whether *worth* and *earth* are not from the same root; I personally have been able to trace *works* in many places whose names end in *worth*. I am satisfied all such surnames were *local*, that is, derived from *places* so named from military mounds or *earth-works*.

3. The meaning of *Le Chaloneur*. It is evidently the same as our English name *Challoner*, which Cole admits into his dictionary as "the name of an ancient family." It means in old French either the *boatman*, from "chalun," a boat; or a *fisherman*, from "chalon," a kind of net. As we have in English *Fisher*, in modern French *Lepécheur*, in Italian *Piscatory*.

4. *Le Cayser*. The same as *Cæsar*, a name now, we believe, extinct amongst us, but preserved in our literature by Lord Clarendon and Pope. I suspect that it was of a class of *fancy* names which I shall mention presently.

5. Baird and Aird are Scotch names, and probably local. Jameson (whose authority is very low with me) derives *Baird* from *bard*, and *Aird* he does not mention. *Aird* or *ard* is Celtic for *high*, and is a common local denomination in Scotland and Ireland.

6. For the rest of the out-of-the-way names MR. LOWER mentions I can give no more explanation than of many thousands others which have been probably produced by some peculiarity or incidents in the first nominee, or some corruption of a better known name. As to this class of fancy names, I can give MR. LOWER a hint that may be of use to him. It used to be the custom at the old Foundling Hospital and in all parish workhouses, to give the children what I venture to call *fancy* names. I remember being shocked at the heterogeneous nomenclature that was outpoured on fifty or a hundred poor babes at the Foundling. I happened once to accompany a noble lady — the daughter of a great sea officer — to one of these Foundling christenings, when the names of Howe, Duncan, Jervis, and Nelson, were in fashion, and they were each given to half-a-dozen children; and while this was going on, my fair and noble friend whispered me, "What a shame! all these poor little creatures will grow up to be our cousins." Sometimes the names given were grotesque, such as ought not to have been permitted; and sometimes the children brought into the hospital, pinned to their clothes, names in which I suppose the poor mother may have had a meaning, but which seemed to us fantastical and extravagant.

Illegitimacy is a considerable source of strange names. I could give some droll instances. Corruption is another; there are half-a-dozen names of labourers in my village which are mere corruptions by vulgar pronunciation of some of the noblest names of the peerage.

MR. LOWER cannot have failed to observe the

great tendency in the United States to vary the orthography, and of course, I suppose, the pronunciation of some of their old English patronymics; not from any dislike to them, for the contrary sentiment, I believe, is very prevalent, but the emigrants who carried out the names were ignorant or indifferent as to the true orthography or pronunciation, and in time the departure grows more wide. Instances of this may be also found in the small towns of England, where MR. LOWER will find on the signs frequent deviations from the usual spelling of the commonest as well as of the rarer names. C.

In glancing through Cole's MSS. in the British Museum, my eye rested on two paragraphs, which perhaps may be unknown to MR. LOWER. In Additional MSS. No. 5805. p. iv., Cole says:

"Before surnames were in use they were forced to distinguish one another by the addition of *Fitz* or *Son*, as John Fitz-John, or John the son of John, or John Johnson, as now in use. This was in the first Edward's time: nay, so late as the reign of Queen Elizabeth, in some places in France they had no surnames, but only Christian names, as the learned Monsieur Menage informs us: 'Il y a environ cent ans, à ce que dit M. Baluze, qu'à Tulle on n'avait que des noms propres, et point de surnoms.'—*Menagiana*, tom. i. p. 116. edit. 1729."

Again, in Cole's MSS., vol. xliii. p. 176., relating to a deed of the Priory of Spalding, Cole says:

"One observes in this deed several particulars: first, that the Priory used a seal with an image of the Blessed Virgin, together with one of their arms; if possibly they used one of the latter sort so early as this John the Spaniard's time, in the reign, as I conceive, of King Richard I., when arms for the chie gentry were hardly introduced. Among the witnesses are two Simons, one distinguished by his complexion, and called Simon Blondus, or the Fair; the other had no name as yet to distinguish him by, and therefore only called here 'another Simon.' This occasioned the introduction of sirnames, and shows the necessity of them."

J. Y.

Hoxton.

SIR JOHN TRENCHARD.

(Vol. v., p. 496.)

Your Querist E. S. TAYLOR will find an interesting account of the manner in which a pardon was obtained for John Trenchard, afterwards secretary of state under William III., in MR. HEPWORTH DIXON'S work on William Penn. MR. TAYLOR is evidently wrong in supposing that the pardon, of which he furnishes a copy, was issued in 1688, and at the very critical period to which he refers it. It was issued in 1686, that being the third year, reckoning by the old style, of King James's reign; so that his quotation from Pepys, and his suggestion of a reason for the pardon, are beside the purpose. It appears from MR. DIXON'S account, that William Penn was the mediator between Trenchard and the king; but the circumstances which led to it were so curious, that I transcribe part of the statement from page 276 of the new edition.

"Lawton, a young man of parts and spirit, had attracted Penn's notice; in politics he was a state whig, and it was at his instance that he had braved the king's frown by asking a pardon for Aaron Smith. One day over their wine at Popples, where Penn had carried Lawton to dine, he said to his host, 'I have brought you such a man as you never saw before; for I have just now asked him how I might do something for himself, and he has desired me to obtain a pardon for another man! I will do that if I can; but,' he added, turning to Lawton, 'I should be glad if thou wilt think of some kindness for thyself.' 'Ah,' said Lawton, after a moment's thought, 'I can tell you how you might indeed prolong my life.' 'How so?' returned the mediator, 'I am no physician.' Lawton answered, 'There is Jack Trenchard in exile; if you could get leave for him to come home with safety and honour, the drinking of a bottle now and then with Jack would make me so cheerful that it would prolong my life.' They laughed at the pleasantry, and Penn promised to do what he could. He went away to the Lord Chancellor, got him to join in the solicitation, and in a few days the future secretary was pardoned and allowed to return to England."

It appears also from MR. DIXON'S narrative, that Trenchard was employed by Penn to dissuade James from his bigoted and violent course, and that he had interviews with the king for this purpose. MR. TAYLOR will find in the same place curious particulars, given on the authority of Lawton himself, concerning the intrigues which preceded the fall of James. SYDNEY WALTON.

PAPAL SEAL.

(Vol. v., p. 508.)

I have in my possession a *leaden* seal, which has on the one side a precisely similar impression to that described by H. F. H. in p. 508. of "N. & Q.:" viz. two heads, with a cross between them, and the letters "SPA SPE" over them. The head under "SPA" has straight hair and a long pointed beard. The other head, under "SPE," has curled hair and a short curled beard, the whole surrounded with a circle of raised spots. On the other side of the seal is the following inscription, also surrounded by a circle of raised spots:

✠
·EVGEN
IVS . P̂P
·IIII·

It was attached by a strong cord that runs through the substance of the seal to a parchment

document that, some thirty years since, I found being cut into strips for labels for a gardener. The few fragments I was enabled to preserve showed that the document related to some conventual matter, from the repetition of the words "Abbati, Conventii, et Monasterii." One of the lines commences with an illuminated capital of about half an inch in height, as follows:

"Militanti ecclie licet immeriti disponente domino presidente" . . . .

Another line commences —

"Persone tam religiose qua seculares necnon duces Marchione" . . . .

On one of the fragments, apparently an endorsement on the back of the document, are the names "Anselmus," and beneath it "Bonanmy" or "Bouanmy." There are unfortunately no traces of the name of any place, or of a date. The writing is very clear and in good condition. Is the document a papal bull? I shall be obliged by any reply to my inquiries. R. H.

Kensington.

MARKET CROSSES.

(Vol. v., p. 511.)

It is stated in Gillingwater's *History of Bury St. Edmunds*, edition 1804, that "The theatre, an elegant structure, originally the *Old Market Cross*, was erected in the year 1780, from a design by Mr. Adams."

In Alexander Downing's *Plan of the ancient Borough of Bury St. Edmunds*, published in 1740, there is a very good view of the old *Cross*. It appears from this print to have been a fine old building; the lower part open. It is possible that there might have been a chapel in the upper part of the cross, as it appears in the print on Downing's map to have been three stories high, with a bell turret or tower.

Downing's *Plan* is not scarce: it is one large sheet, and is engraved by W. C. Toms, sculpt.

In Thomas Warren's *Plan of Bury*, subsequently published, there is a view of the *New* Cross, with the theatre above it, as built in 1780. J. B.

Since I sent you a hasty Note respecting the Old Market Cross at Bury St. Edmunds, with reference to your correspondent's Query, I bethought me of the old market cross which formerly stood in the Great Market Place at Norwich. Blomefield, in his *History of Norfolk*, vol. ii. p. 652., gives an account of that ancient cross, which is too long to quote; but he states that "it was a neat *octagonal* building, with steps round it, and an *oratory or chapel in it*, with a chamber over it."

Now possibly there might have been such a "chapel" in the old cross at Bury, wherein "Henry Gage was married in 1655;" for I put faith in all that Mr. Rookwood Gage said or wrote.

There is still standing, at Wymondham in Norfolk, an old wooden market cross, with a chamber over it, supported by wooden columns: it is an octagon building. Blomefield makes no mention of it. An etching was published of this cross, by — Dixon, of Norwich, some few years back.

J. B.

Replies to Minor Queries.

The two Gilberts de Clare (Vol. v., p. 439.).—In reference to No. 2. of "Irish Queries," as to the relationship which existed between the two Gilberts de Clare, Earls of Gloucester, I beg to send you the information required by your correspondent MAC AN BHAIRD.

Gilbertus Co. Glouc. & Hertf.: obiit 14 Henr. 3. = Isabella, tertia natu filiarium & cohær. Will. Mareschalli Co. Pembr.

Ricardus, Co. Glouc. & Hertf.: obiit 46 Henr. 3. = Matilda, filia Joh. de Laci Comit. Lincoln ux. 2.

Gilbertus, Comes Glouc. & Hertf. cogn. Rufus, ob. 24 Ed. 1. = Joanna de Acres, filia Regis Ed. 1.

Dugdale's *Baronage*, i. 209.

See also Miller's *Catalogue of Honor*, pp. 369—373.; Vincent's *Errours of Brooke*, pp. 122, 123.; Yorke's *Union of Honour*, pp. 109, 110.

FARNHAM.

Farnham, Cavan.

Baxter's Shove, &c. (Vol. v., p. 416.).—I fear it may savour somewhat of presumption in me to offer the following remarks to one who confesses himself to be a collector of Baxter's works; but if they afford no information to your correspondent MR. CLARK, they may probably prove acceptable to other less sedulous inquirers after the writings of this truly pious man.

Baxter, in his enthusiastic zeal in the cause of religion, did not hesitate to append to some of his popular tracts, titles more calculated to excite the curiosity of the vulgar than engage the attention of the refined reader; as the age became more enlightened, this breach of propriety was discontinued, and these records of genius and piety have been since reprinted under more appropriate appellations. If I am not misinformed, the title of Baxter's *Shove* has undergone this transformation, and now appears under that of *The Call to the Unconverted.*

The two following works are doubtless familiar to your correspondent, viz.: *Crumbs of Grace for &c.*, and *Hooks and Eyes to &c.* I think the former is the original title to *The Saint's Rest;* but as to the latter, I am not able to say whether it has been issued under any new name or not.

M. W. B.

Frebord (Vol. v., pp. 440. 548.). — In some, if not in all, of the manors in this vicinity in which this right exists, the quantity of ground claimed as *frebord* is thirty feet in width from the set of the hedge. LEICESTRIENSIS.

Devil (Vol. v., p. 508.). — If Διάβολος was used as an equivalent for Adversarius, I should say that "the rendering *would* be accurate" in no slight degree; especially when understood in the juridical sense. But the "adversarius in judicio" is the character of the Hebrew Satan in Job, c. i. and ii., and Zechariah, c. iii.; and the same appears clearly in Revelations, c. 12.:

"The accuser of our brethren is cast down, which accused them before our God day and night."

The term διάβολος adds, to that of κατήγορος, the idea of falsehood and injustice, essential to the accuser of the Saints, but not expressed in the latter work. Why the word should mean "a supernatural agent of evil," I cannot form the slightest idea. The name of a thing does not express all which that thing is! *Physician* does not mean a natural agent of good. As little can I understand how the correctness of a derivation can form "a case of ecclesiastical usage."

With what words, manifestly and analogically Greek, but yet clearly derived in reality from the vague sources termed *Oriental*, nay even from Hebrew, are "the Septuagint and Greek Testament replete?" I say "clearly," because one paradoxical conjecture cannot obtain support from others.

I am surprised that MR. LITTLEDALE should be struck by the "similarity" of the gipsy word *Debel*, "God," "and our word devil," after himself admitting that our word is *diabolos*, and confining his attack to that "first link in the chain."

I will add a very few words on the other point, though not relevant. What is holy at one time, becomes the direct contrary in subsequent times and circumstances. Homer's Minerva ascended to heaven μετὰ δαίμονας ἄλλους, among the other dæmons. But that word in modern Europe means a devil of hell. *Deva* and *Devi* are (I believe) god and goddess in Sanskrit. *Div*, in Persian (MR. L. says), is a wizard or dæmon. I have no *Zend Avesta* at hand: but we require to know whether *Div* had a decidedly evil and Ahrimanian sense, in the language of the dualistic Pagan ages; or only in Ferdoosi and the like. If *afriti* is "blessed" in Zend, and "a devil" in Arabic, I again ask whether the allusion be to the literary remains of Arabic polytheism, or to Islam? I suspect the latter; and so, it would come to nothing.

A. N.

I think MR. LITTLEDALE's difficulty about the same Hebrew word's representing both Διάβολος and *Adversarius* is, on the contrary, rather a confirmation of the old derivation. Had he forgotten that "the Adversary" is often technically used for the *Devil?* Surely there can be no more doubt that *Devil* comes from *Diavolo*, and that from Διάβολος, than that *journal* comes from *giorno*, and that from *diurnus*. C.

Mummy Wheat (Vol. v., p. 538.).—Having a few grains of mummy wheat in my possession, I send you the following information concerning it, with a portion thereof as sample. About three years ago, when in New York, I purchased, at a sale of the Hon. Judge Furman's effects, a small parcel which was stated in his own writing to be "Egyptian wheat such as is mentioned in Scripture, and taken out of a mummy case."

I planted a few of the grains in a flower-pot, and they came up in an apparently very healthy and flourishing manner, with an appearance similar to that represented in Scriptural illustrations as Egyptian corn. But after attaining a height of about two inches, I noticed that it began to grow sickly, and in a short time afterwards died away. Upon examining the mould I found some of the grains still there; but they looked as though some very minute insect had eaten away the entire heart, leaving the shell only. It seemed to me that such insect must have been within, and not entered the grain from without.

Lately I have again tried in my garden a few of the grains I had reserved from the original stock. These, however, have not come up at all; and I find, on uprooting them, that the same sort of decay had taken place as occurred in New York. I am not able to forward you any of the husks, for they are now rotted: but I thought that some of your readers and your last correspondent might feel interested in knowing other attempts had also been made to rear mummy wheat. S.

Meadow Cottage, Ealing.

[We have placed the grains forwarded by our Correspondent in the hands of a skilful horticulturist; and will publish the result.—ED.]

Nacar (Vol. v., p. 536.). — This word is not, I believe, a name appropriated to any one particular shell, but is the term used for the pearl-like substance which, in greater or smaller quantities, forms the lining of many shells. This substance, frequently called mother-of-pearl, exhibits in some species a beautiful play of colours, said to be due to a particular arrangement of the particles. The words *naker* and *nacreous* — with *nacar* Spanish, *nacchera* Italian, and *nacre* French — are given

in Webster's *Dictionary*, 2 vols. 4to., London, 1832. The beard, or byssus, found in a few genera only, as *Avicula*, *Mytilus*, *Pinna*, and some others, is strong and silky, formed of numerous fibres produced from a gland near the foot of the soft animal, and employed by it to form an attachment to rocks or other objects. In Sicily this is sometimes made into gloves or stockings, more for curiosity than use. A byssus now before me measures six inches in length, is delicately soft and glossy, varying in colour from a rich dark brown to golden yellow, and is nearly as fine as the production of the silk-worm. *Byssine* is an old name for fine silk. WM. YARRELL.

Mistletoe (Vol. v., p. 534.). — Mr. Jesse, in his agreeable and instructive *Scenes and Tales of Country Life*, has devoted a chapter of eight pages to the mistletoe, giving a list of more than forty different species of trees and shrubs upon which this parasitic plant has been found, with many localities. In this list the white, gray, black, and Lombardy poplars are included. The mistletoe is there stated to have been found growing on the oak near Godalming, Surrey; at Penporthleuny, parish of Goitre, Monmouthshire; also on one near Usk, and another at St. Dials near Monmouth.
WM. YARRELL.

The Number Seven (Vol. v., p. 532.). — The reply to the Query of MR. EDWARDS is, that *sheva*, "seven," is used indefinitely for *much* or *frequently* in Ruth iv. 15., 1 Sam. ii. 5., Is. iv. 1., Jer. xv. 9., and Ezech. xxxix. 9. 12.; also in Prov. xxiv. 16., where, however, it may refer to seven witnesses or pledges, as in Gen. xxi. 28—30. Compare Herodotus, l. 3. c. 8. on the seven stones of the Arabs, with Homer's *Iliad*, l. 19. v. 243. on the seven tripods of Agamemnon. In Arabic and Hebrew the word *seva* means finished, completed, satiated, as in Ezech. xvi. 28, 29. and Hos. iv. 10. Seven, as an astronomical period, is known to most nations, and has been from times prior to history. Clemens Alex. (*Stromat.* lib. vi. p. 685., Paris, 1629) says the moon's phases are changed every seven days. Seleucus, the mathematician, he also says distinguished seven phases of that luminary. He notices the seven planets, seven angels, seven stars in the Pleiades and in the Great Bear, seven tones in music, seventh days in diseases, and gives an elegant elegy of Solon on the changes of every seven years in man's life. Clemens (lib. v. p. 600., Paris, 1629) has accumulated a variety of passages from ancient poets on the sacredness of the seventh day. Cicero, in the *Somnium Scipionis*, speaks of seven as "numerus rerum fere omnium nodus est." The following have treated on this mystic number: *Fabii Paulini Hebdomades, sive septem de septenario libri*; Omeisius *de Numero septenario*; Philo, *de Mundi opificio*; Macrobius, in *Somnio Scipionis*, l. 50. c. 6.; Gellius, *Noct. Attic.* l. 3. 10.; Censorinus *de die Natali*, c. 7.; and Eusebius, *de Praep. Evang.* l. 13. c. 12. The Hebrews commemorated their seventh day, a seventh week (Pentecost), the seventh month (commencing their *civil* year), the seventh year (for fallowing the land), and the seven times seventh year, or jubilee.
T. J. BUCKTON.

Bristol Road, Birmingham.

Gabriel Hounds (Vol. v., p. 534.). — The term occurs in Mr. Halliwell's *Dictionary of Archaic and Provincial Words, &c.*, vol. i. p. 388., with the following explanation: —

"At Wednesbury, in Staffordshire, the colliers going to their pits early in the morning hear the noise of a pack of hounds in the air, to which they give the name of *Gabriel's Hounds*, though the more sober and judicious take them only to be wild geese making this noise in their flight.—Kennett, MS. Lansd. 1033."

The species here alluded to is the Bean Goose, *Anser segetum*, of authors. A few of them breed in Scotland and its islands, but by far the larger portion breeds till farther north, in Scandinavia. Of the various birds which resort to this country to pass the winter season the Bean Goose is one of the first. I have seen very large flocks in Norfolk early in September, where they feed on the stubbles. I have good authority for their appearance in Gloucestershire, in the vicinity of the Severn, by the last week in August. This is in accordance with the habits of this goose in some parts of the Continent; Sonnerat and M. de Selis Longchamps calling it *L'oie des moissons*, or Harvest Goose. They are frequently very noisy when on the wing during the night, and the sound has been compared to that of a pack of hounds in full cry. WM. YARRELL.

Burial (Vol. v., p. 509.).—To the names already given of those interred in ground not consecrated, may be added that of the eccentric Samuel Johnson, formerly a dancing-master, but through his talent, wit, and gentlemanly manners, became the guest and table companion of the principal families of Cheshire.

He is not mentioned in Chalmers's *Biog. Dict.*, and but very meagrely in that of Rose. The best notice of him is in the *Biographia Dram.*, ed. 1812, as the author of *Hurlothrumbo: or the Supernatural*, and five other dramatic pieces, the first of which took an amazing run, owing to the whimsical madness and extravagance which pervade through the whole piece. Besides these, he is the writer of another strange mystical work, which, as I do not find it anywhere mentioned, I will give the title of, from my copy now before me:

"A Vision of Heaven, which is introduc'd with Essays upon Happiness, a Description of the Court, the Characters of the Quality: Politics, Manners, Satyr, Wit, Humour, Pastoral, Sublimity, Extasy,

Love, Fire, Fancy and Taste Universal. Written by Mr. Samuel Johnson. Lond., for E. Withers, &c., where may be had Hurlothrumbo, 1738." 8vo., two neat engravings, and six pages of music.

The compilers of the *Biog. Dram.* state that they had not discovered the date of his death; but we learn from Hanshall's *Hist. of the County Palatine of Chester:* 1817, 4to. p. 515., that he died in 1773, aged eighty-two, and was buried in the plantation forming part of the pleasure-grounds of the Old Hall at Gawsworth, near Macclesfield, in Cheshire. Over his remains is a stone (now there) with an inscription, stating that he was so buried at his own desire. F. R. A.

Marvell's Life and Works (Vol. v., pp. 439. 513.).—I thought the question proposed by J. G. F. had been answered to the satisfaction of all unprejudiced minds by the remarks on this subject published long ago. (See *Gentleman's Magazine*, vols. xlvi. & xlvii.; *Retrospective Review*, vol. xi., &c.) I say all *unprejudiced* minds; for I confess that, although I am strongly prejudiced in favour of Marvell, yet the internal evidence of the poems in question is so strongly against Marvell, that I am compelled to resign them to their rightful owner. Any careful reader of poetry must acknowledge that every feature in the style is Addison's. Captain Thompson's having found them in MSS. in Marvell's own hand, is no proof of parentage, as in the same MSS. is one which undoubtedly belongs to Mallet, and another which has been proved to be from the pen of Dr. Watts.

My chief reason, however, for intruding on your space is for the purpose of correcting a mistake into which all the biographers of Marvell have fallen, as to the time and place of his birth. It is again and again stated, without any correction, that he was born at Hull, on the 15th November, 1620. That he was not born at Hull I am at length reluctantly compelled to believe; and that the date of his birth is "March 2, 1621," I can prove from authorised documents in my own possession, copied from MS. in his father's handwriting.

With reference to MR. CROSSLEY's hope that a new edition of his works might soon be published, I may say that a new biography of Marvell, with a selection from his works by a townsman, is already in the press. Jos. A. KIDD.

Hull.

The Death-Watch (Vol. v., p. 537.).—A good account of this small insect will be found in the second volume of the *Introduction to Entomology* by Messrs. Kirby and Spence. A chapter is devoted to the "Noises produced by Insects."

"In old houses, where these insects abound, they may be heard in warm weather during the whole day. The noise is produced by raising the head, and striking the hard mandibles against wood.

"Thus sings the muse of the witty Dean of St. Patrick on the subject:

'———— a wood worm*
That lies in the old wood, like a hare in her form:
With teeth or with claws it will bite or will scratch,
And chambermaids christen this worm a death-watch:
Because like a watch it always cries click;
Then woe be to those in the house who are sick!
For, sure as a gun, they will give up the ghost,
If the maggot cries click, when it scratches the post;
But a kettle of scalding hot water injected,
Infallibly cures the timber affected:
The omen thus broken, the danger is over,
The maggot will die, and the sick will recover.'"

The kettle of scalding hot water is also very useful in houses infested with ants or black-beetles. WM. YARRELL.

The Query of M. W. B. reminds me of a family bereavement that followed the visit of this insect to my father's homestead. The ticking was heard in a closet, which opened out of the drawing-room. I first discovered it; and was struck with the fact that it occasionally altered the interval which formed the standard of the beats, though with one standard the beats remained punctually uniform. On examination, I found a very tiny insect, in shape like an elongated spider, whose "hind leg" kept beat with the sound; so I suppose that member to have been the instrument by which the ticking was effected. The family bereavement that ensued was the total extinction of the last dying embers of our faith in this world-famed omen; for unhappily, in this instance, no death ensued in our domestic circle.

C. MANSFIELD INGLEBY.

Birmingham.

The Rabbit as a Symbol (Vol. v., p. 487.).—It will be remembered that Richard of the Lion Heart, on his way to the Holy Land, proceeded to Sicily, where he played all manner of rough fantastic tricks, to the infinite disgust of the king and people of the island. On pretence of certain assumed claims, but the rather *pour passer le temps*, our Achilles and his myrmidons fixed a quarrel upon the reigning sovereign, Tancred the Bastard, whose immediate predecessor, William the Good, had married Joanna†, Richard's sister; took forcible possession of an important fortress; turned the monks out of a monastery whose situation was convenient for the purposes of his commissariat; and at last, by an act of most unjustifiable aggression, laid siege to the city and castle of Messina,

* A small beetle, the *Anobium tesselatum* of Fabricius.

† This lady afterwards married Raymond, Count de St. Gilles, son of the Count of Toulouse. Eleanora, another of Richard's sisters, married Alphonso, third king of Castile.

on whose walls was soon triumphantly planted the royal banner of the Plantagenets. Now the hare and rabbit frequently occur upon the coins of Spain and Sicily, of which countries they were, indeed, the particular and well-recognised symbols. (Fosb. *Ency. Antiq.*, pp. 722. 728.); and I would suggest that the device in question has reference to Richard's proceedings in the latter kingdom, which, in an age whose acknowledged principle was that "Might makes Right," would be looked upon as redounding vastly to his credit and renown, and most worthy, therefore, of commemoration amongst the other emblematic representations which give so remarkable a character to the monumental effigies at Rouen. Regarding it in this point of view, there appears to be much inventive significancy in this device, and the exercise of a little ingenuity would soon, I think, render manifest the peculiar applicability of its "singular details" to the circumstances of Richard's transactions with Tancred, as they are presented to us by our own chroniclers.

The appearance of this symbol or device of a rabbit, upon old examples of playing cards, as referred to by SYMBOL, is easily accounted for. These "devil's books" came to us originally from Spain; and in ancient cards of that country, columbines were Spades, *rabbits** Clubs, pinks Diamonds, and roses Hearts.—Fosb. *ut sup.*, p. 602.

COWGILL.

Spanish Vessels wrecked on the Irish Coast (Vol. v., p. 491.).—A fair account of this eventful visitation may be expected from the *Annals of the Four Masters*, a work compiled within forty years of the occurrence, and not near so many miles removed from the waters over which most of its fatalities were felt:

"A large fleet (says this work) consisting of eight sure ships, came on the sea from the King of Spain this year (1588), and some say it was their intention to take harbour and land on the coasts of England should they obtain an opportunity; but in that they did not succeed, for the Queen's fleet encountered them at sea, and took four of their ships, and the rest of the fleet was scattered and dispersed along the coasts of the neighbouring countries, viz., on the eastern side of England, on the north-eastern shores of Scotland, and on the north-western coast of Ireland. A great number of the Spaniards were drowned in those quarters, their ships having been completely wrecked; and the smaller proportion of them returned to Spain, and some assert that 9,000 of them were lost on that occasion."

This narrative is utterly innocent of the wholesale, or of any *execution* of the unfortunate invaders; and, in truth, our Lord Deputies have too much to answer for, without throwing the barbarism of such a massacre upon one of them. Some colouring is, however, given to the charge by the writings of Smith, *History of Kerry*; Cox, *Hibernia Anglicana*; and even Leland, *History of Ireland*, vol. ii. p. 322. The deviation of these Spaniards northwards can be, I think, accounted for by the discomfitures they sustained from the English and Dutch fleets, who so kept the seas east and south of England, as to make a circuit round the Orkney Islands, with a descent to the westward of Ireland, the most advisable, though, as it proved, not the less dangerous line of return.

JOHN D'ALTON.

48. Summer Hill, Dublin.

Second Exhumation of King Arthur's Remains (Vol. v., p. 490.).—The details of the circumstances attending the first (I am not aware of any second) exhumation of these remains at Glastonbury in 1189, have been transmitted to us by Giraldus Cambrensis, who saw both the bones and the inscription, by the Monk of Glastonbury, and, briefly, by William of Malmesbury, all cotemporaries with the event. Sharon Turner, in his *History of the Anglo-Saxons*, 8vo. edit., 1823, vol. i. pp. 279—282., gives a full account, from these and other authorities, of this remarkable discovery.

COWGILL.

Etymology of Mushroom (Vol. iii., p. 166.).—DR. RIMBAULT states that the earliest example with which he is acquainted of this word, being spelt *mushrump*, occurs in the following passage in Robert Southwell's *Spirituall Poems*, 1595:

> "He that high growth on cedars did bestow,
> Gave also lowly *mushrumps* leave to growe."

I suppose that this word has been derived from *Maesrhin*, one of the names of the mushroom in Welsh. As the meanings of the word *rhin* are "a channel," "a virtue," "a secret," "a charm," none of which are applicable to a mushroom, I conjecture that it is a corruption of the word *rhum* (also spelt *rhump*), but I am unable to mention an instance of the word being spelt by any Welsh writer of ancient times. The etymology which I suggest is *maesrhum*; from *maes*, "a field," and *rhum*, "a thing which bulges out." This meaning very nearly resembles that of the French name of one kind of mushroom, *champignon*.

S. S. S. (2.)

The Grave of Cromwell (Vol. v., p. 477.).—MR. OLIVER PEMBERTON has referred your correspondent A. B. to Lockinge's *Naseby* for an account of the Protector's funeral and probable burial on the field of Naseby. As the volume may not be very generally known, would A. B. like a summary of Mr. Lockinge's ten 12mo. pages? or could you, Mr. Editor, spare room for the whole? Mastin, in his *History of Naseby*, alludes to the doubts that have been expressed

* The Clubs, in Spanish cards, are not, as with us, trefoils, but cudgels, i. e. *bastos*: the Spades are swords, i. e. *espadas*.—Fosb. *ut sup.*; see the plate of "Sports, Amusements," &c.

"relative to the funeral-place of the Protector Cromwell," and quotes a passage from Banks's *Life of Cromwell*, but gives no opinion thereon.

ESTE.

Edmund Bohun (Vol. v., p. 539.).—Of Edmund Bohun's *Historical Collections*, in eight vols. folio, I became the purchaser at Mr. Bright's sale. They consist of a most curious and interesting collection of the newspapers, ballads, tracts, broadsides of the period (1675–92) in regular series, bound up with original MS. documents, and with a manuscript correspondence with Bohun from Hickes, Roger, Coke, Charlotte, and others, relating to the politics and news of the day. If your correspondent MR. RIX, from whom I am glad to find we are to expect the private Diary of Bohun, wishes for a more particular description of the volumes, I shall be happy to furnish it.

JAS. CROSSLEY.

Sneezing (Vol. v., pp. 369. 500.).—D'Israeli, in the first series of the *Curiosities*, in a paper on the custom of saluting persons after sneezing, says:

"A memoir of the French Academy notices the practice in the New World, on the first discovery of America."

A relation of mine tells me, that when young, he once fell down in a fit after a violent sneeze; the "Cryst helpe" may therefore not be totally superfluous!

A. A. D.

Braem's Memoires (Vol. v., pp. 126. 543.).—Permit me to inform MR. J. F. L. COENEN that the MS. volume containing Braem's *Memoires Touchant le Commerce, &c.*, is at Oxford, in the library of Sir Robert Taylor's Institution, where it may be seen and consulted, but cannot be disposed of. MR. COENEN is thanked for his obliging information.

J. M.

Portrait of Mesmer (Vol. v., p. 418.).—I beg to inform SIGMA there is a very good engraved profile (bust) of Mesmer in a German work by him, entitled *Mesmerismus, oder System der Wechselwirkungen, &c.*, published at Berlin in 1814, in 1 vol. 8vo., a copy of which is now before me.

J. M.

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W. M. H. *The song quoted by Mr. Bernal Osborne, which begins,*

"Who fears to speak of ninety-eight,"

is reprinted in a volume of poetry extracted from the Nation *newspaper, and printed in Dublin under the title of "The Spirit of the Nation."*

EIRIONACH's *Note on the Fern will be welcome.*

CUTHBERT BEDE. *How can we forward a letter to this Correspondent?*

W. M. H. *The author of the work on the Apocalypse, to which our Correspondent refers, has no present intention of completing it, for reasons which our Correspondent would, we are sure, respect.*

We are this week compelled by want of space to omit many articles of great interest—among which we may mention some Shakspearian Illustrations by Mr. Singer and A. E. B.; *Mr. Sternberg's Popular Stories of the English Peasantry; Rev. R. Hooper's Account of a Copy of Æschylus, &c.; and for the same reason have omitted our usual* NOTES ON BOOKS *and* LIST OF REPLIES RECEIVED.

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Vol. V.—No. 139.] Saturday, June 26. 1852. { Price Fourpence. Stamped Edition, 5d.

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Notes.

POPULAR STORIES OF THE ENGLISH PEASANTRY, NO. V.

By far the larger portion of our tales consist of those connected with the popular mythology of elves, and giants, and bleeding trees; of witches and their wicked doings; of frogs that *would* go a-wooing, and got turned into princes; and amorous princes who became frogs; of primitive rough chests transformed into coaches; young ladies who go to bed young ladies, and get up owls; much despised younger sons crowned kings of boundless realms; and mediæval tabbies getting inducted into flourishing vizierships by the mere loss of their tails: stories, in short, of the metamorphosis of all conceivable things into all conceivable shapes. Lest this catalogue should frighten your readers, I at once disavow any intention of reflecting more than a specimen. Their puerility renders them scarcely suitable to your columns, and there is moreover such a sameness in those best worth preserving—the fairy legends—that a single example would be amply sufficient for our purpose of pointing out the different varieties of oral romance. Whenever the story relates to the dealings of the fairy-folk with mankind, the elf is almost always represented as the dupe; while, in his transactions with rival supernaturals, he invariably comes off victorious. Giants especially, being always of sleepy and obtuse intellect, afford a fine field for the display of his powers; and we find him baffling their clumsy plans, as well also as the more cunning devices of weird-sisters, in a manner which proves him to be a worthy scion of the warlike *avenger* of the Sagar. The lovers of folk-lore will probably agree with me in regarding the following tale as a choice bit of elfin history, illustrating the not very amicable relations of the witches and the good people. No sneers, therefore, gentle readers, but listen to the simple strain of "Fairy Jip and Witch One-eye."

Once upon a time, just before the monkey tribe gave up the nauseous custom of chewing tobacco, there lived an old hag, who had conceived an inordinate desire to eat an elf: a circumstance, by the way, which indubitably establishes that elves were

of masticable solidity, and not, as some one has it, mere

"*Shadowry* dancers by the summer streams."

So the old lady went to the place where the fairies dwelt, and knocked at the hill-top:—"Pretty little Jip!" said she; "come and see the sack of cherries I have brought thee, *so* large, *so* red, *so* sweet." Fairies, be it known, are extremely fond of this fruit, and the elf rushed out in eager haste. "Ha! ha!" said One-eye, as she pounced upon him, and put him in her bag (witches always carry bags), "take care the stones don't stick in thy throttle, my little bird." On the way home, she has to visit a place some distance from the road, and left Jip meanwhile in the charge of a man who was cutting faggots. No sooner was her back turned, than Jip begged the man to let him out; and they filled the bag with thorns. One-eye called for her burden, and set off towards home, making sure she had her dinner safe on her back. "Ay, ay! my lad," said she, as she felt the pricking of the thorns; "I'll trounce thee when I get home for stinging me with thy pins and needles." When she reached her house, she belaboured the bag with a huge stick, till she thought she had broken every bone in the elf's body; and when she found that she had been wasting her strength upon a "kit" of thorns, her rage knew no bounds. Next day, she again got possession of Jip in a similar manner, and this time left him in care of a man who was breaking stones by the road-side. The elf makes his escape as before, and they fill the sack with stones. "Thou little rogue!" said the witch, as she perspired under the burden; "I'll soften thy bones nigh-hand." Her appetite was only whetted, not blunted, by these repeated failures; and despairing of again catching her prey in the same way as before, she assumed the shape of a pedlar with a churn on his shoulder, and contrived to meet Jip in a wood. "Ah! Master Redcap," quoth she; "look alive, my little man, the fox is after thee. See! here he comes: hie thee into my churn, and I will shelter thee. Quick! quick!" In jumped the elf. "Pretty bird!" chuckled the old Crocodile; "dost thee scent the fox?" This time she went straight home, and gave Jip to her daughter, with strict orders that she should cut off his noddle and boil it. When the time came for beginning the cooking, Miss One-eye led her captive to the chopping-block, and bade him lay down his head. "How?" quoth Jip; "I don't know how." "Like this, to be sure," said she; and, suiting the action to the word, she put her poll in the right position. Instantly the fairy seizes the hatchet, and serves her in the manner she intended to serve him. Then picking up a huge pebble, he climbs up the chimney to watch the progress of events. As he expected, the witch came to the fire to look after her delicacy; and no sooner does she lift up the lid of the pot, than "plop" came down Jip's pebble right into the centre of her remaining optic, the light of which is extinguished for ever; or, according to some versions, killed her *stone*-dead.*

Some of the stories are so extremely like the German ones, that, with very slight alterations, they would serve as translations. These, for obvious reasons, it will not be worth while to trouble you with. Among them, I may particularise the following from the *Kinder und Hausmärchen*:—Hans im Gluck: Der Frieder und das Catherlieschen; Von der Frau Füchsin; and Van den Nachandel-Boom.

Modern tales of diablerie are not so uncommon as might be expected. In the time of Chaucer, the popular belief ascribed the departure of the elves to the great number of wandering friars who mercilessly pursued them with bell, book, and candle; and at the present day, in the opinion of our uneducated peasantry, the itinerant sectarian preachers are endowed with similar attributes. The stories told of these men, and their encounters with the powers of darkness, would fill a new Golden Legend. There is one tale in particular which comes within our designation of "popular stories," as is well known in almost all parts of England,—How a godly minister falls over the company of wicked scoffing elves, and how he gets out.† The last time I heard it, it was related of a preacher of the Ranting persuasion, well known some dozen years ago in a certain district of Warwickshire; and I prefer to give it in this localised form, as it enables me to present your readers with "Positively the last from Fairyland."

Providence B—— was a well-known man throughout that whole country-side. He had made more converts than all his brethren put together, and, in the matter of spirits and demons, would stand a comparison with Godred or Gutlac, or, by'r Lady, St. Anthony himself. Now it fell out one day, that Providence was sent for to the house of a wealthy yeoman to aid in expelling an evil spirit which had long infested his daughter. I must here remark, *en parenthèse*, that scenes of this fearfully ludicrous nature are far from unfrequent in our country districts. The besotted state of ignorance in which a great portion of our rural population are still enwrapt, renders them peculiarly open to the fleecing of these fanatics, who, marvellous to relate, are almost everywhere

* This story is from Northamptonshire, and by some oversight was omitted in my *Dialect and Folk-Lore*.

† I use the term *elves* advisedly; for though, of course, the creed of *rantism* does not recognise the existence of the mere poetic beings, yet it absolutely inculcates belief in all sorts of *bonâ fide* corporeal demons: which, like the club-footed gentry of the saintly hermits, are nothing more than Teutonic *elfen* in ecclesiastical masquerade.

looked upon with respect, and treated with the greatest consideration, proving incontestably that,

> "Mad as Christians used to be
> About the seventeenth century,
> There's others to be had
> In this the nineteenth just as bad."

On this occasion the job proved a tough one, and it was not till a late hour that Prov. set off on his road home. It was a pitchy dark night, and somehow or other the preacher and his nag contrived to lose their way among the green lanes, and it was not till they had floundered about for some time that our hero discerned (as is usual in such cases) a light gleaming through the thick foliage before him, which he incontinently discovers to proceed from a solitary dwelling in the middle of the woods. *Of course* he dismounts, and knocks at the door; and *of course* it was opened by a suspicious-looking old woman in toggery which it would do Mr. James's heart good to depict. To his request for a night's lodging, she yielded a ready assent — too ready, Prov. thought; for it seemed from her manner as though he had been expected. He was shown into a bed-room, and was proceeding to divest himself of his garments, when he hears a knock at the door, and a voice asked him to come down to supper. Prov. made answer that he didn't want any, that he was in bed, and that moreover he was engaged at his devotions; but presently the messenger returned, and declared that if he did not join the company downstairs, they would come and sup with him. Poor Prov. quaked with fright, but thought it politic to cloak his fears, so followed the servant to the house-room, where there were a number of people sitting round a table plentifully laden with good things. All of them were little "shrivelled up" old men; and, as the chairman motioned Prov. to a vacant seat, they all regarded him with a stare that made him feel the reverse of jolly. Although he is well acquainted with the neighbourhood, he recognises none of them. The meal proceeded in solemn silence: look which way he would, he encounters the gaze of his companions, who appear to scowl at him with an expression of fiendish hate. Dreadful surmises flit across his brain. Suddenly his attention becomes directed to the posterior portion of the gentleman next him. "By Jove! he has a tail. Yes, he has; and so has his neighbour, and so have they all." He fancies too he can trace a resemblance between the individual who sits at the head of the table, and the fiend of the morning's exorcism. All is now clear as a pike-staff. It is a decided case of trepan. That dark fellow on the right has to complain of a forcible ejection from a comfortable dwelling in the portly corpus of Master Muggins the miller; and he on the left is the identical demon who got into Farmer Nelson's cow, and gave our hero a world of trouble to get him out. He is in the power of the incubi, whom he has been so long warring against. Not a moment is to be lost, for already they are whispering together, and the scowls get fiercer and fiercer. What is to be done? A monk would have had recourse to his breviary; Prov. thought of his hymn-book. "Brethren," says he, "it is usual wi' us at the heend of a feast to ax a blessing."

"A blessing quotha! and to *us?*" roared the fiends. "Ha! ha! Yea! yea!" said Prov.; and *instanter* he out with that *spirit-stirring* stanza of "immortal John:"

> "Jesus the name, high over all,
> In hell, or earth, or sky,
> Angels and men before Him fall,
> And devils fear and fly!"

Who shall depict the scene while these words were being uttered? The old men turn all sorts of colours, from green to blue, and blue to green, and back again to their original hue. At the last line, the uproar becomes terrible; and, amidst shouts of fiendish wailing, the whole company resolve themselves into a thin blue smoke, in which state they career up the chimney, taking with them a bran new chimney-pot, and leaving behind a most offensive odour of lucifer matches. Prov. saw no more; he fainted.

. . . . .

Some scandalous fellows spread abroad a report that the morning's sun discovered our valiant vessel snugly ensconced in a dry ditch; but as he always denounced strong waters, and was moreover a leading member of the Steeple "United Totals," I, for one, do not believe it. From the examples already given, I trust your readers will think with me that these old-world relics are worth preserving. I hope they will not be backward in the good work. A few more years, and the scheme of an English work on the plan of Grimm's will be impracticable. The romance-lore, both oral and written, which erewhile delighted the cottager, is growing out of date. The prosy narrative of "How John the serving-man wedded an earl's daughter, and became a squire of high degree;" and the less placid, but still intolerably dull feats of the "Seven Champions," have no charms for him now. He has outgrown the old chap-book literature, and affectionates the highly seasoned atrocities of the Old Bailey school; which, to the disgrace of the legislature, are allowed to poison the minds of our labouring community with their weekly broad-sheets of crime and obscenity. Even those prime old favourites, the *Robin Hood Garland* and *Shepherd's Kalendar*, with its quaint letter-press and grim woodcuts, are getting out of fashion, and beginning to be missed from their accustomed nook beside the family Bible.

T. Sternberg.

P.S. Owing to some unaccountable inadvertence, I have only just seen the number of "N. & Q." containing the highly interesting communications of H. B. C. and Mr. Stephens. Will Mr. Stephens allow me to ask him where he procured his tale, for I agree with H. B. C. that it is "desirable to fix the localities as nearly as possible." My version came from the Gloucestershire side of the county.

Dr. Thomas Morell's copy of H. Stephens' edit. of Æschylus, 1557, with mss. notes.

As your valuable paper is in the hands of scholars of every description in every part of the world, the following communication may meet the eye, and be of no slight interest to some of your classical readers, and, at the same time, give a stimulus to hunters at bookstalls. Some time since, in one of my hunts, I stumbled upon a very fine copy of Pet. Victorine's (Vettori) edition of Æschylus, printed by H. Stephens, 1557. I was much gratified in finding it had belonged to the celebrated Thomas Morell, D.D., F.R.S., F.S.A., the lexicographer, and had his book-plate and autograph. The margins were filled with many conjectures and emendations written in two very ancient hands, and, besides, some MSS. Scholia on the *Prometheus* and *Poesæ*. In carefully examining them I found many were marked with the letters (A) and (P). I remembered the present very learned Bishop of London, in the preface to his edition of the *Choæphoræ*, mentioned the vast assistance he had received in editing that play from a copy of this very edition of Æschylus (H. Stephens, 1557), lent to him by Mr. Mitford, the margins of which were similarly marked. The bishop observes these emendations were by Auratus and Portus, two learned French scholars; and that Mr. Mitford's volume contained several other emendations without the signatures (A) and (P), which he, for distinction's sake, marked (Q). Now my copy also possessed these readings marked (Q). The bishop further observed, that the writer of the MSS. notes was a cotemporary of Casaubon's from a remark at p. 14. of the volume. The learned bishop's description of the volume will be found in the *Museum Criticum*, vol. ii. p. 488. I at first imagined I had met with this identical volume; but a closer examination proved I was mistaken, as my copy, besides all those carefully noted by Dr. Blomfield, contained many other emendations, but had *not* the note at p. 14. of the *Prometheus*. Whoever was the copier or writer of the marginal MSS. in my volume, was evidently a Frenchman, as some of the notes are in French. The handwriting is very ancient and contracted, and has the appearance of being of the early portion of the seventeenth century. The most interesting part, however, of the story still remains. Dr. Thomas Morell edited the *Prometheus*, 4to., 1773. The title is as follows: *Æschyli P. V. cum Stanl. Versione et Scholiis, α, β, (et γ ineditis), &c.* Now these Scholia γ, which he professes to give for the first time, I found to be those in the very ancient hand in the margin of my volume. He frequently also gives the various marginal readings, and styles them "Marg. MS." Moreover he occasionally adopts these notes without any acknowledgment, especially where they throw any light on the text. The volume then is of great curiosity and value. From a curious note at the end of the *Prometheus*, Morell takes nine iambic lines, to which is affixed "Ad Calcem Dramatis MS. Regii." From this it would seem the Scholia were taken from a MS. in the Royal Library at Paris.

We may observe then as a remarkable circumstance, that while Bishop Blomfield was describing the copy belonging to Mr. Mitford, a similar copy, with more notes, and of equal antiquity as to the MSS. emendations, was in existence, and had once been in the possession of, and of much assistance to the great Dr. Morell. Where Morell got this volume, and how he should not have acknowledged the aid he derived from it, is a mystery. As I mentioned before, the handwriting is far prior to Morell's day. The volume is rendered still more interesting by its having many of Stanley's emendations, about which such a controversy arose from the observations made by Blomfield in his preface to the *Agamemnon*. And I am almost induced to think it might originally have belonged to Stanley, who made a similar use of it to what Morell did. Many of the emendations are *still inedited*. This valuable volume, therefore, is of great interest, (1) from the vast number of MSS. readings, and (2) from its having been formerly in the possession of Dr. Morell, and the circumstances above mentioned. It is a very large and clean copy of the now scarce edition of H. Stephens; and your bibliographical readers will be astonished to hear I purchased it for *one shilling!* I may mention I showed it to the Bishop of London and Dr. Wordsworth, Canon of Westminster, who were both interested with it. The latter showed me in return several volumes of MSS. collections for a new edition of Æschylus, made by his lamented brother the late Mr. John Wordsworth, Fellow of Trinity College, Cambridge, perhaps the profoundest Greek scholar next to Porson the University of Cambridge ever possessed, and who so ably reviewed Professor Scholefield's Æschylus in the *Philological Museum*. The classical world can never sufficiently regret that death prevented us from receiving at his hands a first-rate edition of this noble poet, as he had been at much pains in travelling all over the Continent, and examining all the MSS. extant; and from his known partiality to the author, and

vast learning, would doubtless have done ample justice to his task. RICHARD HOOPER.

St. Stephen's, Westminster.

ON A PASSAGE IN THE "MERCHANT OF VENICE," ACT III. SC. 2.

The passage in which I am about to propose some verbal corrections has already been in part examined by your correspondent A. E. B. in p. 483. of this volume; but the points, except one, to which I advert, have not been touched by that gentleman. The first folio reads thus:

"Thus ornament is but the *guiled* shore
To a most dangerous sea, the beauteous scarfe
Vailing an Indian *beautie*; In a word,
The seeming truth which cuuning times put on
To intrap the wisest. Therefore then, thou gaudie gold,
Hard food for Midas, I will none of thee,
Nor none of thee, thou *pale* and common drudge
Tweene man and man: but thou, thou meager lead,
Which rather threatnest than doth promise ought,
Thy palenesse moves me more than eloquence,
And here choose I, joy be the consequence."

The word *guiled* in the first line is printed *guilded* in the second folio, the form in which *gilded* appears often in the old copies. I have no doubt that this is the true reading, and it would obviate the difficulty of supposing that Shakspeare wrote guil*ed* for guil*ing*.

In Henry Peacham's *Minerva Britanna*, 1612, p. 207., of *deceitful* "court favour" it is said:

"She beares about a holy-water brush,
Wherewith her bountie round about she throwes
Fair promises, good wordes, and gallant showes:
Herewith a knot of *guilded* hookes she beares," &c.

Notwithstanding your correspondent's ingenious argument to show that *beautie* in the third line may be the true reading, I cannot but think that it is a mistake of the compositor caught from *beauteous* in the preceding line; and that *gypsie* was the word used by the poet, who thus designates Cleopatra. The words in their old form might well be confused. For "thou *pale* and common drudge," in the seventh line, I unhesitatingly read "thou *stale* and common drudge;" and, by so doing, avoid the repetition of the same epithet to silver and lead. It is evident that the epithet applied to silver should be a depreciating one; while *paleness* is said to *move more than eloquence*. The following passage in *King Henry IV.*, Part I. Act III. Sc. 2. confirms this reading:

"So *common* hackney'd in the eyes of men,
So *stale* and cheap."

To obviate the repetition, Warburton altered *paleness* to *plainness*, but *paleness* was the appropriate epithet for lead. Thus, Baret has, "*Palenesse or wannesse* like lead. Ternissure."

And in *Romeo and Juliet*, Act II. Sc. 5., we have:

"Unwieldly, slow, heavy and *pale as lead*."

With these simple and, most of them, obvious corrections, I submit the passage to the impartial consideration of those who with me think that our immortal poet, so consummate a master of English, has been here, as elsewhere, rendered obscure, if not absurd, by the blunders of the printer. It will then run thus:

"Thus ornament is but the *gilded* shore
To a most dangerous sea: the beauteous scarf
Veiling an Indian *gipsy*; in a word,
The seeming truth which cunning times put on
To entrap the wisest. Therefore, thou gaudy gold,
Hard food for Midas, I will none of thee:
Nor none of thee, thou *stale* and common drudge
'Tween man and man: but thou, thou meagre lead,
Which rather threat'nest than doth promise aught,
Thy paleness moves me more than eloquence,
And here choose I; joy be the consequence!"

I may just observe, that in *Troilus and Cressida*, Act II. Sc. 2., the quarto copies have printed *pale* for *stale*, which is corrected in the folio.

S. W. SINGER.

EPISODE OF THE FRENCH REVOLUTION.

Mademoiselle de Sombreuil and the Glass of Blood.

". . . . In the Abbaye, Sombreuil, the venerable Governor of the Invalides, was brought up to the table, and Maillard had pronounced the words 'à la Force,' when the Governor's daughter, likewise a prisoner, rushed through pikes and sabres, clasped her old father in her arms so tightly that none could separate her from him, and made such piteous cries and prayers that some were touched. She vowed that her father was no aristocrat, that she herself hated aristocrats. But to put her to a further proof, or to indulge their bestial caprices, the ruffians presented to her a cup full of blood, and said: 'Drink! drink of the blood of the aristocrats, and your father shall be saved!' The lady took the horrible cup, and drank; and the monsters kept their promise."

Thus, in relating the massacres of September, writes the author of Knight's *Pictorial Hist. of Engl.* (Reign of Geo. III., vol. iii. p. 160.); and thus tradition has handed down to us this most horrible episode of the first French revolution; one which made so deep an impression on my own mind, that the scene was always uppermost whenever the atrocities committed during that eventful period of French history were under consideration. This impression, I am glad to say, has now been removed by M. Granier de Cassagnac, who (*Histoire du Directoire*) states that the tradition is not founded on fact; and as it is the first denial of the event which has come under my notice, I send you the substance of the evidence which M. de Cassagnac brings forward in support of his statement: —

1. The Marquise de Fausse-Lendry, in her work, *Quelques-uns des Fruits amers de la Révolution*, does not make any allusion to the fact, although she was in the same chamber with Mlle. de Sombreuil, and relates her heroic devotion to her father.

2. Peltier, who was in Paris at the time, and published his *Histoire de la Révolution du* 10 *Août* early in 1793, does not say a word as to the occurrence.

3. The report of Piette, which was drawn up in Mlle. de Sombreuil's favour, and from details supplied by herself, is completely silent on the matter.

4. Being arrested with her father, and her younger brother, Mlle. de Sombreuil was taken to the Prison de la Bourbe on the 31st of December, 1793. One of the prisoners thus notices the event in his journal:

"Du 11 Nivôse, an II.

"L'on amena aussi la famille Sombreuil, le père, le fils, et la fille: tout le monde sait que cette courageuse citoyenne se précipita, dans les journées du mois de Septembre, entre son père et le fer des assassins, et parvint à l'arracher de leurs mains. Depuis, sa tendresse n'avait fait que s'accroître, et il n'est sorte de soins qu'elle ne prodiguât à son père, malgré les horribles convulsions qui la tourmentaient tous les mois, pendant trois jours, depuis cette lamentable époque. Quand elle parut au salon, tous les yeux se fixèrent sur elle et se remplirent de larmes."— *Tableau des Prisons de Paris sous Robespierre*, p. 93.

Here again, not a word about the glass of blood, although the narrative was written at no very distant period from the occurrences of September.

Maton de la Varennes, in his *Hist. particulière des Evènemens*, written subsequent to the events of Fructidor, year V., is enthusiastic in his praise of Mlle. de S.'s devotion; but says not a word as to the horrible sacrifice by which she is represented to have purchased her father's life.

The tradition is found for the first time in print in a note to Legouvé's *Mérite des Femmes*, which appeared in 1801; and the subject has been consecrated by the pen of the exiled poet Victor Hugo, in an ode to Mlle. de Sombreuil. Since then M. Thiers, without further looking into the matter, has given place to it in his *Hist. de la Révolut. Française*:

Victor Hugo's lines are the following:—

"S'élançant au travers des armes:
— Mes amis, respectez ses jours!
— Crois-tu nous fléchir par tes larmes?
— Oh! je vous bénirai toujours!
C'est sa fille qui vous implore;
Rendez-le moi; qu'il vive encore!
— Vois-tu le fer déjà levé;
Crains d'irriter notre colère;
Et si tu veux sauver ton père,
Bois ce sang . . . . . — Mon père est sauvé!"

The subsequent history of this unfortunate family was this. M. de Sombreuil and his youngest son perished on the scaffold, the 10th June, 1794. The elder brother, Charles de Sombreuil, was shot at Vannes in June, 1795, after the Quiberon expedition. Leaving prison and France, after the 9th Thermidor, Mlle. de S. married an emigrant, the Comte de Villelume, who, under the Restoration, became governor of the Invalides at Avignon, at which place she died in 1823.

PHILIP S. KING.

MILTON INDEBTED TO TACITUS.

There is perhaps nothing in "Lycidas" which has so commended itself to the memory and lips of men, as that exquisite strain of tender regret and pathetic despondency in which occur the lines —

"Fame is the spur which the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights, and live laborious days."

It is with no desire to impair our admiration of these noble lines that I would ask, if that graceful glorifying of Fame as "the last infirmity of noble minds" was not suggested by the profound remark of Tacitus, in his character of the stoical republican, Helvidius Priscus (*Hist.*, l. iv. c. 6.):

"Erant, quibus appetentior famæ videretur, quando etiam sapientibus cupido gloriæ novissima exuitur."

The great Englishman has condensed and intensified the expression of the concise and earnest Roman. This is one of those delightful obligations which repay themselves: Milton has more than returned the favour of the borrowed thought by lending it a heightened expression.

THOMAS H. GILL.

Minor Notes.

Note by Warton on Aristotle's "Poetics."—Some of your correspondents having expressed a wish that the MS. remarks of eminent scholars, when met with by your readers, might be communicated to the world through your pages, I beg to send you the following observations, signed *J. Warton*, which I have found on the blank leaf of a copy of Aristotle's *Poetics* (edit. of Ruddimannos, Edinb. 1731):—

"To attempt to understand poetry without having diligently digested this treatise, would be as absurd and impossible as to pretend to a skill in geometry without having studied Euclid. The fourteenth, fifteenth, and sixteenth chapters, wherein he has pointed out the properest methods of exciting terror and pity, convince us that he was intimately acquainted with those objects which most forcibly affect the heart. The prime excellence of this precious treatise is the scholastic precision and philosophical clearness with which the subject is handled, without any address to

the passions or imagination. It is to be lamented that the part of the Poeticks in which he has given precepts for comedy did not likewise descend to posterity."

A considerable number of notes, in the same handwriting, are also in the volume. J. M.

Oxford.

Misappropriated Quotation.—I have heard the following passage of Lord Bacon's, Essay VIII., and by a Cambridge D.D. too, so far as the word "fortune," attributed to Paley:

"He that hath a wife and children hath given hostages to fortune, for they are impediments to great enterprises. The best works of the greatest merit for the public have proceeded from unmarried and childless men."

B. B.

The God Arciacon.—In a *Descriptive Account of the Antiquities in the Grounds and in the Museum of the Yorkshire Philosophical Society*, drawn up by the learned Curator of the antiquities, at page 20. I find the following inscription and explanation:—

"N. III. An altar recently discovered in the rubble foundation, under one of the pillars of the church of St. Dionis, Walmgate, York. It is inscribed:

DEO
ARCIACON
ET N. AVG. SI
MAT. VITALIS
ORD V. S. LM.

Which may be read thus: DEO Arciacon et Numini Augusti Simatius Vitalis Ordovix Votum solvit libens merito, *i.e.* To the God Arciacon and to the Divinity of Augustus, Simatius Vitalis, one of the Ordovices, discharges his vow willingly, deservedly — namely, by dedicating this altar. There is nothing in this inscription to indicate its date, or the Emperor to whose divinity, in part, the altar is dedicated. The god Arciacon, whose name occurs in no other inscription, was probably one of those local deities to whom the Roman legions were so prone to pay religious reverence, especially if in the attributes ascribed to them they bore any resemblance to the gods of their own country. If the reading and interpretation of ORD be right, Vitalis was a Briton; and Arciacon may have been a deity acknowledged by the Ordovices, who occupied the northern parts of Wales."

In the name ARCIACON I fancy that I see in a Latinized form the British words ARCH IACHAWR, *i.e.* the Supreme Healer. *Arch* has the same meaning in Welsh as it has in the English and several other languages. In combination it is shortened to *Ar*, as in Yr Arglwdd Dduw, the Lord God. My conjecture is, that the Britons may have worshipped a God whose attributes resembled those of the Æsculapius of the Greeks. I hope that some of the contributors to "N. & Q." will be so kind as to give some information on this subject.

Gat-tothed. — I do not know whether this mysterious word in the description of the "Wife of Both," has been satisfactorily explained since the time of Tyrwhitt; but perhaps the following passage may suggest a new reading in addition to "cat-tothed" and "gap-tothed," which he gives in his note on *Canterbury Tales*, p. 470.:

"The Doctor deriveth his pedigree from Grono ap Heylyn, who descended from Brocknel Skythrac, one of the princes of Powis-land, in whose family was ever observed that one of them had a *gag*-tooth, and the same was a notable omen of good fortune."—Barnard's *Life of Heylyn*, p. 75., reprinted in *Heyl. Hist. Ref.* Eccl. Hist. Soc., I. xxxii.

Query, What was a *gag-tooth?* The "Wife" herself says,

"Gat-tothed I was, and that became me wele,
I hold the print of Seinte Venus sele." — 6185-6.

J. C. R.

Goujere. — The usage of this word by Shakspeare (in the Second Part of *Henry IV.*) is another proof that he took refuge in Cornwall, when he fled from the scene of his deerstalking danger. The *Goujere* is the old Cornish name of the Fiend, or the Devil; and is still in use among the folk words of the West.

C. E. H. MORWENSTOW.

The Ten Commandments in Ten Lines. — In looking over the Registers of the Parish of Laneham, Notts, last April, I discovered on one of the leaves the Commandments with the above title It is signed "Richard Christian, 1689:" he was vicar at that time.

"Have thou no other Gods Butt me.
Unto no Image bow thy knee
Take not the name of God in vain
Doe not thy Sabboth day profaine
Honour thy ffather and Mother too
And see y^t^ thou no murder doo
ffrom vile Adultry keep the cleane
And Steale not tho thy state be meane
Bear no ffalse Witness. shun y^t^ Blott
What is thy neighbour's Couet not.

Whrite these thy Laws Lord in my heart
And Lett me not from them depart."

S. WISWOULD.

Vellum-bound Books. — In a list of thirty books printed for T. Carnan and F. Newbery, and issued in 1773, I find the phrase *two volumes bound in one in the vellum manner* in seven instances; also, *four volumes bound in two in the vellum manner;* and, *six volumes bound in three in the vellum manner.* In other cases we have only the word *bound* or *sewed.* I have a suspicion that the phrase *in the vellum manner* may have some obsolete meaning; and submit this note to the consideration of those who are in search of a *vellum-bound Junius.*

BOLTON CORNEY.

Queries.

THOMAS GILL, THE BLIND MAN OF ST. EDMUNDSBURY.

Putting in order this morning a mass of pamphlets, which my women-kind threaten to sweep into the kitchen unless more *tidily* kept, I came upon a few poetical tracts by "Thomas Gill, the Blind Man of St. Edmundsbury." Not having had any previous acquaintance with this poetical moralist, I have looked over the lot; but beyond the above description of himself upon their titles, they afford little information regarding their author.

There is, however, proof, in *The Blind Man's Case at London*, 1711, that Gill was a character in his day. In what he loftily calls "The Argument" to these eight pages of doggrel, he says:

"The Blind Man of Bury by the Persuasions of his Printer, and some other supposed Friends, takes his Wife with him to London, with an Intention to settle there, where they met with so many Inconveniences, and so great Difficulties and Charges, as soon disgusted them with the Place."

Hereupon the blind man, finding himself disappointed in his expectations of, apparently, a larger sphere for his begging operations, opens out upon the metropolis in a fine round style of abuse in his "Letter to his Good Friend and Benefactor at Bury."

Desirous that my successor in the O—— library should have the advantage of all the information I can collect, in regard to the bibliographical curiosities therein contained, I am induced to avail myself of the medium your pages afford to inquire whether any of your Suffolk antiquaries can give me, or point out where I can help myself to, any particulars touching my new friend with an old face. J. O.

BRONZE MEDALS.

Having applied in vain to several distinguished numismatists respecting certain bronze medals in my cabinet, which have baffled my own researches, I now beg to seek for information through the medium of "N. & Q.," to which I have been already much indebted; and have little doubt but that among your many intelligent correspondents some one will be found to solve my difficulties.

The medals to which I refer, and which I will describe very briefly, are the following; and I am desirous of obtaining some account of the persons in whose honour they were struck:—

1. *Astalia.* Size (Mionnet's scale), 16. "Diva Julia Astalia." Bust to the left. Rev. "Unicum for. et pud. Exemplum." A phœnix rising from its ashes. Probably not later than the early part of the sixteenth century.

2. *Conestagius.* Size, 15½. "Hieronimus Conestagius, MDXC." Bust in armour to the right, with ruff round the neck. Beneath, "MART. S***." Rev. A pen and a sword in saltire. An oval in high relief, of Italian workmanship.

3. *Meratus.* Size, 13½. "Franciscus Meratus I.P.F." Bearded bust to the right. Rev. "Me Duce Tutus Eris." A figure seated holding a book in its right hand. Query the meaning of the initials after the name?

4. *Aragonia.* Size, 13. "D. Maria Aragonia." Bust to the right, with a crown falling from her head. Rev. None.

5. *Hanna.* Size, 18. "Martinus de Hanna." Bust in a gown, to the right. Rev. "Spes mea in Deo est." A full-length figure, with hands clasped and raised towards heaven: apparently a foreign Protestant divine.

6. *Corsi.* Size, 20. "Laura Corsi March. Salviati." Hooded bust to the left, with crucifix suspended from the neck. Beneath, "MDCCVIII." Rev. "Mens immota manet." Full-length female figure, with helmet on her head, leaning on a spear round which a serpent is twined, with a stag by her side. In the background, on one side, is represented a castle on a wooded height; on the other, a vessel is seen labouring in a storm. A striking medal; and the lady's portrait makes one feel interested to learn her history, which seemingly ought to be known: but I must confess my ignorance even whether the Marquisate of Salviati be in Italy or Sicily. JOHN J. A. BOASE.

P.S.—John de Silvâ, Count de Portalegre, who accompanied Don Sebastian in his expedition to Africa against Mulcy Moloch, published at Genoa in 1585 a work entitled *Dell' Unione del Regno di Portogallo alla Corona di Castiglia*, under the name of *Conestaggio;* but not having the book by me, I do not know whether the Christian name "Geronimo" also appears.

[The remainder of the title-page reads, "Istoria Del Sig. Ieronimode Franchi Conestaggio Gentilhuomo Genovese."]

ACWORTH QUERIES.

In the church of St. Mary Luton, Beds, there is a brass slab bearing the figures of a knight and his two wives, with the following inscription:

"Pray for the soules of John Acworth Squyer and Alys and Amy his wyfes, which John deceased the xvij day of March the yer of our Lord M'v°xiij. On whose souls Jhu have mercy."

For arms, he bore quarterly, 1st and 4th, erm. on a chief indented gu. 3 coronets or. 2nd and 3rd, or, between 3 roses a chev. gu.

In the reign of Henry VIII. there was one Johan Acworth (a lady of the bedchamber to Katherine Howard), who married Sir John Bulmer, and went to reside at York.

John Acworth was, I believe, succeeded by his son, George Acworth, who married Margaret, the

daughter of — Wilborefoss, of Durham, Esquire, and had issue a daughter, Johan Acworth. This Johan Acworth married Sir Edward Waldegrave, the youngest son of George Waldegrave, of Smalbridge, Essex, Esq. I do not know if George Acworth had any other issue.

In 1560 there was a George Acworth who was public orator of Cambridge. He was formerly of Peterhouse, and took his D. C. L. at St. John's, Oxon. He was in his early days the friend and companion of Archbishop Parker. In 1576, he was appointed Master of the Faculties, Judge of the Prer. Court of Ireland. He is said to have died in Ireland, but where or when I do not know.

There was another of the name, Allin Acworth, formerly of Magdalen Hall, Oxon, and Vicar of St. Nicholas, Rochester, Kent. He was a sufferer by the Act of Uniformity, having been, in consequence of that Act, expelled his vicarage in 1666. Of his subsequent history I find no trace.

If any of your correspondents can give me any information relative to any of the above, their descent, or intermarriages, I shall be much obliged.

The name is, I believe, an uncommon one, and is only borne, as far as I can learn, by one family now in existence. There was, however, another family of the name formerly belonging to Suffolk, who bore for arms: Sa. a griffin segreant armed and langued or. But I cannot find any trace of their residence, &c., or when they flourished or became extinct.

I believe there was a Baron of the name in the reign of one of the early Henries, but unfortunately can discover no certain information about him.

The above particulars are wanted for genealogical purposes. G. B. A.

Minor Queries.

"*Row the boat, Norman.*" — In the *Chronicles of England* collected by John Stow, and printed in 1580, is the following passage: —

"1454. John Norman, Draper, Maior. Before thys time the Maiors, Aldermen, and Commoners of the Citie of London were wonte all to ride to Westminster when the Maior should take hys charge, but this Maior was rowed thyther by water; for the whiche the watermen made of hym a song, 'Rowe the boate, Norman,' &c."

Are any of your correspondents in possession of the words of this song? or is the tune to which it was sung known? T. G. H.

The Hereditary Standard Bearer. — In Crawford's *Peerage of Scotland* it is mentioned, that in the year 1107 Alexander I., by a special grant, appointed a member of the Carron family (to whom he gave the name of Scrimgeour, for his valour in a *sharp fight*) the office of Hereditary Standard Bearer. Can you inform me how the Scrimgeours were deprived of this honour? The family is not extinct, and yet I see the Hereditary Royal Standard Bearer is now a Wedderburne, and the Earl of Lauderdale is also Hereditary Standard Bearer. There surely must have been injustice committed some time to cause such confusion. When and how did it take place?

T. G. H.

Walton's Angler; Seth's Pillars; May-butter; English Guzman. — In Walton's *Complete Angler*, in the beginning of the discourse between Piscator and Venator, the former, expatiating on the antiquity of the art of angling, gives as one of the traditions of its origin, that Seth, one of the sons of Adam,

"Left it engraven on those pillars which he erected, and trusted to preserve the knowledge of the mathematics, music, and the rest of that precious knowledge, and those useful arts which, by God's appointment or allowance, and his noble industry, were thereby preserved from perishing in Noah's flood."

What is the tradition of Seth's Pillars?

Piscator in chap. v. says:

"But I promise to tell you more of the fly-fishing for a trout, which I may have time enough to do, for you see it rains May-butter."

What is May-butter, or the origin of the saying?

In the amusing contest between the gypsies related in the same chapter, these worthies were too wise to go to law about the residuary shilling, and did therefore choose their choice friends Rook and Shark, and our late English Guzman, to be their arbitrators and umpires.

What is the explanation of these names? There appears to be some natural consequence to this choice, for the decision seems to have been arrived at by the act of reference. The notes explain that by "our English Guzman"* was intended one James, a noted thief. I suppose his prototype was Don Guzman D'Alfarache; but no interpretation of the passage is given. Would it be found to have reference to some passage in the book referred to in the note? ANON.

[* Sir Harris Nicolas says: "The allusion is to a work which had appeared three years before: *The English Gusman; or, the History of that unparalleled Thief, James Hind*, written by G. F. [George Fidge] 4to., London, 1652. Hind appears to have been the greatest thief of his age; the son of a saddler at Chipping Norton, and apprenticed to a butcher. In the rebellion he attached himself to the royal cause, and was actively engaged in the battles of Worcester and Warrington. In 1651, he was arrested by order of parliament, under the name of Brown, 'at one Denzy's, a barber over against St. Dunstan's Church, Fleet Street;' which circumstance may have introduced him to Walton's notice."—ED.]

Radish Feast.—I copied the following from the north door of St. Ebbe's Church, Oxford. Can any of your correspondents explain the origin and meaning of this feast?

"*St. Ebbe's Parish.*

"The annual meeting for the election of Churchwardens for this Parish will be held in the vestry of the Parish Church on Easter Tuesday, at 4 o'clock in the afternoon.

"Wm. Brunner, } Churchwardens.
Wm. Fisher, }

"Dated 10 April, 1852.

"The Radish Feast will be at the Bull Inn, New Street, immediately after the Vestry."

R. R. Rowe.

Cambridge.

What Kind of Drink is Whit?—In going over the famous old mansion Cothele, near Tavistock, the other day, I saw, among other primæval crockery, three pot-bellied jugs, two of which were inscribed "Sack, 1646;" and the third, a smaller one, "Whit, 1646." What kind of drink is *whit?* W. G. C.

"*Felix natu,*" *&c.*—

"Felix natu, felicior vitâ, felicissimus morte."

Of whom was this said, and by whom?

Henry H. Breen.

St. Lucia.

"*Gutta cavat lapidem.*"—Can any reader of "N. & Q." inform me whence the following verse is taken?

"Gutta cavat lapidem, non vi sed sæpe cadendo."

The first half, I know, is the commencement of a line in *Ov. ex Ponto*, Ep. x. v. 5., which concludes with—

". . . . . consumitur annulus usu."

I have seen it quoted, but no reference given.

A. W.

Kilburn.

Punch and Judy.—Are any of your readers of "N. & Q." not aware that *Punch and Judy* is a corruption, both in word and deed, of *Pontius cum Judæis*, one of the old mysteries, the subject of which was Pontius Pilate with the Jews; and particularly in reference to St. Matt. xxvii. 19.? I should be glad to hear of some similar instances.

Bœoticus.

Edgmond, Salop.

Sir John Darnall (Vol. v., pp. 489. 545.).—Can either of your correspondents, E. N. or G., inform me whether the Sir John Darnall, who is the subject of their communications, is descended from John Darnall, who was a Baron of the Exchequer in 1548, or give me any particulars of the "birth parentage, education, life, character, and behaviour" of the latter? Edward Foss.

The Chevalier St. George.—Can any of the numerous readers of "N. & Q." inform me where ample and minute accounts, either in print or MS., of the Life and Court of the Chevalier St. George, particularly from the death of James II. to his own death, can be obtained; also, of his ministers of state, personal attendants, &c.? I have already examined such of the Stuart Papers as have been published by Mr. Glover, and by Brown in his *History of the Highland Clans.* J. W. H.

Declaration of 2000 *Clergymen.*—Several allusions have been lately made in Parliament to the 2000 clergymen who signed a declaration calling in question the Queen's supremacy. Was a list of these clergymen ever published? If so, in what newspaper or periodical? What were the exact words of the declaration? Rusticus.

MS. "*De Humilitate.*"—Can any of your correspondents give me any information as to the date, authorship, or value of a MS. that has lately fallen into my hands? It is a thin quarto, beautifully written upon parchment. The title-page is wanting, and the MS. commences with the index: but the title of the work is *De Humilitate.* It consists of twenty-four chapters. The heading of the first two is as follows:

"Incipit prologus in libello qui inscribitur de humilitate,

Cap. I. Quam perniciosum sit et Deo odibile superbiæ initium, et qualiter ac de quibus gloriandum sit.

II. Quod sit superbia fugienda et sectanda humilitas, quæ in sui vera cognitione fundata consistit," &c.

The top of the first page has a rich initial letter; and at the bottom a coat of arms: Crest, a leopard rampant; shield, argent, 3 bars gules, on a chief azure 3 fleur de lys or. The heading of each chapter is written in red ink. Ceyrep.

MS. Work on Seals.—Moule, in his *Bibliotheca Heraldica*, states that there was at the date of the publication of his work (1822), in the library at Stowe, a MS. work, two volumes, folio, by Anstis, on the Antiquity and Use of Seals. Can any of your readers inform me in whose possession this work now is? A. O. D. D.

Sir George Carew.—Sir George Carew, the able commander and crafty statesman of Queen Elizabeth's time, was created Earl of Totness. His grandfather mortgaged his ancestral estate of Carew, in Pembrokeshire, to Sir Rhys ap Thomas, who, with its subsequent possessors, Sir John Perrot and the Earl of Essex, made great additions to Carew Castle, the magnificent remains of which entitle it to be called the ruined Windsor of Wales.

The Carews then pushed their fortunes in Ireland, and endeavoured to recover the "Marquisate of Cork" on an obsolete and false claim.

The writer wishes for an accurate pedigree of Sir George Carew, showing his relationship to Sir Peter Carew, who was buried at Ross, and to Sir Peter who was killed at the skirmish of Glendalough in 1581. H.

Docking Horses' Tails. — I should be glad to learn when the practice of docking horses' tails commenced in England, or in any country of Europe, and what was the immediate cause of this amputation? I cannot trace in the plates of Froissart, or others of a later date, any indication of this practice, and in them there are no tails lopped of their fair proportions.

What other nations besides the English have ever docked their horses' tails; and where is any account to be found of their reasons for so doing?

If any of your correspondents will answer these Queries, I shall feel obliged. TAIL.

St. Albans, William, Abbot of. — Archbishop Morton addressed a monition in 1490 to William, Abbot of St. Albans. It is to be found in Wilkin's *Concilia*, iii. 632., and is extracted from Archbishop Morton's *Register*, fol. 22. b. Now, in Tanner's *Notitia*, and in Dugdale's *Monasticon*, it is stated that William Wallingford, Abbot of St. Albans, died in 1484; and that the chair was vacant until 1492, when Thomas Ramryge was elected abbot. Archbishop Morton's original letter is, I believe, to be seen in the register at Lambeth, and its date is distinctly 1490. This date, moreover, agrees with the Excerpta of Dr. Ducarel in the British Museum.

Can any of your readers solve this difficulty for me, as I am anxious to know immediately whether I may safely identify "William," the notorious evil-liver of Morton's monition, with "Wallington," who bears a respectable character in Dugdale's *Monasticon*. L. H. J. TONNA.

Jeremy Taylor on Friendship. —

"I am grieved at every sad story I hear. I am troubled when I hear of a pretty bride murdered in her bride-chamber by an ambitious and enraged rival," &c. — *Jeremy Taylor on Friendship*, p. 37, fol. Lond. 1674.

This was written A.D. 1657: what is the case referred to? C. P. E.

Colonel or Major-General Lee. — The dates of his letters tend to prove that Lee was on the continent in 1770; and this is apparently borne out by the "memoirs" published both in America and in England. But Dr. Girdleston, in his strange work published in 1813, asserts that on the 20th April, 1770, at the christening of Sir Charles Davis's eldest son, Charles Sydney, Lee was at Rushbrooke in Suffolk. The proof, however, is not adduced in a simple and straightforward manner. At page 6, Dr. Girdlestone tells us that some person, not named, remembers that Lee stood sponsor, &c.; at page 7, that the register proves that the baptism took place on the 20th April, 1770; and at page 13, that the register proves that Lee was on the 20th April "in that church." This last is the only fact bearing on the question at issue. Will any of your intelligent correspondents residing at Bury favour you with a copy of the register of the baptism of Charles Sydney on the 20th April, 1770? C. M. L.

"*Roses all that's fair adorn.*" — Can you inform me where I can find a copy of an old poem, which begins as follows:

"Roses all that's fair adorn,
Rosy-finger'd is the morn," &c.;

since I have searched in vain for it. W. S.

Minor Queries Answered.

Donne. — In Walton's *Life of Donne* it is said that Donne left behind him —

"The resultance of 1400 authors, most of them abridged and analysed with his own hand; he left also some six score of sermons, all written with his own hand."

Can any one tell me what has become of these MSS., and where they are now to be found if they still exist? AJAX.

[The Sermons have been published in three volumes folio: the first printed in 1640, containing eighty; the second in 1649, containing fifty; and the third in 1660, containing twenty-six.]

Dr. Evans. — Who was Dr. Evans, author of the *Sketch of Christian Denominations?* It would not be easy to ascertain, from internal evidence, what "denomination" he was himself! Who is the modern editor, the Rev. James Bransby? A. A. D.

[Mr. Evans was born at Uske in Monmouthshire in 1767, studied at the Bristol Academy, and afterwards at the Universities of Aberdeen and Edinburgh. In 1792 he became pastor of a congregation of General Baptists in Worship Street, London; and opened an academy for youth in Hoxton, which was subsequently removed to Islington. In 1819 he obtained the diploma of Doctor of Laws from Brown University, in Rhode Island, America. His death took place Jan. 25, 1827. In doctrinal matters, we believe he was a mitigated Socinian; and we believe his Editor, who was a schoolmaster at Carnarvon, held the same theological views.]

Replies.

CARLING SUNDAY — ROMAN FUNERAL PILE.

(Vol. iii., p. 449.; Vol. iv., p. 381.; Vol. v., p. 67.)

At Newcastle-upon-Tyne, and many other places in the North of England, grey peas, after having been steeped a night in water, are fried with butter, given away, and eaten at a kind of entertainment on the Sunday preceding Palm Sunday, which

was formerly called Care or Carle Sunday, as may be yet seen in some of our old almanacks. They are called *carlings*, probably, as we call the presents at fairs, *fairings*. Marshal, in his *Observations on the Saxon Gospels*, tells us that "the Friday on which Christ was crucified is called in German both Gute Freytag and Carr Freytag;" that the word *karr* signifies a satisfaction for a fine or penalty; and that Care or Carr Sunday was not unknown to the English in his time, at least to such as lived among old people in the country.

In the old Roman calendar I find it observed on this day (the 12th of March), that a dole is made of soft beans. I can hardly entertain a doubt but that our custom is derived from hence. It was usual among the Romanists to give away beans in the doles at funerals; it was also a rite in the funeral ceremonies of heathen Rome. There is a great deal of learning in Erasmus's *Adages* concerning *the religious use of beans*, which were thought to belong to the dead. An observation which he gives us of Pliny concerning Pythagoras's interdiction of the pulse, is highly remarkable. It is "that beans contain the souls of the dead." For which cause also they were used in the Parentalia. Plutarch also, he tells us, held that pulse to be of the highest efficacy for invoking the manes. Ridiculous and absurd as these superstitions may appear, it is yet certain that our *carlings* deduce their origin from thence. On the interdiction of this pulse by Pythagoras, the following occurs in Spencer *De Leg. Hebr.*, lib. i. p. 1154.:—

"Quid enim Pythagoras, ejusque præceptores, Ægypti Mystæ, adeo leguminum, fabarum imprimis, esum et aspectum fugerent; nisi quod cibi mortuorum cœnis et exequiis proprii, adeoque polluti et abominandi, haberentur," &c.—Brand's *Observations on Popular Antiquities*, Ellis's ed., vol. i. pp. 95—99.

In the notes in loco is mentioned "a practice of the Greek church, not yet out of use, to set boyled corne before the singers at their commemorations of the dead," v. *Gregorii Opusc.*, p. 128. The length of this reply will not admit of my here enumerating the other emblems of the resurrection of the body used by the fathers and other writers. I shall therefore conclude with an extract from Rennel's *Geographical System of Herodotus*, p. 632., relating to the Pythagorean prohibition of beans:—

"The Bengalese have the *Nymphæa nelumbo* in their lakes and inundations; and its fruit certainly resembles at all points that of the second species of water-lily described by Herodotus; that is, it has the form of the orbicular wasp's nest; and contains kernels of the size and shape of a small bean. Amongst the Bramins this plant is held *sacred;* but the kernels, which are of a better flavour than almonds, are almost universally eaten by the Hindoos.

"It may, however, be a question whether it has always been the case; and whether in the lapse of time that has taken place since the days of Pythagoras (who is supposed to have visited India, as well as Chaldæa, Persia, and Egypt), a relaxation in discipline may not have occasioned the law to be dispensed with; instances enough of a like kind being to be met with elsewhere. *Kyamos* in the Greek language appears to signify, not only a bean, but also the fruit or bean of the *Nymphæa nelumbo*. Is it not probable then that the mystery of the famous inhibition of Pythagoras, an enigma of which neither the ancients nor the moderns have hitherto been able to give a rational solution, may be discovered in those curious records of Sanscrit erudition, which the meritorious labours of some of our countrymen in India are gradually bringing to light?"

BIBLIOTHECAR. CHETHAM.

HART AND MOHUN.

(Vol. v., p. 466.)

In Downes' *Roscius Anglicanus*, edit. 1789, mention is made of these two actors, thus:

"Hart was apprentice to Robinson, an actor who lived before the Civil Wars; he afterwards had a captain's commission, and fought for Charles I. He acted women's parts when a boy.

"Mohun was brought up under Robinson, as Hart and others were: in his youth he acted Bellamente, in *Love's Cruelty*, which part he retained after the Restoration."—Page 10.

It appears to have been the practice of the old actors—the "master actors," as they were called—to take youths as apprentices, and to initiate them in female characters, as a preparatory step towards something weightier. Richard Robinson, above-mentioned, *circa* 1616, usually performed female characters himself.* In 1647 his name occurs, with several others, prefixed to the dedication of the first folio edition of Fletcher's *Plays*. He served in the king's army in the civil wars, and was killed in an engagement by Harrison, who refused him quarter, and who was afterwards hanged at Charing Cross.

The patent of the Theatre Royal, Drury Lane, of which Mr. Hart and Major Mohun formed part of the company, having descended from Thomas to Charles Killigrew—

"In 1682 he joined it to Dr. Davenant's patent, whose company acted then in Dorset Garden, which, upon the union, were created the King's Company: after which Mr. Hart acted no more, having a pension to the day of his death from the United Company. I must not omit to mention the parts in several plays of some of the actors, wherein they excelled in the performance of them. First, Mr. Hart, in the part of Arbaces, in *King and no King;* Amintor, in the *Maid's Tragedy;* Othello; Rollo; Brutus, in *Julius Cæsar;* Alexander. Towards the latter end of his acting, if he

* See *The Devil is an Ass*, Act II. Sc. 8.

acted in any one of these but once in a fortnight, the house was filled as at a new play, especially Alexander; he acting that with such grandeur and agreeable majesty, that one of the Court was pleased to honour him with this commendation; that Hart might teach any king on earth how to comport himself."*

In Rymer's *Dissertation on Tragedy* he is thus noticed:

"The eyes of the audience are prepossessed and charmed by his action, before aught of the poet can approach their ears; and to the most wretched of characters Hart gives a lustre which dazzles the sight, that the deformities of the poet cannot be perceived."

"He was no less inferior in Comedy; as Mosca, in the *Fox;* Don John, in the *Chances;* Wildblood, in the *Mock Astrologer;* with sundry other parts. In all the Comedies and Tragedies he was concerned, he perform'd with that exactness and perfection that not any of his successors have equall'd him."†

It would seem that through Hart's "excellent action" alone Ben Jonson's *Catiline* (his own favourite play), which had been condemned on its first representation, was kept on the stage during the reign of Charles II. With Hart this play died.

Previous to Nell Gwyn's elevation to royal favour, it is said, upon the authority of Sir George Etherge, in *Lives of the most celebrated Beauties, &c.*, 1715, she was "protected" by Lacy, and afterwards by Hart. Whether this be true or not, it is certain that she received instructions in the Thespian art from both of these gentlemen.

The cause of Hart retiring from the stage was in consequence of his being dreadfully afflicted with the stone and gravel, "of which he died sometime after, having a salary of forty shillings a week to the day of his death."

Hart's Christian name was Charles. He is believed by Malone to have been Shakspeare's great nephew.‡

Major Mohun remained in the "United Company" after Hart's retirement.

"He was eminent for Volpone; Face, in the *Alchemist*; Melantius, in the *Maid's Tragedy;* Mardonius, in *King and no King;* Cassius, in *Julius Cæsar;* Clytus, in *Alexander;* Mithridates, &c. An eminent poet§ seeing him act this last, vented suddenly this saying: 'Oh, Mohun, Mohun! thou little man of mettle, if I should write 100 plays, I'd write a part for thy mouth.' In short, in all his parts, he was most accurate and correct."‖

Rymer remarks:

"We may remember (however we find this scene of Melanthius and Amintor written in the book) that at the Theater we have a good scene acted; there is work cut out, and both our Æsopus and Roscius are on the stage together. Whatever defect may be in Amintor and Melanthius, Mr. Hart and Mr. Mohun are wanting in nothing. To these we owe what is pleasing in the scene; and to this scene we may impute the success of the '*Maid's Tragedy.*'"

Major Mohun's Christian name was Michael.

W. H. LN.

Berwick-on-Tweed.

* *Roscius Anglicanus*, p. 23.

† Ibid., p. 24.

‡ See *Historical Account of the English Stage*, in Malone's edition of Shakspeare, vol. i. part ii. p. 278. Lond. 1790.

§ Thought by Thomas Davies to have been Lee.

‖ *Roscius Anglicanus.*

BURIAL WITHOUT RELIGIOUS SERVICE — BURIAL.

(Vol. v., pp. 466. 549.)

There can be no doubt, I think, that a burial ground, whether parish churchyard or cemetery, so long as it has been consecrated, or even licensed by the bishop, is only *legally* useable for interments performed according to "the ecclesiastical laws of this realm;" *i. e.* the burial service, as rubrically directed, must be read by a clergyman over the corpse. Whether the bishop would have proceeded by law against the clergyman in Carlile's case, supposing he had desisted from the service under the protests of the sons, may be questioned; but that he could have done so is beyond a doubt. The sixty-eighth canon says, that "no minister shall refuse or delay to bury any corpse that is brought to the church or churchyard . . . . in such manner and form as is prescribed in the Book of Common Prayer. And if he shall refuse, &c., he shall be suspended by the bishop of the diocese from his ministry by the space of three months." The consecration, or episcopal licence, seems to tie the burial ground to the burial service, except in the three cases of persons who die excommunicated, unbaptized, or by their own hands; and I imagine that a clergyman would render himself liable to suspension by his bishop, who either allowed interments to take place in the churchyard without the burial service, or, on the other hand, used the service in unconsecrated or unlicensed ground. By the 3 Ja. I. c. 5., there is a penalty for burying a corpse away from the church; but this law is either repealed or obsolete. If any services of the church be used by a clergyman, except "according to order," I imagine that he renders himself liable to penal consequences; but it may be sometimes thought best to omit them. Sometimes, however, as in the case of baptisms being allowed in drawing-rooms, there is such an intentional oversight as is quite indefensible.

The story which I have heard of Baskerville's burial is as follows; — He died at Birmingham, but was not interred, and his corpse was kept in the house in which he had lived. After a time this house was sold, and the purchaser of it became embarrassed by the unexpected discovery that he was in possession of the old printer's mortal remains. He applied to the clergyman of

the parish for release from his difficulty; and this gentleman, being a man of the world, said that he was the last person who ought to have been consulted, but since it was so, the churchyard and the shades of evening afforded a remedy.

Perhaps it is worth adding, that when Sir W. Page Wood, the late Solicitor-General, would have brought a bill into parliament to relieve dissenters from the payment of church rates, on condition that they consented to forego all claim upon the services of the church, including of course the burial service, the bargain was declined by them.

ALFRED GATTY.

"QUOD NON FECERUNT BARBARI," ETC.

(Vol. v., p. 559.)

Your correspondent MR. BREEN is mistaken in supposing this "epigram" to refer to the Barberini spoliation of the Coliseum; it was an equally important and more sacrilegious theft that aroused Pasquin's satire and indignation.

Urban VIII. (Matteo Barberini), 1623–44, had just stripped the dome of the Pantheon of the bronze that adorned it, to construct therewith the baldacchino over the high altar in St. Peter's. The amount of metal obtained, says Venuti, was upwards of 450,250 pounds weight; and upon the principle of robbing Peter to pay Paul, the material thus stolen from the Madonna was dedicated to the service of San Pietro. Bernini was the artist employed, from whose taste, perhaps, little better was to be expected; and the baldacchino, though highly ornamented, richly gilt, and of imposing dimensions, certainly makes the beholder regret that the metal was moved from its original position. It was costly enough too, upwards of 20,000*l.* having been expended upon its production.

Urban evidently had a practical turn for warfare by no means unusual to the possessors of the "holy see," for we find that the surplusage of the metal was cast into cannon for the defence of St. Angelo.

This pope certainly was *one* of the most unsparing despoilers of the Coliseum, inasmuch as the huge pile of the Palazzo Barbarini was erected by him with stone supplied solely from that convenient and inexpensive quarry. If, however, we reflect that he did but follow the example of many of his predecessors (Paul II. built the Palazzo di Venezia, and Paul III. the Farnese, from the same exhaustless supply), and that the Coliseum was not only much ruined by the "barbarians" during the various sieges of Rome, but was used as a fortress by the Frangipani in the Middle Ages, the pasquinade quoted by MR. BREEN would hardly have been applicable to Urban's misdeeds in that quarter. Nor was the Coliseum at that time consecrated ground, as it was not till the year 1750 that Benedict XIV., with a view to protect it from future depredation, dedicated it to the memory of the Christian martyrs who had perished in its arena. But the Pantheon, consecrated as early as A.D. 608, under the name of S. Maria Rotonda, had been respected and spared by all, whether Arian or barb-"arian;" and it was reserved for a "Santo Padre" of the seventeenth century to despoil a Christian Church, and himself set an example of sacrilege to the Christian world. Urban was the sole member of the Barberini family (of Florentine extraction) that ever attained the papal tiara. The amount of wealth stated to have been amassed by him during his pontificate appears almost fabulous.

The author of the pasquinade in question is, I believe, unknown.

A. P.

Bayswater.

RESTIVE.

(Vol. v., p. 535.)

I am inclined to think that your correspondents, however deeply they may be versed in "Folk-Lore," are generally not much acquainted with "Horse-Lore." Such, at least, is the opinion that is warranted by the extraordinary nature of the questions (not many in number, it is true) which have been put in relation to that subject, and of the replies that have been given to them. In the case now before us, J. R. has only superficially considered the matter. He takes one out of many definitions "in our dictionaries," and on that takes his stand. He is manifestly in error. The tempting facility of referring all words similar in appearance to the same etymon lies at the root of his mistake; for *restive*, as he will find on more patient investigation, is by our lexicographers (Richardson, for example) classed under a different root from *rest*, used to express *quiescence*, or *repose*. *Restive*, or more properly *restiff*, is equivalent to the French *rétif*, or Italian *restio;* and, as applied to horses, means those which resist the will of their rider. Hence, whether in standing stock still, in running away, in rearing, in plunging, or in kicking, they employ their natural means of defence against the control of the cavalier, and may equally be called *restiff*. In support of this view, take the following quotation, to which others might be added. It is from Grisone, *Ordini di Cavalcare*, 4to., 1550:

"Se il cavallo è restio, il più delle volte procede per colpa del Cavaliero, per una di queste ragioni. Overo il Cavallo è vile, e di poca forza, e essendo troppo molestato si abandona e avvilisce di sorte che accorando non vuole caminare avante; over è superbo, e gagliardo, e dandogli fatica, egli mancandogli un poco di lena, si prevalerà con salti, e con aggrupparsi, e con altre malignità, ò fara pur questo dal principio che si cavalca, di maniera che se allora conoscerà chi il Cavaliero lo teme,

prenderà tant' animo, che usando molte ribalderie, si fermerà contra la volontà sua ; *e di queste due Specie di Restii* [which J. R. will be pleased to *note*], la peggior è quella che nasce da viltà, e da poca forza."—Folio 92, verso.

Thus much for the equestrian part of the subject. With regard to the use of the word *restive* by the author of the *Eclipse of Faith*, that is purely a matter of taste, which it is unnecessary here to discuss ; but I hope that the foregoing opinion of one who in his day passed for the most accomplished horseman of Europe, will suffice to show that, in the passage quoted, the term is not so entirely misapplied as J. R. supposes. F. S. Q.

MEN OF KENT AND KENTISH MEN.

(Vol. v., p. 321.)

In your answers to Minor Queries (Vol. v., p. 321.) I find it stated, that the inhabitants of the part of Kent lying between Rochester and London being *invicti*, have ever since (the Norman Conquest) been designated as Men of Kent ; while those to the eastward, through whose district the Conqueror marched unopposed, are only "Kentish Men."

As I have always understood that the contrary is the case, and that the inhabitants of East Kent are called "Men of Kent," and those in West Kent, "Kentish Men"—because in East Kent the people are less intermixed with strangers than in West Kent, from its proximity to the metropolis—I was desirous of correcting what appeared to me to be a manifest error : but not finding any direct authority on the point, I consulted my friend Charles Sandys, Esq., of Canterbury, as a Kentish antiquary, on the subject. And I now send you a letter from that gentleman, which you are at liberty to print. GEO. R. CORNER.

Eltham.

"'MEN OF KENT,' AND 'KENTISH MEN.'

"I am not aware that any professed treatise has been written or published upon our provincial distinction of 'Men of Kent' and 'Kentish Men.' That some such traditionary distinction, however, (whatever it may be) has existed from time immemorial in our county, cannot be disputed ; and I think it has an undoubted and unquestionable historic origin, which I will endeavour briefly to illustrate.

"The West Kent Men, according to the tradition, are styled 'Kentish Men ;' whilst those of East Kent are more emphatically denominated 'Men of Kent.'

"And now for my historical authorities : —

"That the East Kent people were denominated from ancient time 'Men of Kent,' may, I think, be inferred from the ancient Saxon name of its metropolis, Cant-papa-burh [*Canterbury*], literally, 'The City of the Men of Kent ;' the royal city and seat of government of King Ethelbert at the time of the arrival of St. Augustine (A.D. 597) to convert our idolatrous Saxon ancestors from the worship of Woden and his kindred deities to that of the Saviour of the world.

"St. Augustine, having succeeded in his holy mission, and having been consecrated Archbishop of the Saxons and Angles in Britain, fixed his metropolitical see in the royal city of Canterbury, which had been granted to him by King Ethelbert on his conversion (who thereupon retired to his royal fortress, or Castrum, of Regulbium, *Reculver*). And in that city it has ever since continued for a period of more than twelve centuries.

"The conversion of the Pagan inhabitants of Kent proceeded so rapidly, that St. Augustine, with the assistance of King Ethelbert, soon founded another episcopal see at Rochester, and thus divided the Kentish kingdom into two dioceses : the eastern, or diocese of Canterbury ; the western, or diocese of Rochester. And thus, I conceive, originated the divisions of East and West Kent : the men of the former retaining their ancient name of 'Men of Kent ;' whilst those of the latter adopted that of 'Kentish Men.'

"The Saxon (or Jutish) kingdom of Kent continued a separate and independent kingdom of the Octarchy from the time of Hengist (A.D. 455) until its subjugation by Offa, King of Mercia, in the eighth century, to which it continued tributary until King Egbert reduced all the kingdoms of the Octarchy under his dominion, at the commencement of the ninth century,—and thus became the first King of all England.

"That Kent was separated at an early period into the two divisions of East and West Kent, may be inferred from a charter (Kemble, *Cod. Dipl.* ii. 19.) relating to some property withheld from the church of Canterbury, and which is specially described as having been that "of Oswulf, duke and prince of the province of *East Kent*" ('dux atque princeps provinciæ *Orientalis Cantiæ*') c. A.D. 844.

"The *Saxon Chronicle* also confirms this view of the matter, thus :

A.D. 853. "Ealhere with the 'Men of Kent' fought in *Thanet* against the heathen army (Danes)."—Thanet is in *East* Kent.

A.D. 865. "The heathen army sate down in *Thanet*, and made peace with the 'Men of Kent.' And the 'Men of Kent' promised them money for the peace."

A.D. 902. . . . "Battle at the *Holmes*, between the 'Kentish Men' and the 'Danish Men.'—This, I take it, occurred in *West* Kent.

A.D. 999. "The army (Danes) went up along the Medway to *Rochester*, and then the '*Kentish* forces' stoutly joined battle . . . . and full nigh

all the 'West Kentish men' they ruined and plundered."

A.D. 1009. "Then came the vast hostile army (Danes) to *Sandwich*, and they soon went their way to *Canterbury*; and all the people of '*East Kent*' made peace with the army, and gave them 3000 pounds."

"Thus, I trust, I have satisfactorily shown from our ancient annals, that the distinction between 'Kentish Men' and 'Men of Kent,' existed at a period long anterior to the Norman Conquest, and is distinctly recognised in the foregoing historical passages. And its origin may, I think, be attributed to the ancient division of the Jutish kingdom of Kent into the two dioceses of *Canterbury* and *Rochester*.

"Our Gavelkind Tenure and free Kentish customs, of which I have attempted a history in my recently published *Consuetudines Kanciæ*, gave rise to our well-known old provincial song of 'The Man of Kent,' its burthen being:

"Of Briton's race—if one surpass,
'A Man of Kent' is He."

CHARLES SANDYS, F.S.A.

Canterbury."

Replies to Minor Queries.

Speculum Christianorum, &c. (Vol. v., p. 558.).—In case no fuller information should be forthcoming on this tract, allow me to refer MR. SIMPSON to Ames's *Typographical Dictionary*, p. 113., where is an account of what is apparently another edition of the above, printed by William Machlinia, or Macklyn, about the year 1480. The title runs thus: *Incipit liber qui vocatur Speculum Xpristiani*. It is a short exposition of the common topics of divinity of that time, for the most part in Latin, but there is some English which is chiefly in rhyme. The first English lines are —

"In heauen shall dwelle alle cristen men
That knowe and kepe goddes byddynges ten."

At the end, after —

"Explicit liber qui vocatur speculū Xprīani, Sequitur exposicio oracionis dominice cū quodam bono notabili et septē capitalia vicia cū aliquibus ramis eorū."

Afterwards —

"Sequuntur monita de verbis beati Ysidori extracta ad instruendū hominē qualiter vicia valeat euitare et in bonis se debeat informare."

The whole concludes with this colophon:

"Jste Libellus impressus est ī opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instanciam necnon expensas Henrici Vrankenbergh mercatoris."

The author is said to be John Watton in the Catalogue of MSS. in England and Ireland, C. C. C., Oxon. n. clv. p. 53. J. EASTWOOD.

Smyth's MSS. relating to Gloucestershire (Vol. v., p. 512.).—A querist writes to know where any of these may be seen.

The original manuscript (three vols. folio) was given to the library of the College of Arms, through the hands of Sir Charles Young, by the Rev. R. W. Huntley of Boxwell Court, about 1835, who became possessed of it by a legacy from a descendant of Mr. Smyth. There is another copy in the "Evidence Room," at Berkeley Castle; and another in the library of Smyth Owen, Esq., a descendant from the author, at Condover Hall, Shropshire. There is another copy in the possession of the Hon. Robert Berkeley at Spetchley Park, Worcestershire. And an imperfect copy was sold at the sale at Hill Court, Gloucester, in 1846. It was bought by a bookseller for Mr. Pigott of Brockley; it was resold in 1849, but to whom I could never find out. This last is also in three vols.; two of these match in the binding, but the third does not: the leather of this odd vol. is thickly studded with the *portcullis*. The imperfection of this set consists in being *unfinished* in many parts. Mr. Huntley's is considered the first copy of that at the castle; and that at Condover was probably Mr. Smyth's own. The Hill Court copy seems to be about the same date.

The *Abstracts and Extracts* of these MSS. as published by Fosbroke in 1821, are but a tantalising meagre sample of the very rich store of genealogical and historical information which the originals contain. H. T. ELLACOMBE.

Clyst St. George, Devon.

M. Barrière and the Quarterly Review (Vol. v., pp. 347. 402.).—As I see that J. R. (of Cork) has resumed his correspondence with "N. & Q.," I beg leave to call his attention to his statement, and to my inquiry under the above references: any one or two instances of what is stated to be "so frequent" a practice will suffice. C.

"*I do not know what the truth may be*" (Vol. v., p. 560.).—The lines run thus in the *Lay of the Last Minstrel*, Canto II. 22.:

"I cannot tell how the truth may be,
I say the tale as 'twas said to me."

J. EASTWOOD.

[J. M.—D. P. WATERS—NASO—L. X. R.—W. J. B. S.—B. R. J.—MARY, &c., have also furnished us with Replies to this Query.]

Optical Phenomena (Vol. v., p. 441.).—You have not yet published any satisfactory reply to the optical Query of N. B., at p. 441. of the present volume. I apprehend there is not much difficulty in finding the solution. I attribute the phenomenon to the refraction of light through a stratum of air that is more dense than the surrounding air. Every solid is coated by such a stratum. This is the well-known fact of *adhesion*

alluded to by Liebig, in his *Letters on Chemistry*, 1st series [2nd edit. by Gardner, p. 16.]

C. MANSFIELD INGLEBY.

Stoup (Vol. v., p. 560.).—In answer to the inquiry of CUTHBERT BEDE, I beg to inform him that an *exterior* stoup, in excellent preservation, is to be found on the outer wall of the south porch of Hungerton Church, Leicestershire. The inquiry confirms the belief I have always entertained, that examples of exterior stoups are rarely met with in the ecclesiastic architecture of England. KT.

Aylestone.

Seventh Son of a Seventh Son (Vol. v., p. 532.).—The note which appears in p. 532. has induced me to look out a rare old printed copy of "The Quack Doctor's Speech," which is in my possession, and which was spoken by the witty Lord Rochester, in character, and mounted on a stage; it is altogether a very humorous and lengthy address, partaking of the licence of language not uncommon to the courtiers of that period, abounding in much technical phraseology, and therefore unsuited for an introduction into your pages *in extenso*. The titles assumed, however, are in character with the pretensions claimed by virtue of being the seventh begotten son of a seventh begotten father; and may perhaps prove an interesting addition to the collection of instances recorded by your correspondent HENRY EDWARDS:

"Gentlemen,

"I, Waltho Van Clauterbauck, High German Doctor, Chymist and Dentrificator — Native of Arabia Deserta, Citizen and Burgomaster of the City of Brandipolis — Seventh son of a Seventh son, unborn Doctor of above sixty years' experience, having studied over Galen, Hypocrates, Albumazer, and Paracelsus, am now become the Æsculapius of this age. Having been educated at twelve Universities, and travelled through fifty-two Kingdoms, and been Counsellor to the Counsellors of several grand Monarchs, natural son of the wonder working chymical Doctor Signior Hanesio, lately arrived from the farthest parts of Utopia, famous throughout all Asia, Europe, Africa, and America, from the Sun's oriental exaltation to his occidental declination, out of mere pity to my own dear self and languishing mortals, have by the earnest prayers and entreaties of several Lords, Dukes, and honourable Personages been at last prevailed upon to oblige the World with this Notice, &c. &c.

"Veniente occurrite morbo—Down with your dust.
Principiis obsta — No cure no money.
Querenda Pecunia Premium — Be not sick too late.

"You that are willing to render yourselves immortal, Buy this pacquet, or else repair to the sign of the Pranceis, in Vico vulgo dicto Ratcliffero, something south-east of Templum Dancicum, in the Square of Profound Close, not far from Titter Tatter Fair; and you may hear, see, and return Re-infecta."

KT.

Aylestone.

At my father's school was a Yorkshire lad, who was to be educated classically, because he was intended for the medical profession. The cause assigned was, that "he was the seventh son of a seventh son;" and the seventh son of a seventh son "*maks the bigg'st o' doctors.*"

C. C. C.

The Number Seven (Vol. v., p. 533.).—MR. HENRY EDWARDS is quite right in his conjecture that the number *seven*, so often used in the Old and New Testament, is generally put to mean "several," "many," or an indefinite number. Hence the number seven was esteemed a sacred, symbolical, and mystical number. There were seven gifts of the Holy Ghost, seven days in the week, seven sacraments, seven branches on the candlestick of Moses, seven liberal arts, seven churches of Asia, seven mysterious seals, seven stars, seven symbolic trumpets, seven heads of the dragon, seven joys and seven sorrows of the blessed Virgin, seven penitential psalms, seven deadly sins, seven canonical hours, &c. &c.

"Septenarius numerus est numerus universitatis," says J. de Voragine. See also, Bede, Duranti, and Rhabanus Maurus, on the mystical explanation of this number. A curious French MS. belonging to the latter part of the thirteenth century has a singular illustration of the number seven. It is a miniature: a wheel cut into seven rays, and composed of seven concentric cordons. The rays form seven compartments, divided into as many cordons, containing in each cordon one of the seven petitions of the Lord's Prayer, one of the seven sacraments, one of the seven spiritual arms of justice, one of the seven works of mercy, one of the seven virtues, one of the seven deadly sins, and one of the seven gifts of the Holy Ghost.

CEYREP.

Commentators (Vol. v., pp. 512. 570.).—The original verses are Young's:—

"How commentators each dark passage shun,
And hold their farthing candle to the sun.
The Love of Fame, Satire vii.

L. X. R.

Banning or Bayning Family (Vol. v., p. 536.).—This surname is traced in Ireland on *record* from the time of Richard II., while the native annalists represent it with that Milesian prefix which old Alvary so ingraciously attaints—"*O datur ambiguis.*" These annalists mark Patrick "O'Bainan" Bishop of Connor in 1152, and Gelasius "O'Banan" Bishop of Clogher in 1316. The records that I have alluded to spell the name "Bannyn," or "Banent." In 1620 Creconnaght "Bannan" was seised of lands in Ulster; and in the army raised for the service of King James, while in this country in 1689, William Bannan was a quartermaster in Colonel Nicholas Purcel's regiment of

horse. I have reason myself to know that two families of "Banon" still exist here.

JOHN D'ALTON.

Dublin.

Tortoiseshell Tom Cat (Vol. v., p. 465.).—I always thought the tortoiseshell tom cat was an animal of very rare occurrence; but I was not aware, until I read the Note of your correspondent W. R., that it was unknown in natural history. The late (and highly respected) Mr. John Bannister, familiarly called "Jack Bannister," wrote, more than forty years ago, a humorous and witty *jeu d'esprit* on this subject: this was composed for his "Budget," a species of entertainment from which the late Mr. Matthews took the idea of his "At Home;" an entertainment exhibiting a most extraordinary range of talent, and must be fresh in the memory of most of your readers. It supposes the auctioneer, "Mr. Catseye," in the Great Room in "Cateaton Street," and opens thus:

"Oh! what a story the papers have been telling us
About a little animal of wond'rous price;
Who but an auctioneer would ever think of selling us,
For two hundred yellow-boys, a trap for mice?"
&c. &c.

Having humorously described the company assembled, and enlarged on the "beauty and rarity" of the animal, it thus concludes:

"Now louder and warmer the competition growing,
Politeness nearly banished in the grand *fracas;*
Two hundred, two hundred and thirty-three—a-going!
Gone! Never cat of *talents* surely met with such *éclat!*
E'en nine or ten fine gentlemen were in the fashion caught as well,
As ladies in their bidding for this purring piece of tortoiseshell.
And the buyer bore him off in triumph, after all the fun was done,
And bells rang, as if Whittington had been Lord Mayor of London;
Mice and rats flung up their hats, to find that cats so scarce were,
And mouse-trap makers raised their prices cent. per cent.!"

M. W. B.

A Tombstone cut by Baskerville (Vol. v., p. 209.).—A correspondent complains that on visiting Edgbaston Church he was unable to obtain a sight of the tombstone, which he much wished to see. Since I read his Note, I have met with the following, which I copy from Pye's *Modern Birmingham*, 1819. After speaking of a monument in Handsworth Church, Birmingham, to the late Matthew Boulton, the writer proceeds:

"The other is a humble tombstone, remarkable as being one of the last works cut by his own hand, with his name at the top of it, of that celebrated typographer, Baskerville; but this, being neglected by the relations of the deceased, has been mutilated, although the inscription is still perfect, but so much overgrown with moss and weeds, that it requires more discrimination than falls to the lot of many passing travellers, to discover the situation of this neglected gem. To those who are curious it will be found close to the wall, immediately under the chancel window. This precious relic of that eminent man is deserving of being removed at the expense of the parish, and preserved with the greatest care, withinside the church. . . . . There is only one other of his cuttings known to be in existence, and that has lately been removed and placed withinside the church at Edgbaston—"

Which is subsequently thus described:

"There was in this churchyard a gravestone cut by the hands of the celebrated typographer Baskerville, which is now removed and placed withinside the church. The stone being of a flaky nature, the inscription is not quite perfect, but whoever takes delight in well-formed letters, may here be highly gratified; it was erected to the memory of Edw. Richards, an idiot, who died 21st September, 1728, with the following inscription:—

'If innocents are the favourites of heaven,
And God but little asks where little's given,
My great Creator has for me in store
Eternal joys; what wise man can have more?'"

I am sorry I cannot just now give any further information, but hope this Note will be new to some of your readers, and interesting to all.

ESTE.

Shakspeare, Tennyson, &c. (Vol. v., p. 492.).—The editorial note has supplied the Latin parallel, but not "the origin and reason of the idea." This Koenig's note to Persius (I. 40.) will do:

"*Nascentur violæ;* Hoc inde videtur natum esse quod veteres tumulos mortuorum sparsis floribus et corollis solebant ornare; pertinebat hoc ad religionem manium, qui, ut putabatur, libationibus annuis, coronis, floribus, cet. delectabantur."

This is the first step. Further:

"Beatissima mortui conditio, cui *vel natura ipsa inferias agat,* floribus in tumulo sponte nascentibus, videtur indicari."

Lastly:

"Videtur quoque privata nonnullorum opinio fuisse, *cinerem in flores mutari, idque contingere non nisi probis ac pulchris* (*Anthol. Lat.*); ex fabulis heroum in flores post mortem mutatorum fortasse nata."

This last, and deepest thought, is that seized on by Shakspeare and Tennyson. Koenig gives many parallels.

A. A. D.

Rhymes on Places (Vol. v., pp. 293. 374. 500. 547.).—The following rhymes (if so they can be termed) respecting the exploits of a certain giant named Bell, and his wonderful sorrel horse, whose leaps were each a mile long, are, or were a few

years since, prevalent in this neighbourhood among the inhabitants of the villages therein mentioned. The legend has been noticed by Peck:

"Mountsorrel he mounted at,
Rodely* he rode by,
Onelep† he leaped o'er,
At Birstall he burst his gall,
And Belgrave he was buried at."

LEICESTRIENSIS.

The following I had years ago from a Buckinghamshire gentleman:

"*Tring, Wing,* and *Ivinghoe,*
Three dirty villages all in a row,
And never without a rogue or two.
Would you know the reason why?
Leighton Buzzard is hard by."

J. EASTWOOD.

Birthplace of Josephine (Vol. v., p. 220.).—MR. BREEN'S able and interesting Note seems to establish beyond dispute that Josephine was born in St. Lucia, and not, as is commonly supposed, in Martinique.

But can MR. BREEN, or any other of your correspondents, speak to this still more curious Query, whether or no she had African blood in her veins? I heard it confidently asserted lately by a gentleman of high standing on this island, who has business relations with Martinique, that such was the case, and that either the grandmother or great-grandmother of the Empress was a negress slave. He had the fact, he said, on good local authority, and appeared satisfied in his own mind of the truth of the statement. The sudden and surprising elevation of her grandson gives some interest to the inquiry. A. KER.

Antigua.

The Curse of Scotland (Vol. i., pp. 61. 90.; Vol. iii., pp. 22. 253. 423. 483.).—

"There is a common expression made use of at cards, which I have never heard any explanation of; I mean the nine of diamonds being commonly called the Curse of Scotland.

"Looking lately over a book of heraldry I found nine diamonds, or lozenges, conjoined, or, in the heraldic language, Gules, a cross of lozenges, to be the arms of Packer.

"Colonel Packer appears to have been one of the persons who was on the scaffold when Charles the First was beheaded, and afterwards commanded in Scotland, and is recorded to have acted in his command with considerable severity. It is possible that his arms might, by a very easy metonymy, be called the Curse of Scotland; and the nine of diamonds, at cards, being very similar in figure to them, might have ever since retained the appellation."—*Gent. Mag.*, vol. lvi. p. 301.

"I cannot tell whence he learns that Colonel Packer was on the scaffold when King Charles was beheaded."—*Ibid.*, p. 390.

"When the Duke of York (a little before his succession to the crown) came to Scotland, he and his suite introduced a new game, there called *Comet,* where the ninth of diamonds is an important card. The Scots who were to learn the game, felt it to their cost: and from that circumstance the ninth of diamonds was nicknamed the Curse of Scotland."—*Ibid.*, p. 538.

"The nine of diamonds is called the Curse of Scotland because it is the great winning card at Comette, which was a game introduced into Scotland by the French attendants of Mary of Lorraine, queen of James V., to the ruin of many Scotch families."—*Ibid.*, p. 968.

The explanation supplied by the game of Pope Joan is doubtless the correct one. GOODLUCK.

Waller Family (Vol. v., p. 586.). — Francis Waller, of Amersham, Bucks, grandfather of Edmund Waller the poet, by his will, dated 13th of January, 1548–49, entails his mansion house in Beaconsfield, and other estates in Bucks, Herts, &c., on the child of which his wife Anne is "now pregnant," with remainders to his two brothers, Thomas and Edmund, in tail, with divers remainders over, to Francis Waller, son of his brother Ralph Waller, and the heirs of his "sister Pope" and his sister Davys. The lady in question was of the Beaconsfield branch of the Wallers, and great aunt to the poet. (From the family muniments.) LAMBERT H. LARKING.

"*After me the Deluge*" (Vol. iii., pp. 299. 397.). — The modern, whoever he may be, can only lay claim to reviving this proverb of selfishness, which was branded by Cicero long ago:

"Illa vox inhumana et scelerata ducitur, eorum, qui negant se recusare, quò minùs, ipsis mortuis, terrarum omnium deflagratio consequatur, quod vulgari quodam versu Græco [Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί] pronuntiari solet."

This passage occurs in his treatise *De Finibus,* III. XIX., vol. xiv. p. 341. Valpy's edition, 1830. MACKENZIE WALCOTT, M.A.

Sun-Dial Motto (Vol. v., p. 499.).—Y. is informed that Hazlitt, in his *Sketches and Essays,* has an essay on a sun-dial, beginning with these words:

"*Horas non numero nisi serenas,* is the motto of a sun-dial near Venice."

In *La Gnomonique Pratique* of François de Celles, 8vo., there is a pretty long list of Latin mottos for sun-dials, but I do not find the above amongst them. It scarcely reads like a classical quotation. ROBERT SNOW.

Lines by Lord Palmerston (Vol. i., p. 382.; Vol. ii., p. 30.; Vol. iii., p. 28.).—In Vol. i., p. 328., INDAGATOR inquired whether there was any au-

* Now Rothley. † Now Wanlip.

thority for attributing to the late Lord Palmerston the beautiful lines on the loss of his lady, beginning,—

"Whoe'er like me his heart's whole treasure brings."

INDAGATOR says they have been supposed to be Hawksworth's; and S. S. S. (Vol. ii., p. 30.) that they have been also attributed to Mason. I can state, *from the best authority*, that they are Lord Palmerston's. My authority needs no extrinsic confirmation, but I may as well observe that INDAGATOR has himself sufficiently disposed of Hawksworth's claim, as his wife was still alive when the lines appeared; and the conjecture of S. S. S. is obviously a confusion of Lord Palmerston's lines with those of Mason's (whose wife died at Bristol), beginning —

"Take, holy earth, all that my soul holds dear."

But another of your correspondents, A. B. (Vol. iii., p. 28.), or your printer, has made a mistake on this point which I cannot account for. A. B. says that he inquired after the author of the lines beginning —

"Stranger, whoe'er thou art that viewest this tomb;"

and this statement is headed with a reference to INDAGATOR's inquiry about Lord Palmerston, to which it had no reference whatsoever. I do not remember to have seen A. B.'s inquiry, but it assuredly has nothing to do with INDAGATOR's, which I have now set at rest. C.

Indian Jugglers (Vol. iv., p. 472.).—In looking over some former Numbers I find an inquiry under this head. N. will find a full account of some of these wonderful and apparently inexplicable performances in the *Dublin University Magazine*. I have not a set to refer to, but the papers appeared about three or four years ago. ESTE.

Sons of the Conqueror (Vol. v., pp. 512. 570.). —I believe after all that Sir N. Wraxall is right. According to the old chroniclers, *three* members of the Conqueror's family met their death in the New Forest.

1. *Richard*, his *second son*, is said to have been killed by a stag in the New Forest when hunting, and to have been buried at Winchester in the choir of the cathedral there.

2. *Henry*, youngest son of Robert, Duke of Normandy, and *grandson* of the Conqueror, was accidentally slain in the New Forest.

3. *William Rufus*, third son of the Conqueror, fell in a similar way and in the same place.

J. R. W.

Bristol.

Saint Wilfrid's Needle (Vol. v., pp. 510. 573.).— A very interesting account of this curious crypt beneath the central tower of Ripon Cathedral will be found in a pamphlet published twelve years ago, entitled "*Sepulchri a Romanis Constructi infra Ecclesiam S. Wilfridi in civitate Reponensi Descriptio Auctore Gul. D. Bruce.* London, 1841." A copy is in the library of the Society of Antiquaries, and another in the British Museum.

D. W.

Frebord (Vol. v., p. 440.). — It may possibly assist the inquiries of your correspondents SPES and P. M. M. to be informed that the right of Frebord belongs to many estates in the midland counties. In some instances in Leicestershire the claim extends from the boundary hedge of one lordship to the extent of twenty-one feet over the land of the adjoining lordship: it is here understood to represent a *deer's leap*, and is said to have been given with the original grant of the manor, in order to secure to the lord a right to take the deer he happened to shoot when in the act of leaping from his domain into his neighbour's manor. KT.

Aylestone.

Royd (Vol. v., p. 571.).—The meaning of this word may be further illustrated by reference to Swiss etymology and history. The great battle of Naefels (April 9, 1388) is celebrated on the first Thursday of every April, on the spot where the fiercest part of the struggle took place. Mount *Ruti*, the meadow where the liberators of Switzerland met, on the lake of the Four Cantons, and opposite Brunner, is called the Rutli: both words being derived from a common root of common use in the formation of names in German Switzerland, *Ruten-defricher*, "to clear;" or, *Ruthen*, "to measure, gauge;" in short, "prepare for clearing;" whence, perhaps, our *Ruthyn* and Rutland. H. P. S.

Spy Wednesday (Vol. v., p. 511.).— Your correspondent MR. CHADWICK is informed that the Wednesday in Holy Week, *i. e.* the Wednesday before Easter Sunday, is called *Spy Wednesday*. The term has its origin in the fact, that Judas made his compact with the Sanhedrim upon that day for the betrayal of our Blessed Saviour. See Matthew, xxvi. 3, 4, 5. 14, 15, and 16. CEYREP.

Book of Jasher (Vol. v., pp. 415. 476. 524.).— Hartwell Horne, in his *Introduction* (vol. ii. part ii. pp. 132—138. ed. 1839), has with much diligence exposed both Ilive's original forgery (1751) and the "unacknowledged reprint" (1829). He adds:

"There is also extant a Rabbinical Hebrew Book of Jasher printed at *Venice* in 1625, which is an explanation of the histories contained in the Pentateuch and Joshua. Barlocci, in his *Biblioth. Rabbinica*, states that it contains some curious but many fabulous things; and particularly that this book was discovered at the time of the destruction of the Temple of Jerusalem in a certain place, in which an old man was shut up, in whose possession a great number of Hebrew books were found, and among them the Book of Jasher; which was first carried into Spain, and preserved at Seville, whence finally it was taken to Naples, where it was first published."—Vol. iii. p. 934.

Is this the work published at New York in 1840? I suppose so: at least, if "Prof. Noah" has been reproducing the *Bristol Book of Jasher* (1829), he can claim but little of the *justice and perfectness* of his great namesake. A. A. D.

Stearne's (not Hearne's) Confirmation and Discovery of Witchcraft (Vol. v., p. 416.).—Of this tract, inquired after by MR. CLARKE, and which is certainly one of the most extraordinary of all the treatises on Witchcraft, the only copy I ever saw is the one I possess, and which I have fully described in the notes to Pott's *Discovery of Witches*, printed for the Chetham Society, p. 4. The Rev. Author was no theorist, but a thoroughly practical man; having been an agent in finding and bringing to justice 200 witches in the eastern counties. He has the subject so perfectly at his fingers' ends, and discusses it so scientifically, that Hopkins sinks into insignificance by the side of him. Pity it is that such a philanthropic individual should have had occasion to complain: "In many places I never received penny as yet, nor any am like, except that I should sue!!"

JAS. CROSSLEY.

Lines on Chaucer (Vol. v., p. 536.).—The lines should be quoted:—

"Britain's first poet,
Famous old Chaucer,
Swan-like, in dying
Sung his last song
When at his heart-strings
Death's hand was strong."

They are taken from Hymn cxxiii. of *Hymns and Anthems*, London, C. Fox, 1841. T.

Fairlop Oak (Vol. v., pp. 114. 471.).—Your correspondents J. B. COLMAN and SHIRLEY HIBBERD will find much information relative to this oak and the fair in a work with the following title:

"Fairlop and its Founder, or Facts and Fun for the Forest Frolickers. By a famed first Friday Fairgoer; contains Memoirs, Anecdotes, Poems, Songs, &c., with the curious Will of Mr. Day, never before printed. A very limited number printed. Tobham, Printed at Charles Clark's Private Press. Fairlop's Friday, 1847."

J. Russell Smith, 30. Soho Square, had several copies on sale some time back. S. WISWOULD.

Boy Bishop at Eton (Vol. v., p. 557.).—The festival of St. Hugh, *Bishop* (*Pontificis*) of Lincoln, was kept on November 17.

For "Nihilensis," in the "Consuetudinarium Etonense," should be read "Nicolatensis," as it stands in a Compatus of Winchester College, of the date 1461: the Boy Bishop assuming his title on St. Nicholas' Day, Dec. 6, and then performing his parody of Divine Offices for the first time; St. Nicholas of Myra being, according to the legend, the patron of children.

It is singular that, whereas, as in other foundations, the Feast of the Holy Innocents was appointed for the mummeries of the Boy Bishop at Winchester by the founder, it was forbidden at Eton and King's, although the statutes of the latter were borrowed almost literally from those of Wykeham. It would therefore appear that there was some local reason for the exception.

MACKENZIE WALCOTT, M.A.

Plague Stones—Mr. Mompesson (Vol. v., p. 571.).—I should be sorry that anything inaccurate was recorded in "N. & Q." respecting so eminently worthy a person as the Rev. William Mompesson, Rector of Eyam during the time that it was scourged by the plague in 1666, when, out of a population of only 330, 259 died of the disorder. Mr. M. himself did not fall a victim, as J. G. C. states; but his wife did, and her tomb remains to this day. He was, indeed, an ornament to his sacred profession. He not only stood by his flock in the hour of their visitation, but he obtained such an influence during the panic that they entirely deferred to his judgment, and remained, as he advised, within the village. He preached to them on Sundays in the open air from a sort of natural pulpit in the rock, now called Cucklet Church; and he established the water troughs, or *plague stones*, into which the people dropped their money, in payment for the victuals that were brought to them from the surrounding country. When in reward for his devotedness the Deanery of Lincoln was offered him, he generously declined it in favour of his friend Dr. Fuller, author of the *Worthies of England*, who thus obtained the appointment. Mr. Mompesson was subsequently presented to the living of Eakring in Notts, where he died in 1708.

There has recently been discovered on the moor near Fullwood, by Sheffield, a chalybeate spring, which flows into a small covered recess formed of ashlar stone, and this stands just as it did when the wretched inhabitants of Eyam, believing the water to have sanatory virtues, came to drink of it, until a watch was placed on the spot by the Sheffield people, and they were driven back to their infected homes. ALFRED GATTY.

Raleigh's Ring (Vol. v., p. 538.).—Sir Walter Raleigh's ring, which he wore at the time of his execution, is, I believe, in the possession of Capt. Edward James Blanckley, of the 6th Foot, now serving at the Cape of Good Hope. It is an heirloom in the Blanckley family, of which Captain Blanckley is the senior representative, who are directly descended from Sir Walter, and have in their possession several interesting relics of their great ancestor, viz. a curious tea-pot, and a state paper box of iron gilt and red velvet.

A DESCENDANT OF SIR WALTER'S.

Pandecte, an entire Copy of the Bible (Vol. v., p. 557.). — Your correspondent C. H. has noticed this word; I send you a short account of the Irish MSS. in the Bodleian Library, which I laid some time ago before the Royal Irish Academy, and which is printed in their *Proceedings*, vol. v. p. 162. I have there noticed a curious work by Oengus Cele De, or Oengus the Culdee, a writer of the eighth century, in which the word *Pandecte* (or, as the Irish scribe spells it, *Pantecte*) is used in the same sense as that in which Alcuin employs it, for the *Bibliotheca*, or Bible of St. Jerome.

I have marked the passage, pp. 9, 10. of the enclosed paper, which if you think it worth while you may insert. But perhaps it may be enough to refer your readers to the above-mentioned volume of the *Proceedings of the Royal Irish Academy*.

JAS. H. TODD.

Trin. Coll. Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

If among the writers of the present day there is one whose opinion with regard to Robin Hood and the cycle of ballads of which that renowned outlaw is the hero would be looked for with anxiety and received with respect, it is the Rev. Joseph Hunter, a gentleman in whom are happily combined that thorough historical and antiquarian knowledge, and that sound poetic taste which are required to do justice to so interesting a theme. The announcement, therefore, that the fourth of Mr. Hunter's *Critical and Historical Tracts* is entitled *The Great Hero of the Ancient Minstrelsy of England, Robin Hood. His Period, real Character, &c., investigated, and perhaps ascertained*, will be received with welcome by all who rejoice "that the world was very guilty of such ballads some three ages since," and who, loving them and their hero, would fain know something of the history on which they are founded. Mr. Hunter dissents, and we think rightly, from two popular and recent theories upon the subject,—the one, that which elevates Robin Hood into the chief of a small body of Saxons impatient of their subjection to the Norman rule; the other, that which reduces him to one among the "personages of the early mythology of the Teutonic people." Mr. Hunter, on the other hand, *identifies* him with one "Robyn Hood" who entered the service of Edward II. a little before Christmas 1323, and continued therein somewhat less than a twelvemonth:

> "Alas then said good Robyn,
> Alas and well a woo,
> If I dwele longer with the kynge
> Sorowe wyll me sloo:"

and the evidence which he adduces in favour of our popular hero having been one of the *Contrariantes* of the reign of the Second Edward; and the coincidences which he points out between the minstrel testimony of the *Little Geste* and the testimony of records of different kinds and lying in different places, will, we are sure, be read with great interest even by those who may not think that our author has quite succeeded in unmasking the "Junius" of those olden times.

Richmondshire, its Ancient Lords and Edifices: a Concise Guide to the Localities of Interest to the Tourist and Antiquary; with short Notes of Memorable Men, by W. Hylton Longstaffe, is a pleasant, chatty, and amusing guide to a beautiful locality, which the author describes as "the capital of a land whose riches of romance are scarcely exceeded by any other in England, the chosen seat of its own Earls, the Scropes, Fitzhughs, Marmions; and those setters up and pullers down of kings, the richest, noblest, and most prudent race of the North, the lordly Nevilles:" and which as such may well tempt the tourist and antiquary to visit it during the coming autumn. Those who do will find Mr. Longstaffe's little volume a pleasant companion.

BOOKS RECEIVED. — The second volume of Charlotte A. Eaton's *Rome in the Nineteenth Century, containing a Complete Account of the Ruins of the Ancient City, the Remains of the Middle Ages, and the Monuments of Modern Times*, which completes this lady's excellent guide to the Eternal City.—The second volume of Miss Thomasina Ross's well-executed translation of Humboldt's *Personal Narrative of Travels to the Equinoctial Regions of America during the Years* 1799–1804, is the new volume of Bohn's *Scientific Library*.—*The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature; to which are added Two Brief Dissertations; on Personal Identity, and on the Nature of Virtue; and Fifteen Sermons*, by Joseph Butler, D.C.L., *late Lord Bishop of Durham*.—The new volume of Bohn's *Standard Library* is deserving of especial mention. It is a reprint of Bishop Halifax's Standard Edition, with the addition of Analytical Introductions, and Notes by a Member of the University of Oxford; and we have no doubt will be found a really useful *popular* edition, such as may allure to the careful study of one of the best works in our language those minds which, without such help, might shrink from the task.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

MAHON'S ENGLAND, 4 Vols.
SCOTT'S LADY OF THE LAKE.
——— LAY OF THE LAST MINSTREL.
——— MARMION.
The original 4to. editions in boards.
FLANAGAN ON THE ROUND TOWERS OF IRELAND. 4to. 1843.
A NARRATIVE OF THE PROCEEDINGS IN THE DOUGLAS CAUSE. London, Griffin, 8vo. 1767.
CLARE'S POEMS. Fcap. 8vo. Last edition.
MALLET'S ELVIRA.
MAGNA CHARTA; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.
CHAUCER'S POEMS. Vol. I. Aldine Edition.
BIBLIA SACRA, Vulg. Edit., cum Commentar. Menochii. Alost and Ghent, 1826. Vol. I.
BARANTE, DUCS DE BOURGOGNE. Vols. I. and II. 1st, 2nd, or 3rd Edit. Paris. Ladvocat, 1825.
BIOGRAPHIA AMERICANA, by a Gentleman of Philadelphia.
POTGIESERI DE CONDITIONE SERVORUM APUD GERMANOS. 8vo. Col. Agrip.

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*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

REPLIES RECEIVED. — *Optical Phenomenon — The Number Seven — Exterior Stoup (several) — Etymology of Fetch and Haberdasher — Passage in "As You Like It" — The Name Charing — Etymology of Carmarthen — Venit ad Euphratem — Mexican Literature — Surname of Devil — Family Likenesses, &c. — Toad Eater — Lines on the Crawford Family — Algernon Sydney — Monody on Death of Sir John Moore — Flanagan on the Round Towers — Use of Slings by Early Britons — Giving the Sack — How the ancient Irish crowned their Kings — Papal Seal — Plague Stones — Wicliffe, &c. — Mother Carey's Chickens — Cranes in Storms — Unicorns, &c.*

J. SMYTH (Dublin). *The line referred to —*

"*Fine* by degrees, and beautifully less,"

is from Prior's Henry and Emma. *See, for further illustration of it,* "N & Q.," No. 69., p. 154.

L. H. I. T. *will find much illustration of the oft-quoted passage from Sterne,* "*God tempers the wind,*" *in our* 1st Vol., pp. 211. 236. 325. 357. 418.

W. Cl.*'s Query respecting a remarkable experiment in our next.*

LINES ON ENGLISH HISTORY. *We have forwarded to* AN ENGLISH MOTHER one *of the copies so kindly sent by* E. C. One *we retain for our own use. The lines forwarded by* SEWARG *are very generally known: not so those inquired for by* MÆRIS, *beginning*

"William and William, and Henry and Stephen,
And Henry the Second, to make the first even;

and of which we should be very glad to receive a copy.

B. B. *We shall be very glad to see the* lter *to which our Correspondent refers.*

H. P. S., *who inquires for the author of*

"Tempora mutantur," &c.,

is referred to our 1st Vol., pp. 234. 419.

S.S.S. *Richard II. inherited the White Hart as a badge from his mother Joan, the Fair Maid of Kent. The Red Rose was the badge of Henry IV.*

SIRNAMES. *We have forwarded the curious list sent us by* A.C.M., *and the Notes by* Miss BOCKETT *and* E. H. A., *to* MR. LOWER.

ERRATA.—Page 477. col. 1. l. 43. and 46. for "Marcoucies," read "Marcouzcies;" l. 51., for "Montagn" read Montagu;" col. 2 l. 1., for "Roberti" read "Roberto."

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